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THE
KINGDOM OF GOD DEVELOPED

ACCORDING TO THE

Inspired Records and Predictions.

ORIGINAL

IN PLAN, INVESTIGATION, AND EXECUTION.

NO EFFORT TO AVOID OR ADOPT

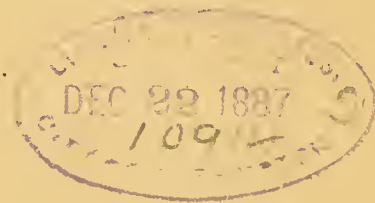
THE

CONCLUSIONS OF OTHERS.

THINGS

OLD AND NEW.

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REV. GEORGE WILSON, BLOOMINGTON, ILL., A. D. 1887.
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APHORISMS OF THE KINGDOM.

GOD HAS ORDAINED HIS KINGDOM
TO REFORM AND GOVERN THIS WORLD.

HE HAS PROGRAMMED ITS DEVELOPMENT
YEARS, CENTURIES, AND AGES BEFORE
THE EVENTS IN ITS DEVELOPMENT TRANSPIRED.

HERE IS A HISTORY OF EVENTS
TRANSPIRING IN CONSECUTIVE ORDER,
COINCIDING WITH THESE DIVINE PROGRAMMES;

ALSO,
A COMPREHENSIVE, CONDENSED, CONCOMITANT HISTORY.

LOOK AT THESE FACTS,
AND THINK FOR YOURSELF:

ARE YOU A CITIZEN OF THIS KINGDOM?
DO YOU WISH TO KNOW THE HISTORY OF ITS DEVELOPMENT?

THIS WORK WILL ENABLE YOU TO UNDERSTAND IT,
AND TO DEFINITELY IDENTIFY ITS ANTAGONISMS,
ON THE PAGE OF HISTORY.

APHORISMS OF RELIGION

AND CENTRAL TRUTHS OF THE KINGDOM OF GOD.

God exists. He created and governs the world. He is a rewarder of those earnestly seeking Him.

Man is under the inherent and positive laws of God.

Inherent laws are: Physical, Mental, and Moral Laws. The rewards and penalties of inherent laws are the consequences of obedience or disobedience to their precepts.

Positive laws originate with the lawgiver; obligations, rewards, and penalties, depend on his will. Precepts in positive laws may be precepts of inherent laws; or, they may be arbitrary, to teach man his subjection to the lawgiver.

Man is under condemnation for violations of the inherent laws of his creation, and of the positive laws of Revelation.

Nature has no pardon for violation of its inherent laws; but a knowledge of those laws may enable man to counteract the effects of violation of one law, by obedience to another law.

Positive laws may grant pardons; but to sustain the dignity and authority of law must require an adequate satisfaction. This satisfaction may be arbitrary, and in no way the effect of the transgression.

The dignity of the positive laws of Revelation must be sustained by obedience to their precepts, or by suffering the penalties. Can man do this, and deliver himself from under his present condemnation?

Can the dignity of law be sustained by a substitute? That will depend on the pleasure of the lawgiver. He may choose to have mercy on the transgressor and reform him, and at the same time sustain the dignity of the law, as in the case of David.

God Himself has provided a substitute for condemned man. After experiencing the evils of condemnation, man may be restored to favor and happiness.

This substitute is the Only-Begotten and Well-Beloved Son of God. The dignity of the Divine positive laws must be sustained, though the Son must suffer, or the sinner has to perish, forever.

The pardoned sinner must become a Disciple of the Redeemer; must grow in grace and the knowledge of the Holy; he must be transformed into the image of God, in holiness, intelligence, and righteousness. Baptized into the remission of sins, the Christian is pardoned upon his repentance and confession, without offering a sacrifice.

The Christian must cast a wholesome influence into society, and give and send Divine instruction to others.

Every church should be a mutual aid society, to enable every member to carry out every law and teaching of Christianity, as an individual, and as a member of society.

The Kingdom of God must be the primary object of every Christian. And Divine precepts must be obeyed.

Believers in Christ Jesus have eternal life; shall not come into judgment; have passed out of death into life; have passed from under the death sentence and become the children of the resurrection. They come with Christ to judge the world, and reign with Him on the earth.

Then cometh the end, when He shall have delivered up the Kingdom to God — even the Father. And when all things shall be subdued unto Him, then shall the Son, also, Himself, be subject unto Him who put all things under Him; that God may be all in all.

Behold! I make all things new. And I saw a new heaven and a new earth. For as the new heaven and the new earth, which I will make, shall remain before me, saith the Jehovah, so shall your seed and your name remain.

COVENANTS, OATHS, AND PROMISES.

It shall bruise thy head, and thou shalt bruise his heel.

I will not again curse the ground any more for man's sake, though the imagination of man's heart be evil from his youth; neither will I again smite any more every thing living, as I have done. The apostacy of the human family will be counteracted in some other way. How? We shall see.

And I will bless them that bless thee, and curse them that curse thee; and in thee shall all families of the earth be blessed. My covenant is with thee, and thou shalt be a father of a multitude of nations; for a father of many nations have I constituted thee. And in thy seed shall all the nations of the earth be blessed. The Jehovah made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger—all the land of Canan, for an everlasting possession, and I will be their God.

Having selected the family of Abraham, through Jacob, for His peculiar people, He suffered all nations to walk in their own ways till Christ came, then He commanded all men to reform; because He has appointed a day to judge the world.

All the earth shall be filled with the glory of the Jehovah; all ends of the earth shall remember and turn unto the Jehovah; and all the kindreds of the nations shall worship before thee. The earth shall be full of the knowledge of the Jehovah as the waters cover the sea.

And I will appoint a place for my people, Israel, and will plant them, that they may dwell in their own place and be moved no more; neither shall the children of wickedness afflict them any more, as at the first, and as from the day I commanded judges to be over my people, Israel; and I will cause thee to rest from all thine enemies. And thine house and thy kingdom shall be made sure forever before thee; thy throne shall be established forever. Once have I sworn by my holiness; I will not lie unto David; his seed shall endure forever, and his throne as the sun before me; it shall be established as the moon, and faithful witness in heaven. I will sift the house of Israel among all nations, like as grain is sifted in a sieve; yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword who say, The evil shall not overtake nor prevent us. In that day will I raise up the tabernacle of David that is fallen down, and close up the breaches thereof; and I will raise up his ruins; and I will build it as in days of old, that they may possess the remnant of Edom, and of all the nations which are called by my name, saith the Jehovah that doeth this.

PREFACE.

SECTION 1. It has pleased the Lord to let the human family fall into sin and misery, and then recover them by the Kingdom of God. Why He has so done is nowhere stated in the Scriptures; perhaps to impress upon man the necessity of implicit obedience to positive commands as well as to the inherent laws of nature; perhaps to qualify him by experience for some other sphere of existence. The whole creation groaneth and travaileth in pain together until now. And not only they, but we ourselves, who have the first fruits of the Spirit, groan within ourselves, waiting for the adoption—the redemption of the body. The creation was subjected to vanity, not willingly, but by reason of Him who subjected the same in hope. The earnest expectation of the creation waiteth for the manifestation of the sons of God.—Rom., 8:18–23. Who are these sons of God? As many as are led by the Spirit of God, they are the sons of God.—Rom., 8–14. The creation, itself, shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.—Rom., 8–21. Beloved, we are now the sons of God. But it doth not yet appear what we shall be; but we know that when He shall appear we shall be like him; for we shall see Him as He is.—1 John, 3:2. When will He appear? The Heavens must receive Him until the times of the restitution of all things, as God has spoken by the mouth of all His holy prophets.—Acts, 3–21. This same Jesus shall so come in like manner as ye have seen Him go into Heaven.—Acts, 1:11. The whole creation, and the sons of God, must wait for their happy time till the Second Advent.

§ 2. Some of the present day, as in every past age, have pronounced revealed religion a failure. But these persons are ignorant of the Divine programmes. Christianity stands this day before the world, and in the world, just as these programmes represented it would do at this present time; and while a commander carries out his programme, he must be acknowledged master of his situation. The God of the Bible makes covenants and keeps them; threatens wrath and inflicts it; gives promises and performs them; foretells events and brings them to pass.

§ 3. This institution was predicted. In the days of those kings shall the God of Heaven set up a kingdom which shall never be destroyed, shall not be left to other people, shall break in pieces and consume all these kingdoms, and shall stand forever.—Dan., 2:44, 45. The saints of the Most High shall take the kingdom and possess it forever, even into the ages of ages.—Dan., 7, 14, 18, 37.

The Jehova God will give unto Him (Jesus) the throne of his father, David; and he shall reign over the House of Israel forever; and of His Kingdom there will be no end.—Luke 1:31–33. At the name of Jesus every knee in Heaven and in earth shall bow, and every tongue confess that Jesus is Lord of all: to the glory of the Father.—Phil., 2:9–11. The kingdoms of this world have become the kingdom of the Lord and His Anointed; and he shall reign forever and ever, into the ages of ages.—Rev., 11:15. We look for new heavens and earth, wherein dwelleth righteousness.—2 Pt., 3:15. Behold! I make all things new.—Rev., 21:5, 1.

§ 4. In the writings of the New Covenant, this institution is invariably called the Kingdom of God, and, also, the Kingdom of Heaven; and God has ordained it to reform the world, and to govern the world when reformed. To it belong the covenants, oaths, and promises made to the Fathers, to the Jews, to Jerusalem, and to the Nations. The history of its development may be divided into four ages: the Incipient, Preparatory, Intermediate, and Consummated Ages. The Prince of this Kingdom is the Son of God, and He is also the Son of Man. The great adversary to this institution is called Satan and Diabolous; and his hostilities to this institution have been developed in four Antagonisms: the Satanic, the Red Dragon, the Wild Beast with two horns, and the Diabolian.

§ 5. In the Preparatory Age, and perhaps in the Incipient, coercive power was given to the citizens and penal laws were enforced by them, and its history is full of wars. In the Intermediate Age the King has reserved all coercive power to Himself, and He rules the nations; but their relation to the Kingdom is not noticed by historians. The churches have no coercive powers; but most desolating wars and woes have attended its advancement, and more are coming soon.

§ 6. In the Incipient Age, the care and government of the Kingdom was under Patriarchs of families, or tribes. After the Deluge, which had arrested impiety by destroying all the human family but eight persons, apostacy arose and increased, developing itself in Polytheism—the doctrine of many gods. Patriarchates became corrupt, or were absorbed by impious tribes, or confederacies, and the true religion of the True God was rejected by all nations, if not by all individuals. To checkmate this Polytheism, the Preparatory Age of the Kingdom was set up, and covenants, oaths, and promises were given, which required long time to be realized, giving time for hope to expire and impiety to boast of triumphs. But at the appointed time the boasting was stopped and the hope realized. God's people possessed the land, preserved the true religion, made it known, and became powerful. Then they apostatised, the enemy triumphed, and the hope of the world appeared lost in the captivity to Babylon. Unobserved, the cause of God permeated society among the nations, and arose to power and influence; the nations became infected by it, and proselytes were made to the true religion, while Jews were disgracing it by impious conduct. The Intermediate Age was introduced, and triumphed over Jewish opposition, and brought on a struggle with Polytheism. Polytheism persecuted Christianity most cruelly and provoked its own defeat, and was forced to retire from the conspicuous conflict. But soon State-Church Monotheism became corrupt, and persecuted the true religion more fiendishly than Polytheism ever did; but the judgments of God broke the power, and light and reformation were scattered around. Another triumph of the enemy and another defeat of his power will introduce the Consummated Age of the Kingdom of God. The tares shall be gathered out of the wheat—the children of the Wicked One gathered out of the kingdom—the living saints shall be freed from corruption, soul and body, and rendered immortal; the saints asleep in Christ will be resurrected into immortality. Thus freed from derangement and corruption, the saints will be active and powerful and will govern the world one thousand prophetic years. Then the earth will be blessed with peace and prosperity; the righteous will shine in the Kingdom of their Father and take the government and dominion under the whole heavens. At times this institution appeared to be lost; at one time overwhelmed by avowed enemies; again, by usurpation of its government by apostates, and by perversion of its teachings and laws. Still it exists in despite of all opposition, while all its enemies of antiquity are destroyed and obliterated, and its later ones are doomed to extinction. Such is this institution; but a development of it, according to the divine programmes and history, I have never seen nor heard tell of, nor discovered in any catalogue of books. Such a work is a

desideratum in sacred literature. While history has become an imperative study in schools, and the history of our country is reckoned indispensable to patriotism, the history of the Kingdom of God is unknown to most of its professed citizens.

§ 7. Now, I have endeavored to form a complete, comprehensive, and consecutive historical development of this great theme of the Bible for my own satisfaction, and am willing now to exhibit to the world this greatest, grandest, most permanent, and successful institution located upon earth. This work is not so much argumentative as historical, expecting the arrangement and narration of facts to carry the evidence of the truth with them. It is not exhaustive on most subjects, but suggests more than is expressed. It is a pioneer work and textbook, giving a comprehensive view to the reader, and enabling the student to search out a full and complete history of the subject; and it might be enlarged to four times its present dimensions. Where we have the Sacred History, I simply show its design and application to my subject and give a chronological arrangement of the Scriptures, from Townsend, so the reader may open his Bible and read the inspired narrative, poem, prophecy, or instruction along with the development. When guided by prophecy, I give what I consider the obvious import, without any argument to support my own views or condemn others, and arrange the extracts of history according to the Divine programmes; while reading plain history we are witnessing the fulfillment of prophecy. The reader must judge for himself as to the correctness of my views of prophecy and Divine teaching, but what I give for facts recorded in history are in those histories referred to, unless I have put down, by mistake, the wrong author or reference. I am liable to mistakes.

My judgment respecting future events rests upon that kind of evidence called Plausibility, and I make no pretensions to inspiration. This work is not limited to the inspired programmes, but gives, also, a condensed, comprehensive, concomitant history, and is brought down from Adam to the present day. Here is the sacred history, or prophecy, and here are the facts of history collated with them. Look at the facts and think for yourself. Within ninety years the history of the Kingdom of God will be the spine, or trunk line, of all history. All nations will owe the importance of their history to their contact with this history. All history must center in its history, and radiate from it. All Divine programmes due to the present time have been carried out, some are being performed now, and all will be verified in due time; and Christ's people should understand the signs of the times and act accordingly. Now, here is a book of facts coinciding with these Divine programmes, and showing in consecutive order what has passed, what is passing now, and what, in all plausibility, will yet be accomplished in this greatest of works.

§ 8. Only those who have mastered a science from its first elements are capable of solving its last, or most difficult problems, or of judging when they are correctly explained; and only those acquainted with the past development of the Kingdom of God are competent to expound its future programmes, or of judging when they are correctly explained. An expounder should have the same views, desires, hopes, fears, feelings, and interest in, and of, the Kingdom as the prophets themselves; then they will understand and apply the scenes and symbols as Daniel and John would and did. If we discover the Scripture manner of recording facts, we may understand its way of portraying future events.

§ 9. This work will not supersede any work known to the author, but will occupy a vacant niche in sacred literature. It is not a commentary, explaining Scripture and making practical applications; nor a Bible dictionary of any name, treating subjects in a scientific or alphabetical order; nor systematic theology; nor an extensive ecclesiastical history. We may study the Sacred Scriptures topically, in the order we find them, without discovering the mutual relations of

the different parts and the one great design running through the whole book. We may study them according to their teachings, as systematized in creeds, confessions, and lectures; we may study them in chronological order, as arranged by men devoting themselves to that difficult and laborious task. Adopting Townsend's chronological arrangement as sufficiently correct for the purpose, I found the the greatest delight and edification in studying them in their historical and prophetic development of the Kingdom of God—the greatest, grandest, most permanent, and successful institution located on earth. In day schools and Sabbath schools I became familiar with the topics of the Bible; in catechisms, confessions of faith, and lectures,—oral and written,—I learned the systematized doctrines of different denominations; but when I studied the Bible in its historical and prophetic development of the Kingdom of God, it became a new book. The Bible is a historical and prophetic development of this Kingdom, and, to be rightly understood, must be studied from that standpoint.

§ 10. If the reader has time to read the outlines only, he may read chapter 177, which is a retrospect of the whole work; if he can read parts only, he may look over the analysis of contents and indexes, and select his subject, or topic, and follow it through its continuations. If he wishes to understand the subject, he must read the whole work; if he has more time, he can read the Scriptures as arranged with the chapters and sections; for more knowledge, he can read commentaries on those passages; and whether they agree or disagree with the author, he will gain more knowledge on the subject; he can read Bible dictionaries of any name, on the different topics, and the histories I have garbled, and think for himself. The Bible puts the history of the world in a nutshell, whether giving historical narratives or portraying future events, and when we have learned the Bible manner of recording and portraying, we will know how to discover the progressive work of the Kingdom, in the voluminous histories of the bustle of the world.

§ 11. All extracts of history are credited to their authors, though not marked as quotations. Sometimes I abridge, to put in smaller bounds; sometimes one word interpolated will show the application to my subject, without any comment. But I have dealt fairly with my authors, and never make them say what they did not intend to say; but I turn their facts, and often their figures and expressions, to subjects they never intended to elucidate or prove. It is an easy matter to classify events and shade facts to suit theories, but when historians classify and shade, without designing to prove or elucidate the Scriptures, they give the strongest evidence that what they relate in history is what the Bible portrays in scenes and symbols. The language and figures in history do often coincide with the scenes and symbols of Scripture; therefore I prefer extracts of history to my own conceptions and composition.

§ 12. The Saviour told His disciples to make the Kingdom of God the primary object of their lives. But what is it? What its work? What its history? How near are we to its consummation? What its destiny? Will these evil days never end? Must the hope of Israel be deferred forever? Was the glorious ambassador, who taught Daniel, incompetent to teach? Was Christ incompetent to teach His servants what he undertook to teach them? I have followed these programmes from the first down to the present time, and found them verified by the facts of history, written by enemies; and by friends, not knowing they were doing so or intending such important work. And if verified in the past, why not depend on them for the future? Follow me through these pages, and then think for yourself.

§ 13. The Scriptures give no means for calculating when the world will be burnt up; and it will take more than eleven hundred years yet to fill up the programmes of events to transpire in relation to the Kingdom of God before the Son

will deliver it up to the Father. But most terrible revolutions and catastrophies are not far off, and theologians and statesmen, saints and sinners, should be apprised of them. The Frog-Spirits of the Revelations are perambulating the whole world and mustering the nations to the great battle of God Almighty. They are trying each other's strength just now and wish to destroy each other, but they always have, and always will, combine against the truth: and truth is the cause of God and His Anointed. The Fourth Wild Beast is now out of the Pit and acting without a head; but present events may cause the ten horns of the Third Wild Beast to give him a headship. Then he will destroy the Harlot and slay the Witnesses, or slay the Witnesses first and then destroy the Harlot. The end of this Age comes after the gospel has been preached to all nations, and some whose knowledge of things entitle them to respect, say: "The Scriptures will be translated into all languages within eighteen years." Then will be distress of nations with perplexity, the sea and waves roaring, men's hearts failing them for fear and looking after those things coming on the earth. The power of the Turks, the last nation that will hold the Jews in expatriation, is drying up. Then will all the registered Jews return home, and an unprecedented time of trouble will be experienced. If we take the prophetic year at 360 days, the time of the dispersion of the Jews expires in twelve (now ten, A. D. 1887) years. The wonders of Daniel's predictions, or of his last prediction, terminates in A. D. 1927. All Divine programmes show the end of this Age to be very near. Like causes produce like effects. All the elements of revolution and catastrophe at work in the Old World are found in the New, and the same consequences may be experienced, though the New World comes not in the field of prophetic vision. We need theologians and statesmen who love truth and right more than they love fame or self and party interest.

§ 14. This work is not written in favor of any denomination in religion or party in politics, nor against any of them, but the facts and principles, deductions and conclusions, will necessarily come in contact with many dogmas and opinions of men and parties, and may cause hostility to it. This can not be helped; we can not suppress truth because some may take offence. Truth is of God, and falsehood is of the Devil. The Son of God was manifested to destroy the works of the Devil; when the Son has finished His work, all falsehood will be destroyed out of theology and history. Truth is an attribute of God; we can not love God and hate truth. They are not wise who refuse to examine into the truth on all subjects relating to religion or to civil government. Every one must have liberty to present his evidence, judge for himself, and be accountable for his own faith and practice. Truth should not be ignored, nor compromised with falsehood. We can not love truth and hate the evidence that sustains it, nor refuse to examine into the evidence on all important subjects that may concern us or others. Man is not a sceptic by nature, but he may become such by resisting the truth and perverting evidence. Get possession of the facts and reason for yourself.

§ 15. Resist the thought that you will be in your grave and not interested in the Advancement of the Kingdom of God, and in coming events. If there is joy in heaven over repenting sinners, the saints, absent from the body and present with the Lord, will be interested in the triumphs of the truth; and if asleep in Jesus, they will come with Him, and reanimate their resurrected, regenerated, immortal, and glorious bodies, and shine gloriously in the Consummated Age of the Kingdom. Go thy way, Daniel, for thou shalt rest, and stand in thy lot in the end of the days. The evil days shown to him.

§ 16. This work is divided into four ages, twenty-three periods, and one hundred and seventy-seven chapters divided into sections. Subjects are treated of, with other subjects synchronizing with them, and when not finished in one period, or chapter, or section, are continued in another, and reference is placed

at the end of one and at the beginning of the other, showing their mutual relation. Thus we read, historically, the events which belong to the same times; and when we wish, we can read any one subject by itself, by reference from section to section, from first to last, in unbroken connection.

Chapter 176 is the end of the history, and is composed of extracts from periodicals in my possession, and is brought down to the latest information in them. Chapter 177 is a retrospect of the whole work, and bears the relation to it that a map of the world has to an atlas of the world. The reader, wishing a comprehensive view of the whole subject, should read the retrospect first, and when he has read the whole work he should read it again; then he will be master of the whole subject. Had the apostles comprehended Christ's death and resurrection, they might have witnessed the whole scene with awe and intelligence, and awaited His resurrection in joyful hope; and if we understand the development of the Kingdom of God, we may witness its consummation in awe and admiration; and we know where, and how, to locate every important transpiring event.

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Consummated, Chap. 109:19, 20. 118 and 119.

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2. The Red Dragon in his First Headship assails the Kingdom of God, and is defeated, Chaps. 17–22.

3. Levitical institutions established, and the Promised Land possessed, Chaps. 23–32.

4. The Second Head of the Dragon developed with six horns, and the horns broken. 33–35.

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9. Rebellions, warnings, predictions, and captivities. Chps. 57–59.

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12. Enlargement of the Kingdom of God. Sixth Head of the Dragon, with two horns, developed. Chps. 71–74.

13. Adversities and Conflicts. The ninth and tenth horns of the Dragon broken. Chaps. 75–80.

14. Preparation for the Gospel of the Kingdom of God. The Seventh Head of the Dragon developed. Chaps. 81–83.

15. Mission of Jesus Christ on Earth. Chaps. 84–99.

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18. Red Horse, or Second Seal Period. The Red Dragon dethroned and his Seventh Head converted into the First Wild Beast. Chaps. 128–140.

19. Black Horse, or Third Seal Period. The Second Wild Beast with two horns developed. Chaps. 141–147.

20. Pale Horse, or Fourth Seal Period. The Third Wild Beast and the Harlot developed. Chaps. 148–158.

21. Fifth Seal Period. Safety and Prosperity of the Witnesses, and the Power of the Kingdom. Chaps. 159–176. Here history ends, and inquirers must refer to prophecy for knowledge of the future.

PERIOD 22.—Sixth Seal Period. Chap. 109: 16–20. Seventh Trumpet. Chap. 111:6, 7. Seventh Last Plague. Chap. 115: 11.

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PERIOD 23.—Seventh Seal Period. The New Heaven and Earth.

Analysis of the contents, and indexes, are placed at the end of the work.

INTRODUCTION.

1. SOURCES OF ANCIENT HISTORY.—The earliest historian known to us is Moses. There may be bricks, slabs, pillars, or superstructures of various kinds, lying in ruins, overgrown with vegetation, or buried in the earth, on which may be inscribed histories much older than Moses, but when found, we might not be able to correctly read their words, decipher their hieroglyphics, nor interpret their pictures. Moses has saved from oblivion an ancient dialogue between Job and four pious and intelligent friends; and what may yet be learned from documents preserved in countries east and north of Assyria, south and west of Egypt, and north of the Mediterranean sea, we don't know; but we must not mistake poetic fables nor phantastical pictures for authentic history.

2. CHARACTER OF THE AGE OF MOSES.—When Moses wrote, about two thousand five hundred years of the world's history had rolled away, and left us without any authentic history of the times, or satisfactory record of passing events. The few rays of historic light reflected from the pages of Moses, and the customs of later ages, show us that in some places man had sunk into the lowest depths of degradation¹; perverted the plainest truths of tradition in others², and reversed the whole order of creation in others. If the existence of a Supreme Intelligent Being was admitted, He was disregarded, or considered too exalted to interfere with government of the world. Man, the noblest and most honored of all creatures upon earth, was the slave of superstition, bowing down in servile reverence to the meanest reptile and vilest image; woman, his equal, companion, and second self, was treated as an inferior order of the brute creation³; and children, the dearest objects of animal affection, were inhumanly sacrificed to demons. Science could not, or would not and did not, counteract this immoral tendency that was brutalizing the human family till it was becoming a disgrace to the animal species, and a scorn and derision to the spirit world⁴.

3. EXTENT OF POLYTHEISM.—To what extent Polytheism had established itself among the nations beyond Chaldea or Assyria, in the north and east of Egypt and the sea, and in the south and west, we can not learn from the writings of Moses; but we find it in Chaldea in the days of Abraham⁵; and Baal or Babylon became an early antagonist to the Kingdom of God⁶. When Abraham visited Egypt, Pharaoh appears to have had a better knowledge of God than Abraham, but when Joseph became viceroy of Egypt, we find an established priesthood united with the civil government, and it permeated every grade of society⁷. Phenicia, containing Tyre and Zidon, was an early devotee to the most cruel Polytheism—planted colonies and established Polytheism in them; and the Cananites practiced the same rites before the time of Moses. As a specimen of Phenician Polytheism, expressed in terms and in accordance with Grecian mythology, we will give a treaty of the Carthagenians, who were a Phenician colony: This treaty was concluded in the presence of Jupiter, Juno, Apollo; in the

(1) Gen., 18:20; Lev., 18th; Rom., 1, 21-32. (2) Chp., 1. (3) Hrn., Vol., 1, p. 19; note 17. (4) See Encl'pd., R. K., Gods and Idols; Horn, Intro., Vol. 1, p. 16-21; Mosh., Vol. 1, p. 16-18; Willson Ancient History, p. 22-27. (5) Josh., 24, 2-15. (6) Encl'pd., R. K., Art. Babel, and Roll., Vol. 2, p. 53. (7) Roll., Vol. 1, p. 142-5.

presence of the Demon of the Carthagenians, of Hercules and Iolaus; in the presence of Mars, Triton, and Neptune; in the presence of all the confederate gods of the Carthagenians; and of the sun, the moon, and the earth; and in the presence of the rivers, meads, and waters; and in the presence of all the gods who possess Carthage⁸. Though this treaty was made by a colony, and after the time of Moses, we may safely conclude it presents a specimen of the Polytheism of the ancient Phenicians. And it accords with what we shall find in Egypt; and as Egypt and Phenicia planted colonies in Greece, and civilized it, we may take the Greek mythology as a fair exhibition of the Egyptian and Phenician Polytheism, under different names.

The Phenicians taught the Greeks navigation, writing, and commerce; and the Egyptians taught them the knowledge of their laws and policy, gave them a taste for arts and science, and initiated them into her mysteries⁹. The Hindoos believe their sacred book, "Vedas," was written two thousand years before Christ, or about the birth of Abraham. It sets forth the doctrine that there is one unknown true Being, All-present, All-powerful—the Creator, Preserver, and Destroyer of the universe. This Supreme Being is not conceivable by vision, or by other of the organs of sense. But the prevailing theology throughout it speaks of God as the soul of the universe, or the universe itself. In Him the whole world is absorbed; from Him it issues; He is entwined and interwoven with all creation. All that exists is God; whatever we smell, or taste, or see, or hear, or feel, is the Supreme Being¹. Through all the eastern countries idolatry was divided into two principal sects—that of the Magi, who worshipped fire, and that of the Sabians, who adored images. The Sabians' religion arose among the Chaldeans, and they believed the seven planets were inhabited by as many intelligences, who were to those orbs what the soul of man is to his body, and represented Saturn, Jupiter, Mars, Apollo, Mercury, Venus, Diana—or the Moon, by so many images or statues, in which they imagined those pretended intelligences, or deities, were as really present as the planets themselves. In time, the number of their gods considerably increased, and this image-worship from Chaldaea spread itself throughout all the East, passed into Egypt, and at length came among the Greeks, who propagated it through all the western nations.

The Magi abhorred images and worshipped fire, looking upon that on account of purity, brightness, activity, subtilty, fecundity, and incorruptibility as the most perfect symbol of deity. Their chief doctrine was that there were two principles, the one causing all good which was represented by light, and the other causing all evil, which they represented by darkness.

The most ancient worship of Polytheism was that of the sun, moon, and stars². The cruel and debauching rites of Polytheism were practiced in the land of Canan in the time of Moses³. The Persians adored the winds, thunder, and lightning⁴, the water, and the earth, and sun, as so many deities⁵. The scienced priesthoods may have been atheists, and taught to worship as gods what they themselves regarded as parts and properties of a material creation. Varro says, that, by Jove, he understood ether; by Juno, air; by Neptune, the sea; by Naiads, fountains; by Cybele, the surface of the earth; by Pluto and Proserpine, its bowels; by Ceres, the fruit-producing force; by Dryades, the lives of trees; by Vulcan, fire; by Bacchus, the moisture of bodies⁶. But however philosophers or priests may have regarded them, the people were taught to venerate them as gods and to perform rites to appease their wrath and secure their favor; and to emancipate the people from this degrading bondage, Moses wrote the true origin and rank of all these heathen gods. See Deut., 4, 15–20.

(8) Roll., Vol. 1, p. 191–189. (9) Roll., Vol. 2, p. 238. (1) Swinton Outlines, p. 52–53. (2) Roll., Vol. 2, p. 214–220; Job, 26:27. (3) Lev., 18, and Deut., 12:31. (4) Encl'pd. R. K., Gods. (5) Roll., Vol. 2, p. 215, and Gibon, Vol. 1, p. 79 and note. (6) Comp. Com'ntry, Vol. 5, p. 179; Rom., 1:25.

4. **CONDITION AND CHARACTER OF ISRAEL.**—About four hundred years before the mission of Moses, the Jehovah God had made a covenant with Abraham, in which he engaged to be the god of his seed, and to give them the land of Canan. No other god had risked his credit as an intelligent, foreseeing, and almighty god, and no other people bore such a token in their flesh of any such transaction, covenant, and future engagement with any god. At the time of Moses' mission, nothing was more improbable than the fulfillment of this covenanted engagement. The seed of Abraham was held in the iron grasp of the most degrading slavery, by one of the most scienced and powerful, but most superstitious, nations of the time, and they were so reduced to servile dispositions that they would rather be well-fed slaves than secure independence and prosperity by a little inconvenience for a short time; and so addicted were they to Polytheism⁷ that after they were delivered from bondage in a most miraculous way, they made a calf, and worshipped a vanquished god of Egypt.

5. **THE TASK FOR MOSES.**—Moses had to teach them who the God of Abraham, Isaac, and Jacob was, and what he was, put them in possession of the promised country, and guard them against the impositions of Polytheism. They had a mark in their flesh that reminded them of their promised inheritance, illustrious ancestors, and the God of Abraham, Isaac, and Jacob; but they were reduced to slavery and their children murdered; they knew not the name of the God of Abraham, knew not whether he was one of the gods worshipped in Egypt or not, and did not know whether he had any power in Egypt, or was able to overrule the gods of Egypt and deliver them out of the hands of Egypt. They had learned to serve false gods, and perhaps had lost faith in the God of Abraham, or thought he had forgotten them and his covenant, too.

6. **COMPETENCY OF MOSES TO NARRATE PAST EVENTS.**—For forty years Moses was in the royal court of Pharaoh, and was learned in all the arts and sciences of Egypt; for forty years he was an exile in Midian, and experienced in the school of adversity; and forty years more he was engaged in the great work of his mission. But not to his education are we indebted for the knowledge he has communicated. He stops not to reason; he stoops not to philosophize; he produces no witnesses to testify—but he gives laws with authority and records events as one having knowledge adequate to the undertaking and whose veracity could not be impeached. He claimed to be sent by the Jehovah, God of Abraham, Isaac, and Jacob, and to speak by his authority; he considered his pretensions fully established by the stupendous miracles wrought in the sight of those for whom and to whom he wrote. In the name of Jehovah, the God of Abraham, Isaac, and Jacob, he compelled the magicians to acknowledge his acts to be done by the hand of God; he executed judgment upon all the gods of Egypt, and destroyed the pride and military power of the dynasty that acknowledged not the indebtedness of Egypt to Joseph⁸. He led his rebellious, thickheaded pupils through the Red Sea, provided water and food in the wilderness in the most miraculous manner, led them by heavenly signals adapted to their intelligence (and so obvious, a horse could not misunderstand them), and he gave the law from off a mountain quaking, burning, and smoking, which filled them with terror they could not mistake for imposition. The Israelites saw, heard, felt, and witnessed for themselves; believed his mission, and submitted to his authority, though against their most cherished lusts.

Although we did not witness his miracles, we have seen the Kingdom of God developed successively and consecutively amidst such discrepant vicissitudes for nearly six thousand years, in such exact accordance with his programmes that we acknowledge his competency to write the history of the past or delineate the programme of the future.

(7) Josh., 24; 2, 14, 23. (8) See chap. 20–22.

7. **MOSES NOT A HISTORIAN.**—We have called Moses a historian, but this is not properly correct, for he has not given a full or minute account of any person, place, or thing to satisfy the curiosity of the reader; nor has he given sufficient information to enable us to form an adequate conception of the history of the human race, or to philosophize on the phenomena of nature. Six patriarchs could have handed down to the time of Moses a history of the world from the first man. Adam, Methuselah, Shem, Isaac, Levi, and Amram⁹, could have communicated it to Moses. Besides these, other patriarchs were contemporary with these, and we know Job and his friends derived knowledge from ancestors¹. Moses and his contemporaries certainly had more knowledge of the past than he has communicated to us; and had he designed to write history he would have given a larger volume and fuller accounts.

Moses did not write to teach the arts or sciences, but to secure the moral reformation of man and the salvation of the world. He was not lecturing to a class of docile pupils on sciences, which they wished to learn and reduce to practice, but to a mass of uncultivated slaves addicted to animal gratifications, habits, and practices, which he condemned and prohibited, and who relied on the testimony of their senses, but had no faith in complex ideas and abstruse reasonings and knew nothing about mathematical calculations nor philosophical instruments.

Moses was a legislator, having one particular object in view, and if we would understand him aright we must view everything he wrote from this legislative standpoint. He was legislating against the encroaching and overshadowing Polytheism of his day. Having gained their confidence by evidence addressed to their senses, it would have been unwise to destroy or weaken that confidence by teaching, directly or indirectly, a science that contradicted the testimony of their senses; but, having inflicted defeat and shame on these fictitious gods, it was wise to go on and show that these gods, or things sacred to gods, were only creatures inferior in rank to man. The first great principles to be settled were these: Is there a Supreme God? Who is he? What is he? Where is he? Moses asserts: "Hear, O, Israel; the Jehovah, thy God, is one Jehovah!" and in His name he performed all His mighty works before their eyes and gave them the law. Thus he proved to them that Jehovah, the God of Israel, was above all the gods of Egypt and objects known to them. Then, to obviate any superstitious regard for the gods of the nations and for their idols, he gives the true origin of all the deified objects and their respective rank and relation to man.

8. **SCRIPTURES DO NOT TEACH THE SCIENCES.**—Moses does not speak of creation and the relation of its different parts as if he knew or believed what modern science teaches; neither do any of the sacred writers. What they intend to teach, they teach clearly, but in doing this they must necessarily speak of other things inseparably connected. In doing this they generally, or always, represent these things according to the opinions, conceptions, and perceptions of those of that time and place, without ever correcting erroneous opinions or imparting better knowledge on those subjects. They represent the universe in three divisions, as heaven, earth, and sheole or hades². Earth is always made the standpoint, and heaven is above, and sheole is below, and the sun and all celestial bodies rise and set³. The operations of the human mind are located in the heart, kidneys and bowels⁴. In predicting future events the prophets represent them as performed by ancient instruments and according to ancient customs⁵. It is not probable that the battle of Gog will be fought with bows and arrows, or the Jews will be carried in arms and litters; and not a hint is given in regard to modern instruments of war or modes of travel.

(9) See chap. 4, § 12; chap. 6, § 7; chap. 7, § 9. (1) Job, 8:5-10, 15:17-19. (2) Job, 11:7-9; Ps., 139:7-10, 16:10, 11; Eph., 4:9, 10. (3) Ps., 19:4-6, 50:1; Eccl., 1:5. (4) Rom., 10:10; Prov., 8:5; Jer., 17:9, 10; Gen., 43:30; Ps., 16:7; Job, 15:35; 1 John 3:17. (5) Ezk., 38:45, 39:3, 9; Is., 49:22, 66:20.

But this does not prove these writers did not understand the true science of things. The Psalmist, in showing the ownership of Jehovah, says: He hath founded the world upon the seas, and established it upon the floods. Job, in showing the majesty and power of God, says: He stretcheth out the north over the empty place and hangeth the earth upon nothing. And again, he represents heaven as supported by pillars⁶. Though Paul represents man as believing with the heart, yet when he speaks of the renewing of the image of God in the soul, he represents the mind according to the best philosophical view⁷. Holiness belongs to the innate dispositions, knowledge to the intellectual faculties, and righteousness to the voluntary power. The most scienced preachers of the present time speak of the new heart, the deceitfulness of the heart, etc., to represent the character of human soul; and yet they consider the soul as acting through the head, or brains in the head. Scientists, even in lectures of philosophy and making almanacs, say the sun, moon, and stars rise and set,—go south and return north,—and do not shine sometimes. They have marked out the heavens into districts to suit our little earth, as if it was indeed the mother of the universe and center of creation. Now, if philosophers, in lecturing on science, can not avoid subjecting the universe to our little earth, and representing things as they appear and not as they really are, must we find fault with the reformer seeking the regeneration and salvation of the human family, because he speaks of subjects and phenomena as they appear to the senses? The scriptarian has no right to interfere with scientists, and scientists have no right to interfere with scriptarians. The root of all evil is in man's immoral degradation. Reform that and all will become intelligent and happy; and the wise reformer will not contradict the prejudices of the ignorant on natural phenomena to the hindrance of moral reformation. The antagonism is not between scripture and philosophy, but between true religion and false religion. What and who is God? What is man? and what is his relation to God, and to all creation? These are the questions debated by Moses with the priests of Polytheism. Whether the accounts given by Moses were communicated to him by inspiration, as the programmes of the future were, or were compiled from ancient records or tradition, is of no importance to us. His writings have been endorsed by our Lord and Saviour, Christ, to be the Divine truth. If communicated by revelation, Moses may not have known anything more about creation than what he wrote, but the Inspiring Spirit did. Prophets did not always comprehend the whole subject of which they revealed a part; and how much more ignorant they may have been in sciences the scriptures do not pretend to teach. But my opinion is that Moses compiled what suited his object⁸. See Chap. 27:20.

(6) Ps., 24:2; Job, 26:7, 11. (7) Rom., 10:10; Eph., 4:24; Col., 3:10. (8) Matt., 11:2-4; I. Pet., 1:10-12, and I. Cor., 13:9-13.

CHAPTER I.

THE CREATION.—GENESIS 1:1–31, 2:4–25.

1. **UNIVERSE CREATED.**—In the beginning God created the heavens and the earth. Raise your eyes to the heavens and look out through the atmosphere into space; contemplate the blue sky with all its shining orbs and fleecy clouds, which kings, priests, and peasants have worshipped in wondrous adoration. Look around upon the earth with its mountains and valleys, its rivers and rills, its oceans and lakes, its meadows and forests, with all its animate and inanimate objects. The God of Abraham made all of them. The Chaldeans held the world to be eternal⁹; so did Ocellus, Lucanus, and Aristotle¹, and others. Epicurus and others maintained that the world was formed by a fortuitous concourse of atoms, which were eternal². The Hindoos held that God was the soul, and the universe his body³; Zenophon and others taught the same, and that the universe is one with Deity¹. In direct opposition to all these notions, which were the source or offspring of Polytheism⁴, Moses asserts that all had a beginning and were not eternal; all were created, and were not produced by some internal energy developing itself outwardly, and that God created them all, and was distinct from them, and as independent of them as the potter was from the vessel he made out of the mortar he mixed. Jehovah is the sole, independent, self-existent God, who gave being to the whole universe. So Moses teaches and every scripture confirms.

2. **STANDPOINT OF VIEW.**—Unscienced minds regard this world as the center of the universe, and from this standpoint they view all creation, and contemplate every part according to its apparent relation to the earth. The man wishing to inculcate philosophy and exhibit everything in the universe according to its true character, position, and relations, must encounter these prejudices and convince men that the testimony of their senses has a boundary; and beyond this, the internal powers of the mind must regulate the conclusions; and even these philosophers have districted the universe in accordance with the districts of the earth, and speak of the position and motion of celestial bodies as they appear⁵. But the statesman and moral reformer may accomplish their benevolent designs without interfering with these confirmed opinions. Moses accommodates his accounts of the creation to these universal habits of conception, and makes the earth the standpoint and center of all his narrations; he speaks of the earth first, and then of other parts of creation as they appear and relate to it.

3. **CONDITION OF THE EARTH.**—The earth was without form and void or empty; and darkness covered the face of the deep, or abyss. The condition was one hard to be described in the Hebrew language so as to give an adequate idea of it. Polytheism called it Mother Earth—broad-breasted earth, the mother of the gods, who produced Uranus, or Heaven, the mountains, and the barren and billowy sea. Then she married Uranus, the most ancient of all the gods, and from this union came the Titans and Cyclopes, and the gods of the wintry season⁶.

(9) Ant. Hist., Vol. 2, p. 89. (1) Enop. R. K., Cosmogony. (2) Idm. Epicure. (3) Swint., p. 53; Intro., § 3. (4) Idm. (5) Intro., § 8. (6) Will., p. 22.

But she was a disorganized, obscure mother, incapable of taking care of men or gods. She was a dreadful creature, where neither gods nor men could either see or survive a minute; and so she remained till the Jehovah God reduced her to order.

How long the earth remained in this chaotic condition from its first existence Moses does not say; how many changes of organization and disorganization it had experienced he does not tell; but it was not a goddess or mother to anything at this time, and could not help herself. Alas! if the mother of all things falls into such a predicament, who will take care of the children? But as to her existence and condition, Polytheists agree with Moses. With them, the first in order of time was Chaos, containing all the seeds of nature⁷; it was eternal, subject to a constant succession of uncertain movements regulated by chance⁸. Thus Chaos was eternal, and chance was the unintelligent, unmeaning, designless controller that stammered it around into an organized earth; and then earth produced gods, men, animals, and vegetations. The Phenicians, Babylonians, and Egyptians seem to have adhered to this theory⁸. So the philosophers may have taught; but with the people, Chaos was a god and the father of Erebus and Night⁹.

Darkness covered the face of the deep. With this statement Polytheism agrees, when it says that Chaos beget Erebus—that is, Darkness. Mythology turns facts into fiction, and makes gods out of anything. Hesiod says that Chaos was the parent of Erebus and Night, from whose union sprang the Air and Day.

4. DARKNESS AND LIGHT SEPARATED, AND DAY AND NIGHT PRODUCED.—This chaotic mass was not a habitation for man, nor a god entitled to his homage; but it was indebted to the God of Israel for existence and for adjustment and order. It was not Mother Earth, nor a goddess, Terra¹. The spirit, or wind, of God moved upon the waters, or agitated the chaotic mass. The Hebrew word, Rvh, ruah, literally means wind, that blows, whether air or breath, and being the most subtle thing known to the ancients, was used to denote spirit, whether divine, angelic, or human; hence the subject matter, or context, must determine its application. The wind of God agitated it, or the spirit of God moved upon it and viewed it. And God said, Light exist! and light existed. God saw it was good, or looked upon it with approbation, and separated it from darkness, making them occupy the same place at different times. Then followed a succession of night and day. Evening was: morning was—one day. The heathen mythology of the gods and goddesses appears to be founded on this order of creation. Chaos begot Darkness and Night, or Erebus and Nox; and they begot the Air and the Day (Aer and Dies)². First is Chaos, then Darkness covering Chaos and ending in Twilight, as night has done ever since; the Air is moving upon the waters, or chaotic mass. Light appears and lasts till night, and this is called a Day. But did Hesiod get his idea from ancestors, or from Egypt, or from the Israelites? Hesiod makes them gods and goddesses; but Moses shows them to be creatures and not objects of worship. But of decided antiquity was the doctrine of the Magi of Persia. They held that there were two cœternal, cœordinate beings, of whom they thought the Light and Darkness to be proper emblems—the one the author of all good, the other the author of all evil³. It matters not how the philosophers viewed it, the people adored Light as a good god, and Darkness as an evil god; but Isaiah told them that Jehovah formed the light and created darkness; made peace and created evil. So I conclude that Moses reported this part of creation work to guard Israel against this source of Polytheism.

5. LENGTH OF DAYS.—The man of science asks, How long were these days? There are two classes of philosophers detrimental to the simplicity and truths of the scriptures; the one wishes to make the scriptures support his theories, the

(7) Will., p. 22. (8) Encp. R. K., Cosmog. (9) Leverett Dictionary Chaos. (1) Leverett Dictionary Terra. (2) Encp. Cosmogany. (3) Comp. Comnt. Isa., 45:7, and Roll., Vol. 2, p. 218.

other hates God and labors to subvert revelation by theories of his own making. The Hebrew word means a day, or a period of darkness and period of light, and is subject to the same figurative uses as our English word, day, and may be used to denote a long or short period of time. The judgment of mankind is called the last day and the day of judgment. But in Revelations we learn that from the first resurrection and the perdition of the Beast and False Prophet till the second resurrection, one thousand years transpire⁴, and this corresponds with the work to be done and the persons to do it. The Living and the Dead are to be judged⁵. Every idle word⁶ and secrets brought to light⁷. Christ in human nature⁸ and the saints must judge⁹. The day of adversity and day of prosperity¹ denote times of indefinite duration; and so in many cases.

But these days consist in a period of darkness followed by a period of light. Evening was: morning was — one day. Geologists have divided the formation of the earth into seven periods, and they find fossil remains of vegetation and animals in the different strata, and they occur in the order of creation given by Moses, the first created in the lower strata and the last in the upper. From this coincidence, they conclude, that these days of Moses are the same as the periods of geology; and thinking it impossible, or at least not plausible, that so much work and so many changes could have been done in so short a time, they conclude these days denote long periods. Now, coincidence does not prove identity, and there is no other evidence that they denote the same periods. Moses is not teaching geology or any other science, but contradicting the teachings of Polytheism and denying the divinity of their gods. All these geologic periods may have transpired before the chaotic state described by Moses, or before the time the Spirit, or Wind, of God moved upon the waters, which may have been pressed to the surface by the sinking of the weightier matter. Darkness was upon the deep, or abyss (*tehvm*), but the Wind of God moved upon the waters (*hemmaym*). For anything said by Moses, the world may have been organized and disorganized ten thousand times, from its creation till the time he describes it as empty and void, and then it may have been reduced to its present order in six natural days of twenty-four hours, by the wisdom and power of God. How long did it take Christ to heal the diseased, increase the loaves and fishes, raise the dead, or calm the tempest²? He spoke, and it was done: he gave command, and it stood fast³.

It is not usual for Jehovah to work by miraculous force unless to prove the mission of his servants or the truths of his revelations, and whatever importance a miraculous display of power might have been to other intelligent beings in the universe, it could be of no use to man, who did not witness it. Whether every day's work sprung into perfection simultaneously, and in an instant, or were produced gradually, and at different times during long periods, we can not determine by the language of Moses or by the sublime language of the Psalmist, for other events gradually produced by means are represented as accomplished in an instant⁴. The scriptures everywhere refer all subjects, objects, events, conditions, and results, to the one Great First Cause, without noticing the agents, or intermediate and connecting circumstances. The great object is to raise man's thoughts of fear, love, adoration, obedience, dependence, and accountability, above all intermediate objects and agents to Deity himself.

We can not determine the length of these Mosaic days unless we knew the causes and the rapidity of the transition. If the first light moved in tides, waves, clouds, and pillars, how long was it moving around the earth? Was it caused by the influence of some heavenly body? How long was the earth turning on its axis? Was the earth's motion at first sluggish and imperceptible, and

(4) Rev., 20:4-5, 12-15; see chap. 118. (5) II. Tim., 4:1; I. Pet., 4:15. (6) Matt., 12:36. (7) Rom., 2:18 (8) Acts., 17:31. (9) I. Cor., 6:25. (1) Ecc., 7:14. (2) Matt 14:19, 20; John, 11:43, 44; Mark, 4:33-9. (3) Ps., 33:9. (4) Jer., 4:23-27; Habk., 3d; Ps. 29, 136:13, 17, 18; Compare Ex.: 14:21; Numb., 21:21-25, 33-35.

did it accelerate till it arrived at its present rate of motion at some subsequent time? Moses' words must be understood, as all other words in all other documents, in their primary sense, unless subject matter, or context, shows that they must be taken figuratively. Philosophers may amuse themselves with these difficulties, but the theologian has nothing to do with them. Jehovah has taught that he made them all; and has communicated this truth in a way adapted to man's conceptions, that man might know his own rank in creation and not become a superstitious slave to his own subjects and enemies. The object of Moses was not to teach how it was done, but who did it: not philosophy, but theology. When Moses wrote, man in scienced Egypt was a slave to superstition⁵.

6. THE FIRMAMENT.—This expanse or firmament of air called heaven, which presses liquids down into channels and basins, and raises vapors above our heads and holds them there till they descend in rain or snow,—where clouds roll, winds blow, lightnings play, and storms rage,—is not a god, produced by earth, to be worshipped under the name Uranus, Caelium, or any other Polytheistic name, but is as much a creature as man himself, and as much dependent on the Jehovah God. Nor is the Serene, above clouds and storms, the home of gods, nor the progenitor of any god; nor is it a supreme god to be adored under the name of Jupiter, Zeus, or any other name. Neither are the dews, rains, snows, hail, winds, storms, thunder, and lightnings, the children, grandchildren, nor great-grandchildren of Uranus, nor of Aether. But this expanse is, so far as it relates to man, for a servant to keep water below and above, and make the world inhabitable for man, beasts, and birds. There is no god but the God of Israel.

7. SEAS AND LANDS.—Moses asserts the collection, disposition, and distribution of the waters into oceans, seas, and rivers, and the production of the dry land to be the work of the God of Abraham. He will not acknowledge Oceanus and his wife Tethys to be the progenitors of rivers and sea nymphs; nor Neptune to be god of the sea; nor his wife Amphitrite to be a goddess; nor will he admit Neptune's son Triton a god to calm the sea and call back the rivers and raise storms by blowing a conch-shell; nor will he recognize as sea nymphs the fifty daughters of Nereus and Doris. God made the sea and the dry land, and will give them to man; but will not allow them or any property in them, or attribute of them, to be venerated as gods, goddesses, or nymphs; nor will he allow himself be worshipped in them, as the soul of them. But Egypt worshipped the Nile, and various nations had their sacred rivers, and fountains, and sea gods and nymphs, to which and whom they made supplications, and presented offerings to appease their wrath and secure their favor.

8. VEGETATION PRODUCED.—If the dry land had no god but the Atheists' Chance, it would have remained a barren waste forever: if it was the body or part of a body, of which God was the animating soul, or if it had an inherent, self-existent, creating energy, it would have produced vegetation without the authority or creative power of any gods. But contrary to Atheists, Pantheists, and Sceptics, Moses says, God commanded it to bring forth grass and herbs and fruit trees, producing the seed for their future propagation; and all the different kinds, or species, immediately appeared. Now the Greeks and Latins worshipped Saturn as god of sowing and reaping; Ceres, his daughter, as goddess of grain; Sylvanus, as god of the woods; Pan, as god of the mountains and pastures; Faunus, of woods and fields; Priapus, of gardens and vineyards, and Bacchus, god of wine, and inferior goddesses, called nymphs, were numerous; Oreades were nymphs of the mountains and hills; Dryades were tree nymphs; Nereids, sea nymphs; and Naiades were water nymphs⁶. The Egyptians worshipped leeks and onions; the Sclavi and others adored trees and forests; the Gauls and others paid a particular devotion to the oak; and it was no other than

(5) Roll., Vol. 1, p. 142-7, chap. 2, § 3. (6) Levrt. Lex; see Intro., § 3; Varro.

wheat, corn, seed, etc., that the ancients adored under the name of Ceres and Proserpina⁷. But Moses asserts that all these productions of earth were at first originated by the Jehovah God, and were perpetuated by the seed, or power of reproduction given to them; and so no other god was entitled to veneration for them. The Atheistic element shows itself in these gods; the gods are multiplied for the people, while the priest believes matter to be eternal, but modified by chance or some inherent energy.

9. THE LUMINARIES.—According to mythology, Hyperion was the father of the Sun, Moon, and Morning Dawn, or Sol, Luna, and Aurora⁸. The stars were grouped into constellations, and were reckoned meritorious persons and things translated to the heavens and advanced to divine honors. In the Sabian worship, the planets Saturn, Jupiter, Mars, Apollo, Mercury, Venus, and Diana, or the Moon, worshipped by the people in the East⁹, were believed to be inhabited by intelligent souls, which were also present in the images of them. The Chaldean astrologers denominated the Sun, Mars, Venus, Mercury, and Jupiter, The Interpreters of the gods¹. These heavenly luminaries were the noblest objects of worship and were most extensively worshipped, but their rites were most cruel and impure. Different names were applied to them, but their smiles were life and their frowns were death. But Moses affirms that Light existed on the earth three days before any of them peered through the mists, or upper clouds, and smiled upon its surface. They, too, are the creatures of the Jehovah God, who also gave them their position out, through, and beyond our atmosphere, which reflects, refracts, and converges their rays till they touch the earth, and the clouds often veil their faces. They were not placed there as objects of fear or adoration; but so far as man is concerned with them, they are for signs and seasons, time-tables and calendars; and to give light to man and his dominions. Not gods, but servants. I shall not add more about them from Polytheistic mythology; enough has been produced to show the antagonism against which Moses was guarding the children of Israel.

10. THE MOSAIC STANDPOINT OF OBSERVATION.—Science now maintains that the Sun is the center of this system of planets, and it is not plausible that the earth existed three days before the sun was created. But this was not the theory of the professed scientists of former ages; and the sacred writers never pretend to correct errors in philosophy and arts, but always accommodate their language and teachings to the opinions and conceptions of the time and place². Whether the Holy Spirit did or did not instruct them in philosophy, the sacred writers never pretend to teach the sciences nor to reveal future improvements in the arts, but labor to secure the moral reformation of the human family. This being once accomplished, man has the intellect to discover sciences and invent arts; and Jehovah did not create man for indolence and luxury. The mission of Moses was not to teach true science nor oppose false notions about the universe, but to restore and establish the true religion of the True God, which God had covenanted to preserve in the family of Abraham, for a blessing to all nations. It was Moses' business to show who was God, and what was the relation between God and man, and what relation man had to the rest of creation.

What Scripture intends to reveal is clearly taught; but while doing this, other subjects are necessarily noticed, by the way, and are generally spoken of according to their appearance, or the opinions of the time and place, and according to the comprehension of those to be taught. Deity himself is often spoken of as a man, and even as a beast, with all his bodily members, feelings, passions, and infirmities. So the whole universe is viewed from the earth, as if it was the center. Such it was then considered, and such we contemplate it yet, and even so speak of it in lectures on astronomy. Had Moses presented the

(7) Encp. R. K., gods. (8) Levrt. Lex. (9) Roll., Vol. 2, p. 218. (1) Ant. Hist., Vol. 2, p. 89
(2) Intro. § 7, 8.

relation of the earth to the Sun, Moon, and Stars in any other way, he would have contradicted the testimony of his pupils' senses, and raised all the priests and philosophers against his religious teachings. His miracles were sustained by the testimony of their senses; but the true relation and position of the earth to the heavenly bodies would have been condemned by their senses, and his teachings rejected. Moses presents the facts of creation according to the conceptions and comprehension of his disciples; so here he presents these luminaries on the fourth day, as the testimony of eyesight would have conceived, had his pupils been on earth to witness their first appearance; and it matters not whether these orbs were never luminous before this fourth day, or had been shining for ages, and the mists, or clouds above, had never suffered them to show their faces before. In cloudy weather we have light and darkness, night and day, without Sun, Moon, or Stars. So earth never knew their influence, use, service, nor divinity, to the fourth day; and Moses denies their divinity and asserts them to be servants to man—for signs and for season, for time-tables and calendars.

11. **WATER ANIMALS.**—Poor, degraded man, with all his science and power, has bowed in humble adoration and servile fear before every species of animated creation: the fishes and monsters of the deep and the winged fowls of the air have had divine honors from man, and gorgeous temples have been builded for their worship. The Syrians and Egyptians adored fishes and the crocodiles. Dagon was partly a fish. What were the Tritons, Nereids, Syrens, etc., but fishes? Several nations have adored serpents, particularly the Egyptians, Prussians, Lithuanians, Samogitians, and others. Insects, as flies and ants, had their priests and votaries, and Ballzebub of Ekron was a fly god. Among the birds, the stork, raven, sparrow-hawk, ibis, eagle, grisson, and lap-wing have had divine honors—the last in Mexico, and the rest in Egypt and at Thebes³. But Moses says they were produced from the water by the word of God, and were created with the power of self-propagation, as the herbs and grasses, without any special gods or goddesses to watch over them. They were not gods, nor the property of any goddesses; and man may not worship them, nor any imaginary god in them.

12. **THE LAND ANIMALS.**—Cattle, beasts, and reptiles have been worshipped by man, and his humble petitions and heartrending cries have been poured out to them. Four-footed beasts have had their altars, as the bulldog, cat, wolf, baboon, lion, ox, goat, and crocodile, in Egypt and elsewhere; rats and mice in Troas and at Tenedos; the hog in Crete, the weasel at Thebes, and the porcupine throughout all Zoroaster's school³, and the elephant. But Moses says that they sprung out of the earth at the command of Israel's God, having no divine prerogatives in themselves, and do not belong to any special deity who ought to be propitiated by man. God made them in all their classes, varieties, and individualities, and gave them the power of self-propagation without the special care of any inferior gods or goddesses, who might demand the homage of man.

13. Rain, so important to the productions of the earth, is not an object of worship, nor under the control of any particular deity; but is a creature of the Jehovah God, who had adorned the earth with herbs, grass, and trees before he caused the rain to descend, or created man to cultivate the ground. The earth was watered by a mist, or fog. Perhaps the mist shut out the face of the sun till the fourth day's work was done.

14. **MAN'S ORIGIN AND RANK IN CREATION.**—From what ignoble origin did man spring? He fears and worships everything but Jehovah, the great Creator and governor of all things. Heathen mythology says Prometheus formed man from clay, and gave him life by fire brought down from heaven; and for this he was chained to a rock, to be eaten by vultures⁴. Notwithstanding the relative

(3) Encp. R. K., gods and Dagon. (3) Joseph, p. 591, § 28. (4) Levrt. Lex.

degradation of man, acknowledged by his fear and reverence for every species of creation, Moses asserts his superiority over every part of the material universe. Every other creature is represented as created or produced by the simple command to exist; but the creation of man was preceded by deliberation and consultation: Let us make man. All other things were created after their own species, but man was created in the image and after the likeness of the Great Creator. Both the male and the female had this honor. In the image of God created he him: male and female created he them. Man was made to govern every creature that flies in the air, swims in the water, or moves on the ground. The propagation of his species is not under the control of any special god or goddess, requiring offerings and devotions from progenitors, but is an inherent law of his creation, and the positive command of Jehovah. The earth was not his parent, nor god, but was put under his control, and all its productions were given to him for his own use and for the support of his animal kingdom. Every part of creation answered its design, filled its place, obeyed its laws, and harmonized with the whole. All was good, perfect, and happy. A perfect contrast to what the tribes of Israel saw around them when Moses wrote this account.

15. THE AUTHORITY OF MOSES.—On what authority did Moses contradict the heathen mythology and expect the Israelites to believe him? On the same authority he taught Pharaoh and his priests and princes to know and fear the Jehovah God, and delivered his brethren. Authority that wisdom and power, honesty and knavery, ignorance and stubbornness, love and hatred, Atheism, Polytheism, and Pantheism, could not resist.

CHAPTER II.

MAN IN HIS PRIMITIVE STATE.—GENESIS 1:26–31, 2:4–25.

1. FORMATION OF MAN.—The Jehovah God of Israel, formed the body of man out of earthly material, and putting his lungs in motion, made him a living breath. The Hebrew word, *Nephesh* (translated, Soul), means Breath. This is its primary meaning; and unless subject matter, or context, shows it to be used differently, should be translated accordingly. Here it literally describes a natural phenomenon—a continual breathing, as living water denotes a perpetual spring. This term, Breath, whether in Hebrew or Greek, is sometimes used to designate that intellectual, immortal spirit that animates the body, but is never applied to Deity, Angels, or Satan; but the term, Wind (translated, Spirit), is applied to them¹, and to the disembodied soul of man. At death, Solomon says, “The body returns to dust, and the spirit—wind—returns to God who gave it.”² Had soul-sleepers attended to the primary meaning of the word “Breath,” or its corresponding word in either Hebrew or Greek, and consulted the subject matter or context in Ezekiel, they would not have found any evidence that the soul of man dies. “The breath that sins shall die,” is³ “The individual that sins shall die,” and not his soul.

(1) John, 4:24; Heb., 1:7, 13, 14; Mark, 5:2, 12, 14, 15; Matt., 12:24–28. (2) Eccl., 12:7. (3) Ezek., 18:20.

2. **CONDITION OF MAN.**—Man, like all other parts of creation, was perfect when he came from the hand of the Creator, and is not an improvement of some inferior order of animals: but at the present time he is below his original standard. Man was the noblest creature that ever animated a material body, and woman is the same. Man was created in the image of God, and woman was created in the image of the man before he degenerated. She is not an independent, or rival being, to counteract man's authority and defeat his government. The head of the woman is the man: the head of the man is Christ, and the head of Christ is God⁵. She was made of a rib taken out of man's side, and given to him for a suitable companion, and to share his bliss.

3. **WOMAN AND MARRIAGE.**—The marriage relation is not under the government of any heathen god or goddess, as Juno, but was instituted by Jehovah, and must be governed by his laws, and not by man's caprice, nor the licentiousness of false deities. Man is the head of this material creation, woman is next, and they two—not half a dozen*—are one flesh. She is not his slave, as we find her in all heathen countries; nor to be separate from him in the Kingdom of God⁶. I have not all the teachings of Polytheism which Moses contradicts; but we see its effects in heathen countries. Whether Moses speaks literally or figuratively effects not his teaching.

4. **INNOCENCE AND PURITY.**—Shame is not a deity, nor the production of a deity; but was unknown in a state of innocence. The animal propensities being under the complete control of the rational spirit, they were not ashamed of the development of their sex, nor incited to unholy emotions or desires. These are derangements of the sexual laws.

5. **GOVERNMENT AND DIGNITY OF MAN.**—Man was not only designed and qualified for government, but was put in possession of his kingdom, and all his subjects were classified and named by himself. He was their king, and not their devotee. Man's perceptive and reflective powers of mind must have far surpassed his present knowledge of animated nature, when he could at once abstract their properties and classify them according to their species. Different animals were sacred to different gods; and in Polytheism, when the giant Typhon made war against heaven, the gods became frightened and fled, and assumed different shapes, so the giant did not know them. And no wonder he did not, for Jupiter became a ram; Mercury an ibis; Apollo a crow; Juno a cow; Bacchus a goat; Diana a cat; Venus a fish, etc.⁷ Now, as man was lord of these animals, these gods should have worshiped man, instead of man worshiping these gods and venerating these animals sacred to them. When Moses wrote, the wise men of the nation had become fools. Though philosophers may have venerated some attribute in the animal, the people worshiped the animal, or some fictitious deity in it or over it.

6. **SABBATH, GEN., 2:1-3.**—To commemorate the true origin of everything we see, time was divided into periods of Seven Days, and the Seventh Day was blessed and consecrated to Divine worship for man's moral cultivation. From our knowledge of man as we find him, we know him to be a two-fold being, and of a three-fold development. He has a material body, curiously organized, and subject to all the laws of matter, and this physical organization is animated by a spirit possessing all the properties and powers of mind; and he exhibits the physical, mental, and moral developments. His occupation in cultivating ground, training vegetation, governing animated nature, and witnessing the phenomena of creation, would give him constant physical and mental employment; but as his happiness and success depended on his moral deportment, he must have time

(5) I. Cor., 11:3. (*) Matt., 19:5; Mark, 10:8. (6) I. Cor., 11:1-13; Mark, 10:6-9; Matt., 19:18. (7) Rol., Vol. 1, p. 145; Jos. Apion, p. 600, § 12.

to cultivate his moral nature. To accomplish this moral culture, God consecrated every seventh day to be a day of rest and devotion⁸, that man might be continually reminded of his God, and his relation to Him, the origin of all things connected with his sphere of government, and his relation to them, his servants and subjects. The period of the years was regulated by the sun; the months by the moon; but that of the weeks is of positive institution, and can not be traced to anything in physical creation. Yet this division into seven days appears in the history of the Patriarchs' transactions, and was adopted by the Hebrews, Egyptians, Chinese, Greeks, Romans, and northern barbarians¹. The Sabbath was a memorial of something not seen in the physical worlds, and must have originated in positive enactment or legislation². It was a reminder to Israel every week that the gods of the heathen were creatures inferior to man.

7. THE GARDEN OF EDEN—Jehovah had prepared a choice spot of earth in Eden, which Moses calls "a garden," rich and beautiful, with every species of vegetation, and in this paradise he placed our first parents, Adam and Eve; and they were not allowed to be idle loafers, but must cultivate and keep it. Man must govern the breath-animated nature or creatures, and also cultivate a garden already prepared. It was a royal garden, presenting a miniature of all the world, and nature in perfection, with the bespangled heavens overhead. What a glorious scene was illuminated with the sunbeams in the day, and silvered at night by the mellow light of the moon and the twinkling stars. On every side, expanding to the horizon boundary, lay the Garden of Eden. A river flowing out of Eden, watered the garden with its vapors and moistures. As it leaves the garden it divides into four channels, flowing on to the gulf or ocean. That river was the Euphrates, that emptied into the Persian gulf. As man was given dominion over the fishes and monsters of the deep, and the smallest swimmers of the rivulets, here were four channels to his royal home. See! the waters are waving and circling with animation. On the banks stands the lofty forest, robed in living green, interspersed with saplings and shrubs in health and bloom. Over there, on the hill slope, you see the larger fruit trees of every description, bending under endless varieties of fruit, or decorated with fragrant blossoms. Here the countless varieties of shrubbery unfold their produce and beauty. But stop describing what can not be described. Just look and see. Every plant, shrub, and tree that is good for food and pleasant to the eye adorns the landscape, and not one of them sacred to any god or goddess. All are man's, for food, perfume, and beauty,—home decorations. There, too, are man's terrestrial animals of every species,—classified and named by Adam,—standing, reclining, or sporting among the trees, shrubs, and flowers. All of them acknowledge man for their lord and king, and know nothing of those false gods to whom the Polytheists made them sacred. Yonder are the swans and sea-gulls, with other varieties of water fowl, swimming in the river, or skimming over the surface and dipping their wings, to man's delight, and never thinking of a heathen deity. All around, on trees, shrubs, and flowers, see all flying fowls and birds of richest plumage, and listen to their sweetest sounds and most melodious songs. The heathen gods in all their glory did not equal Adam and Eve in Paradise. Yonder is the lamb sleeping with the wolf; there the kid is pawing the leopard; here the fatling is butting the lion; and the cow and the bear are smiling on the calf and cub sleeping together. Look at the serpents twined around the branches of trees and coiled on the ground, glistening in the sunbeams and shining in the moonlight! Why, a sucking child might play on the hole of the asp, and a child just weaned might put its hand in the cockatrice den³. This is Paradise. Nothing will hurt here. Listen to that dove cooing on the tree of life, just over the eagle's head, and look at that hawk picking strawberries with the hen and chickens!

(8) Ex , 20:8-11, 31:12-17; Isa., 58:13, 14. (1) Comp. Cmmt. in loco., Horn's Intro.; Josephus Apion. (2) Mark, 2:27, 28. (3) Isa., 11:6-9.

But where are Father Adam and Mother Eve? Yonder they stand near the tree of life, immersed in shrubbery and flowers, and shadowed by a canopy of vines loaded with grapes. Very good! Perfect! Perfect! Physically, mentally, and morally perfect! Just as Jehovah, the God of Israel, intended they should be. O Jehovah! restore us to Paradise. Thank God, such a time is coming*, when the New Jerusalem, descended out of heaven, shall possess all the excellencies of nature and perfection of arts. But between this Garden of Eden and New Jerusalem of Palestine we have a world of storms and earthquakes, dungeons and torturing machines, burning stakes and inquisitions, devastations and deaths. O Lord! carry us safely through. The Dragon, the Beast, and False Prophet have had their day, and now we are grappling with their Three Frog Spirits; and we think the Second Advent of Christ and the Consummation of the Kingdom of God are very near.

CHAPTER III.

THE FALL AND EXPULSION.—GENESIS, 3.

1. TWO TREES AND POSITIVE INSTITUTIONS.—Among all the trees of the garden, two call for attention in particular. They are both central trees,—in the middle of the garden,—and, so far as I can see, there is no difference between them. But one of them is called “The Tree of the Knowledge of Good and Evil,” and might be called the “Tree of Death.” Of all the vegetable productions of the earth, this only is forbidden: but this they must not touch or eat upon pain of death, though good for food and pleasant to the eye. Man was created under inherent physical, mental, and moral laws, and perhaps knew and obeyed them all, and was perfect and happy. Yet it pleased the Creator to give man positive laws and institutions, and that his present destiny should be regulated by them. As Moses did not teach anything about the geology of the earth nor the astronomy of the heavens, so he did not teach anything about the physiology of the human body, philosophy of the mind, nor the inherent moral principles governing man’s relations, but confines himself to positive laws and regulations.

2. LAWS OF NATURE AND POSITIVE LAWS.—Had no positive regulations been made with man, and man had been left to follow the laws of his creation, by instinct or reason, then he must abide the necessary consequences of his actions and mental operations, for God is just, and will deal with all His creatures according to the laws of their creation. If he observed the laws of health, he would have a strong, robust, and active body, but if he violated them, the consequences were disease and pain. If he observed the laws of mind, his mind would become powerful, but if he violated them, he would become deranged and idiotic. If he obeyed the moral principles of his relations to God and his fellow creatures, he would be happy and make society happy around him, but if he violated those principles, he would become vicious and

* Romans, 8:19-23.

miserable, and produce the same in society around him. Degeneracy once commenced, must continue in the order of cause and effect to an indefinite extent, and no remedy from generation to generation, like the fallen angels. Violate moral principles, and observe physical and mental laws, men would become strong and skillful devils; and perhaps this is what the antediluvians did, for they were monsters, and lived to great ages and were very skillful. To observe physical laws, and violate the mental and moral laws, man would become a strong and robust brute, like a grizzly bear. To violate all the laws of man, he becomes vicious, idiotic, weak, and pitiable. To violate the laws of mind, and observe the laws of body and morals,—if that were possible,—he would become a slave to superstition. But coming under a positive regulation, with positive, or arbitrary, rewards or penalties affixed, and all laws of creation placed in subordination, the Creator could, in justice, arrest moral degradation by physical punishment. If the angels came individually from the hand of the Creator with full knowledge of the laws of their creation,—as we suppose they did,—then every one stood or fell as his own choice or act; but mankind, descending by generation from one or more primo-genitors, would have their destiny fixed by the necessary consequences of parents, actions, and society around them, without any choice of their own. But if man came under a positive system, constituted superior to the laws of creation, then a system of grace, or favor, might be inaugurated, by which those born in sin might be reformed and saved at last. See § 15.

3. THE TREE OF LIFE.—The penalty affixed to eating the “forbidden fruit” was death. But after this penalty was incurred, man must be debarred the “Tree of Life,” or he might still be immortal. He knew good before, but now evil also, and can do it, and make earth a hell; so his death must be sure, and no pardon. What Jehovah had promised man in respect to the Tree of Life we are not told; but immortality appears to be inseparably connected with the eating of the fruit. So man must be expelled from the garden, and cut off from the Tree of Life, till the New Jerusalem descends upon Mt. Zion, and “The Kingdom of God” is consummated on the earth⁴. The work of the Kingdom of God is to reinstate man in Paradise, and restore to him the government of the world. Then the Tree of Life will furnish leaves for the healing of the nations; and perhaps here, had man been injured by any malevolent agent, or had unintentionally violated any law of his nature, he would have escaped the necessary consequences by eating of the Tree of Life; and as his children dispersed they could carry sprouts with them, and plant them in their gardens—memorials of positive government, and pledges that God would give revelations and positive laws and regulations when necessary for man’s improvement and happiness. If he ate of the forbidden fruit, he was subjected to death, and all the consequences would follow every violation of every law of creation; but if he avoided that tree and did not eat of its fruit, then he was exempt from the consequences of violating any law of creation, if he ate of the Tree of Life. Thus the bitten Israelite was saved from the bite of the fiery serpents by looking upon the brass serpent on the pole².

4. EVIL AND THE EVIL ONE.—That the whole creation is under the bondage of corruption, and traveling and groaning in pain³, is observable to all. Philosophy has taught that evil is essential to existence, and Polytheism has taught the worship of an evil demon, to appease his malevolent disposition and render him propitious to man⁴. But Moses asserts the Jehovah God of Israel to be supreme over all evil powers, and able to preserve the objects of his care from all malevolent beings. God’s works are perfect,—supremely good; and evil is not a constituent element in creation, nor an accidental defect. Nor was it

(4) Gen., 3:22-4; Rev., 21:9-27, 22:1-5. (2) Num., 21:6-9. (3) Rom., 8:19-23. (4) Chap. 1, § 4; Hrn., Vol. 1, page 16, note 8.

introduced by a superior power, beyond his control, or not responsible to him. That malevolent agent is under the curse of God, and doomed to perdition, and shall be destroyed by the seed of the woman. It is not to be feared or revered by man, but to be resisted and conquered.

5. MAN'S RESPONSIBILITY FOR IT.—This evil was permitted by Jehovah, for some reason not given; perhaps, to teach man implicit obedience to positive law and prepare him for an higher sphere of existence; and man was forewarned against it. Satan could not introduce this derangement in creation, without man's coöperation and knowledge. Man is king and not Satan. The woman was deceived, but the man was not⁵: but for some reason not given—perhaps his attachment to Eve—he disobeyed God, and plunged his whole dominion into the bondage of corruption. This was the origin of evil in this world.

6. THE SERPENT AND SATAN.—Among the animals worshipped by degraded men the serpent held a conspicuous place in the most polished and powerful nations⁶. But Moses teaches that it is an enemy to man, and had been the instrument of all his miseries. It was not a Deity, but it was cursed by the God of Jacob to its present insidious and degraded condition. Man still possesses the power to crush its head and exterminate it from his habitation, while its power against him is represented as only able to bruise his heel. Now, as man must have some material symbol for every invisible being, the serpent became the apposite representative of Satan, who is the chief invisible adversary of man⁷. How degraded had man become, when he feared and worshiped a reptile he was able to crush without incurring any more injury than the wounding of his heel. But this physical degradation is not greater than his spiritual subjugation to Satan.

7. PENALTY AND CONSEQUENCES.—The penalty was death—"to die—thou shalt die;" or, "In the day you eat that fruit you are a dead man"⁸. This penalty has been literally executed upon Adam; and Christ, the second Adam, has secured the literal resurrection of the dead¹. This mental and moral derangement, which has so degraded human nature, flowed out of this act of disobedience as a necessary consequence, in the order of cause and effect; and had man continued to eat of the Tree of Life, and so escaped the penalty, he would have become an immortal, incarnate devil, and this world a hell itself. Whatever death may be to the wicked, it is mercy to the pious and friendship to the world. And when the wicked are restored to immortality, to what depths of degradation and misery of soul and body will they descend, in the order of cause and effect? Think! Reflect! Be wise!

8. WOMAN'S CURSE AND RELATIVE POSITION.—Although woman had led man into the transgression, and was subjugated by her own desires, or deranged propensities, and the immoral state of society, to his rule, and liable to his abuse, yet she had not lost her relative position to man nor her importance in the Kingdom of God. She shall be preserved in producing her offspring, although suffering pangs and sorrows², and her seed shall destroy the adversary and restore this creation of ours to primitive rectitude, glory, and happiness. She is of superior importance, and is still an heir with man in his exultation as well as in his degradation, and should have access with him into the house of God and receive his protection and fellowship. Paul says, "The head of the woman is the man, and the head of the man is Christ, and the head of Christ is God³." This was the order in man's primitive state and what is required in the Kingdom of God. But the subjugation threatened after the fall was a curse, and most fearfully has it been inflicted on her in all heathen countries and in times of invasions and revolutions; and in the very rites of Polytheism she has been degraded

(5) I. Tim., 2:11. (6) Cmp. Com. Gen., 3:1-5; Job, 26:13; Thalh. Ant., p. 61-3. (7) Rev., 20:2, 12:9. (8) I. King, 2:37-42; II. Sam., 19:28; Gen., 30:37; I. Sam., 14:44. (1) I. Cor., 15:21, 22. (2) I. Tim., 2:15. (3) I. Cor., 11:1-12.

to the brutish lusts of men, by laws⁴. But this curse no more justifies such degradation by man than the curse of man authorizes woman to sow Canada thistle and cocklebur in his cornfield and wheat, to make him sensible of his own curse.

9. **MAN'S CURSE.**—Man was doomed to support himself and those dependent on him, in toil, weariness, and pain, till he returned to the dust. Why should noxious weeds, thorns, and thistles grow in defiance of man, while fruit, herbs, plants, and trees are produced and preserved with so much difficulty? It is not the work of a particular, malignant deity, who must be propitiated by offerings and criminal rites; but is the penalty of man's rebellion, inflicted by Jehovah, who is the sole object of worship. Evil was not a whim of some capricious deity, nor is the remedy an uncertain notion or favor of an inexorable demon.

10. **ALL PARTIES PUNISHED.**—Sin had now entered the world, and death by sin, and has passed down upon all men because all have sinned⁶. Death is not a grim monster devouring the human family, but the sentence of a just and holy God, who is a friend and deliverer of all those who are willing to be reconciled to him. Death is rest and sleep to the pious. Adam was not excused because tempted by his wife and only companion. Eve was not excused because deceived by the serpent. The serpent was not excused because it was only an instrument under control of the mighty adversary. All are punished. The only obligation to obey was the command; no reason given for the command nor evil consequences pointed out. It is commanded, and that is reason enough. Commands must be obeyed implicitly.

11. **THE ONLY HELP AND HOPE.**—Shame now entered the world, and is necessary for the virtue of fallen man. They were ashamed of themselves as created by Jehovah, and made themselves scanty covering of leaves; but Jehovah clothed them with skins. We find no permission to eat animal flesh before the flood; but we do find them offered as sin offerings⁷. Now, as Moses had taught all about sacrifices, in the law given to Israel, it was not necessary to say much about it here, unless there was something different about it. Thus man was taught that he must now be pardoned, fed, and clothed by the sufferings of the innocent. Blood, or life, secures his atonement; flesh feeds him, and the skin clothes him; and yet the victim has committed no sin against God or man. The Lord did not teach them how to clothe themselves, but how to obtain that by the death of the innocent. Not independence by learning and seeing the properties and laws of creation, but dependence on free favor obtained at the expense of the innocent. Thus Adam saw what death was, and what was his own fate.

12. **ORIGIN OF SACRIFICE.**—When Moses wrote, sacrifice was common among all nations; and having taught its object and law in his legislation, he here attests its origin. It was not originated by voracious deities, who took pleasure in gorging themselves with flesh and blood, but by Jehovah, to teach man the way of reconciliation to him, and his dependence on free grace, secured by the suffering and death of the innocent, and obedience to the positive laws of God—they must be respected.

13. **HOW SEDUCED.**—The language of the serpent was insinuating and deceptive. It did not impeach God's veracity, but insinuated that there was a misunderstanding; for God knew they would learn by experience—"get their eyes opened"—the distinction between good and evil, and be gods; and surely ye will not die, for there is the Tree of Life given to you, and while ye eat of that ye cannot die⁸! And thus Satan quoted scripture and argued with Christ in the wilderness⁹. Persuade a man that God's covenants, oaths, and promises are ambiguous, equivocal, and can not be understood nor depended on, and he is prepared to receive any mystification and perversion of them. The woman

(4) Hrn., Vol. 1, p. 11-17. (6) Rom. 5:12. (7) Gen., 4:4. (8) Gen., 3:22 (9) Luke, 4:10.

becomes bewildered. If we eat of the one we live, if we eat of the other we die; and what if we eat of both? Having admired the fruit and desired more knowledge, she yielded to the deception; felt no harm; was emboldened, and gave some to Adam, with the importunity of a fallen woman under the infatuation of a new discovery. Adam was not deceived¹; he knew the result, but yielded to the solicitations of his wife, hoping that God would provide a remedy².

14. CONSEQUENCES OF EATING THE FRUIT.—This fruit was not poisonous, or, by the laws of creation, they would have suffered the effects; but no physical evil appears to have followed. The penalty was fixed, and man was under the death sentence. But by disobedience he had violated the moral principles of his creation, and the natural effects followed immediately. A consciousness of guilt haunted him, and fear drove him from God. While innocent, he could hope that God would provide a remedy; but guilt once contracted, hope is fled. Not like Peter did he come to meet his Lord; but like Judas, fled from him. Then, mentally deranged, he thought to hide from Omniscience. So the enemies of Christ, in the great day of his wrath, will call on the mountains to fall on them and hide them from his face³. When discovered and convicted, like Saul, when challenged with disobedience about Amalek, they rolled the blame on others; but not like David, when convicted, did they confess themselves sinners. Like Cain, they left the place for meeting with Jehovah; and if he had not sought them, they had never returned to him. The innocent may think repentance, confession, and reconciliation very easy, but once conscious of guilt, they dread to see the face of the injured. But some may have so brutalized themselves that they are past feeling, and tremble only when they see vengeance impending.

15. NECESSITY OF POSITIVE LAWS.—Whether or not positive laws and institutions were necessary for man's government before the fall, they are indispensable after it; for we find him deranged in all the inherent laws of his creation—physical, mental, and moral. It is doubtful if man, even in a state of perfection, could have decided on what was best, and have sustained his elevated and happy state, without positive laws given by the all-wise God; at least, they were convenient and saved much reasoning and investigation, and God would have man respect the dignity of these positive laws as much, or more, than the laws of nature, and, therefore, punishes their violation. Man must obey Positive Laws. The laws of nature may be sufficient for the brute creation, but the same instincts, or propensities, would now degrade, make miserable, and extinguish the human race.

Man was created in the image of God: but this could not be in regard to his body, for it is material, and God is a Spirit⁴. Paul speaks of being renewed in the image of God—in Holiness, Knowledge, and Righteousness⁵. Now, to be renewed implies the thing has been destroyed, or defaced, or impaired. Christians will not be renewed, physically, till the resurrection; but his emotions, desires, and affections, have been renewed into holiness, and his intellectual powers have been renewed into the divine knowledge of God, of himself, and of their mutual relations, and his powers of volition have been renewed into the choice of righteousness, according to God's laws or revealed will. Hence, we conclude: Man's moral character was perfect, and every innate disposition pure, or in its right place, whether animal or spiritual; his intellectual powers were clear and certain in their operations, and, on all subjects within man's sphere of knowledge, his conclusions were correct, and his volitions, or determination and choice, were exactly right, just, and the best. How, then, did they fall?*

(1) I. Tim., 2:14. (2) Rom., 8:20. (3) Rev., 6:16; Luke, 23:30. (4) John, 4:24. (5) Col., 3:10; Eph., 4:23, 24. (*) Chp., 26:3, 5, 7-10.

16. DISQUISITION ON THE FALL.—Man had the image of God, but he was not God: there was a boundary to his sphere of knowledge, and a limit to the powers of his mind. If he extended his investigations beyond this, he must depend on some other intelligent being. All data for reasoning were not in his possession. He knew what God commanded him, and the penalty annexed to eating that fruit. But what God might do after the penalty was inflicted, to restore him to his happy position and condition, he did not know; and he had no experience to teach him the consequences upon his spirit in its mental and moral nature—nor did any one tell him. God requires obedience, without giving the reasons. His love to God was supreme, but he loved Eve better than life and dominion without her. She was partly himself; and the animal attachment was most powerful, and they were kindred spirits. Congeniality of Spirits makes strong attachment and confirmed friendship. When this is strengthened by animal attachment, the fellowship is perfect, and the union stronger than death. Such persons have preferred death in its worst form to separation. This attachment was no imperfection of his nature. David had hard work to choose between three judgments; but choose he must, and did⁶. So Adam had his choice—solitude or death. For aught he knew, God might restore them both, after the penalty had been endured; or, after death, their spirits united, might dwell with angels. He subjected the creation in hope⁷.

17. CONTINUATION OF DISQUISITION.—But Eve was deceived⁸. Where, then, were her reasoning powers? They were not infinite, they had their boundary. There was no more wrong in talking with the serpent than for me to talk with my dog or horse. It is not necessary to suppose that the serpent was endowed with the power of speech. Eve's perfect knowledge of her animal subjects and their natures would enable her to converse with them, as we now converse with a horse or dog. Nor was she forbidden to look upon the tree or talk about it. It looked well and was good for food, and knowledge was desirable; but a penalty was affixed to the eating of it. That penalty was Death—literal death—no evidence it was anything more. There, too, was the Tree of Life, and if we eat of that we can not die. The serpent says: "There is a mistake: your death is not certain, but your increase of knowledge is. Does the serpent twine around its branches and eat of the fruit? It is wise! It does not die! Perhaps it tells a lie! What is a lie? Eve never saw one—does not know what it is. Man does not learn by intuition, but by known facts. Suspicion and distrust are taught by experience. Why distrust the serpent? She might as well distrust a sheep. But God commanded to not touch nor eat: yes, or die. She has her choice. Experimental knowledge and death, or simplicity and life. She has her choice. And what is death? A separation of the spirit from the body, and the disorganization of the body. And then, a loss of dominion and separation from this breath-animated creation must necessarily follow. Is that all? And even this, the serpent says, is doubtful, or not possible. And then, there is the Tree of Life, and if we eat of that we can not die. She made her choice! and we know the rest.

18. DISQUISITION ON THE FALL—CONCLUDED.—What was the penalty, and how did our first parents understand the term, "Death?" Did they, by it, understand all the consequences that have followed from the disobedience?* If they did, we can not see how they were mentally or morally "very good," or perfect. (Figurative uses of words can not be admitted in preference to the literal meaning without evidence, and all evidence, here and elsewhere, requires the literal meaning—to dust return.†) But if they understood it literally, as we supposed, the consequences might not have been within the compass of an unexperienced human mind. Does any one ask, "Why did not the Lord show

(6) I. Chron., 21:11-13; II. Sam., 24:13, 14. (7) Rom., 8:20. (8) I. Tim., 2:14. (*) Eph., 2:1, 5; Col., 2:13. (†) Gen., 3:19.

them?" We answer, "Why did not He create them and all animals incapable of sinning and suffering?" Jehovah is an absolute sovereign, and knows His own business. We are His creatures and must learn and obey His will. The penalty of sin is death; the sting of death is sin; the strength of sin is the law¹. God has created all things under laws, and sin is the violation of law²; and the consequences are misery and woe. And in the physical world these consequences are so excruciating that death is a mercy. The penalty inflicted on David was, "The sword shall not depart out of thy house all thy days." But the consequences growing out of that crime were worse than the death of his three sons. The penalty inflicted on Saul was the loss of the throne to his family; but the consequences growing out of his rebellious and unsubmitting spirit were most deplorable. The consequences of violating the physical, mental, and moral laws of creation are more intolerable than a lake of fire and brimstone. The final perdition of the wicked, we suppose, is the consequences necessarily growing out of their immoral character, mental perversions, and physical transgressions; and the necessary consequences of Adam's sin was derangement of his innate dispositions, mental operations, and physical organization. Physical sufferings are terminated, till the resurrection, by death. Hence, to the righteous, the penalty is a favor.

19. **HOW LONG ADAM STOOD.**—For aught we know, man may have occupied Paradise many years before the fall. In that state of innocence the animal propensities, being entirely under the control of the spirit, and so many objects of interest to occupy the mind and exercise the body, the thought of offspring may never have entered their minds or aroused their desires. The fact that no children are mentioned as born in that happy state is the only evidence of any kind to support the idea of a short sojourn there. The Patriarchs were old before credited with children.

20. **FALLEN CONDITION.**—Man is now cast out of the garden, and the way of the Tree of Life is guarded by cherubim and a sword of flame. And thus the last prospect of escaping death is taken away, and the sentence, "To die, thou shalt die," is impressed on the retina of the eye. He must toil for food, and his subjects must get theirs where they can find it. Power becomes law, and violence and suffering spread through all breath-animated creation. How long Adam retained the respect and control of the breath-animated creation we are not told. We may suppose that the imposed enmity was immediately displayed by the serpent, which was cursed to an ignominious life in the dust. Man, occupied in toil, would lose his interest in his subjects, as I have in literature and science, and that perfect knowledge of their constitution and dispositions necessary to their government.

21. **THE REAL SEDUCER.**—Who the real seducer was, that made an instrument of the serpent, must have become known to man by this time. He certainly knew the serpent was not capable of itself to thus reason and communicate such knowledge; but what intellectual spirit animated it, he might not know. Now, he knew there was an adversary to man in the spirit world, who had gained a victory over him, and instigated his animal subjects against him. This adversary is called The Old Serpent, The Diabolous, and Satan³, and as the seducer to this sin-incurring death had the power of death⁴. Whether he understood the victory promised to the seed of the woman to extend to this spirit adversary, Moses does not say; but from the fact that sacrifice was instituted and offered in faith⁵,—and yet it is impossible that blood of brute animals could take away human guilt,—we conclude he did. Hence, "The Serpent" would remind him always of the invisible adversary, Satan; and, although he

(1) I. Cor., 15:56; Rom., 6:23. (2) I. John, 3:4; Rom., 4:15, 5:13. (3) Rev., 12:9; 20:2.
(4) Heb., 2:14. (5) Heb., 11:4, 10:4.

might blame woman with the Fall, he must depend on her seed for final deliverance and resurrection. So in the Revelations to John we find The Serpent, The Woman, and The Child⁶. Pictures have always been used to communicate knowledge, and some nations have this great truth represented in a manifestation of Vishnu and a serpent biting his heel; and again, the serpent is represented with Vishnu's heel crushing its head. The Gothic mythology preserves traditions coinciding with the first promises of the Messiah, in the person and actions of Thor, the eldest of sons, a middle divinity, a mediator between God and man, who bruised the head of the great serpent, and slew him. Among the Hindoos, there appear two sculptured figures in one of their oldest pagodas, representing an incarnation of Vishnu trampling on the crushed head of the serpent; and, also, of it encircling him in its folds, and biting his heel⁷. A principle of evil was worshiped in very early times, under the name of Seth—the Satan of Egyptian mythology. Sin is represented as a great serpent, the enemy of gods and men, slain by the spear of Horns, the child of Isis. Isis was a goddess. Osiris appears on earth; dies by the malice of the evil-one; was buried; rose again, and will judge the dead⁸.

22. MOSES'S OBJECT IN GIVING THIS NARRATIVE.—Considering the facility of handing down history by oral communication, from one Patriarch to another, the knowledge of creation and the world's history must have been extensive in the days of Abraham, Isaac, and Jacob, in whose families it could have been preserved till the time of Moses²; and had Moses designed to teach history or philosophy, he would have necessarily left us a large volume. But enough is written to show us the beginning and development of the Kingdom of God, which is the theme of the whole Bible. And, if anything is unsatisfactory, or ambiguous, in his short narratives about the ages before the Flood, it must be elucidated by his laws and institutions given to Israel.

INCIPIENT AGE—Chap. 4–22.

From Adam to Abraham. About 1–2078 A. M., or to Moses, A. M., 2513, or B. C. 1491.

Antagonisms. Satanic Development till the Deluge, A. M. 1656–7, B. C. 2348–7.

CHAPTER IV.

ADAM'S POSTERITY TO NOAH, A. M. 1–1656.—GENESIS, 4–5.

1. ANCESTORS AND NOTED PERSONS DEIFIED.—A second source of heathen gods was men of extraordinary characters for something good or bad; but Moses shows that such men never were constituted deities, but were awarded the common lot of men.

(6) Rev., 12. (7) Comp. Cmmt., Gen., 3:15. (8) Thalh. Ancnt., page 62. (2) Intro., § 7, 8

2. **CAIN AND ABEL NOT GODS.**—Moses tells us next of Adam's sons, who were heirs of his own destiny, and born in his own image after the fall. Two of these are introduced to our view—Cain and Abel. Cain was a cultivator of the ground, and Abel a keeper of sheep. Cain was not a god of farmers, or husbandmen: but made an offering of fruits unto Jehovah. And Abel was not a god of shepherds: but sacrificed some of his flocks to the God of Israel. Here we have positive evidence that sacrifice had been instituted, and some kind of a promise had been given to it, which was a foundation for faith and hope.³ According to the Law of Moses, Cain's was a thank-offering, and Abel's was a sin-offering. Jehovah gave the preference to Abel's, which was offered in faith, or confidence, that he was accepted and his sins pardoned according to promise. He did not offer it to feed Jehovah, as the heathen did to their gods. Cain did not acknowledge himself an offender against God, nor seek any pardon, but complimented Him with a tribute of thanks, without acknowledging the dignity of the law and his own condemnable violation of it.

3. **CONTINUATION OF SECTION II.**—Judging from what we find to have been the custom of the Patriarchs⁴, we conclude they brought their offerings to Father Adam, who officiated as priest. How Jehovah manifested His preference, we are not told; perhaps, by fire consuming Abel's offering, and leaving Cain's untouched; or, by communication to Adam. In Cain, we see how degenerated man had become in so short a time; he was angry, and showed it in his countenance. The Lord condescended to reason with him, and told him it was all as he chose to make it. If he did well, he should be accepted; and, if he could not stand in judgment on his own good works, a sin-offering lying at his door was at his disposal. He could offer a sin-offering as well as Abel. Or, the language may be understood thus: If thou doest well, thou hast the excellency, being the first born, and subject to thee shall be Abel's desires, and thou shalt rule over him; but if not well, sin lies at thy door like a monster, and thou shalt be destroyed. This did not satisfy Cain's degenerated disposition; but he had an altercation with Abel, and, when by themselves in the pasture, or field, he killed his brother, and concealed his murder. However, the Lord interrogates Cain about his brother, in the presence of Adam and the rest of the family, as I suppose from the narrative. Cain lied, and indignantly asks: "Am I my brother's keeper?" Thus we see him morally deranged, and guilty of lying and murder; and mentally deranged, he supposes he can hide crime from God, and insult Him with impunity. The Lord let him know the blood was visible to Him, and His justice demanded vengeance; and so He denounced a curse on him. Cain cowers, and complains of the sentence. Being driven out from the family, and the crime being known, all would combine to kill him, and no account would be taken of him; as his presence would not be expected in their meetings, so his absence would not be noticed. The Lord, however, gave him most satisfactory evidence that he should not be killed; but he should cultivate the ground in vain, and be a wanderer. He put a mark upon him that none could mistake, and threatened the rest with a seven-fold vengeance if any one should avenge the blood of Abel on his head.

4. **A GUILTY CONSCIENCE.**—A consciousness of guilt will drive a man, or angel, from heaven. Cain did not wait to be expelled by the family, but went of his own accord from the presence of the Lord, or from that place where Jehovah was worshiped by Adam and his children, and where offerings were made, instruction given, and government established. This was the first division in the human family. Cain builded a city east of Eden, for fear of his brethren, or the beasts of the earth. A consciousness of a separation from God, and a determination not to confess or repent, begets dread of God, suspicion of men, and fear of beasts. He called the city Enoch, after his son Enoch. Here was

(3) Heb., 11:4. (4) Gen., 8:20; Job, 1:5.

the first murderer, but he did not become a god and obtain divine honors by it, but he became a vagabond; and here was the first city for defence, but it was not constructed by a god.

5. NONE OF CAIN'S OFFSPRING WERE GODS.—Of Cain's family we have five patriarchs, given by name. Of these, Lamech was the last, and is noted for three sons and one daughter, and for impiety. Of his sons, Jabal was author of herdmen dwelling in tents, or wandering herdmen; but he was not a god, nor entitled to the worship of herdmen and robbers. His brother, Jubal, was the author of instrumental music, or the greatest improver of the harp or organ; but he was not constituted a god to preside over musicians, nor to receive their worship. Their half-brother, Tubal-Cain, was the founder of brass, or copper and iron factories, or one that made great improvement in the art—a whetter of every artificer in brass and iron; but he was no more than a descendant of Cain, and met the same fate as his brethren. His sister was Naamah, but I see no reason for mentioning her, unless she was some one of the heathen goddesses.—*Pleasant*.

6. DESCENDANTS OF CAIN WERE NOT GODS.—Lamech was an impious man, and had two wives, and may have been the introducer of Polygamy. But he is not a god, and cannot protect the institution, whether he be worshiped or not. He used the mercy of God to Cain as an encouragement to violence. He said he had killed, or would kill, a man on receiving a hurt or wound; and if Cain, who slew his brother without a cause, must be avenged seven-fold, surely he should be avenged seventy-and-seven fold. He was, no doubt, one of those who filled the earth with violence, and provoked the Deluge.

7. SETH BECOMES PATRIARCHAL HEIR OF THE PROMISE.—When Adam was one hundred and thirty years old, his son Seth was born. Mother Eve gave him this name because, as she said, God had appointed her another seed in place of Abel, whom Cain slew. We cannot pass over these words without comment. Jehovah had promised her seed a complete victory over the adversary that had seduced her. She called the first son "Cain," which means Gotten, obtained, or acquired. When her second son was born she called him "Abel,"—vapour, or vanity—as if disappointed. Now, if the right of primogenitor descended from Adam to the last Patriarchs, Cain, like Esau, became the hereditary chief Patriarch after Adam. But in giving the preference to Abel's offering, the Lord rejected Cain, as He did Esau, and chose Abel because his heart was right with God. Then this important seed must come through Abel. Abel is murdered, and Cain is a fugitive and vagabond from the presence of Jehovah and the assemblies of the family. Who will succeed Father Adam as chief Patriarch in this center of divine worship and human government? For he had other sons and daughters. After these events, another son is born, and she calls him Seth, because God had constituted him, in Abel's place, for her seed having the promise. Through him the victorious seed should come at last. Paul's reasoning on Abraham's seed will apply in all its force to her seed⁹.

8. DISTINCTION BETWEEN THE HEIRS OF THE KINGDOM OF GOD AND OF THE KINGDOM OF DARKNESS.—When Seth's son Enos was born—A. M. 235—we are told, "Then began men to call on the name of the Lord," or Jehovah. The phrase, "calling upon the name of the Lord," is a phrase used in the New Testament to designate God's people¹. It cannot be taken here literally, for men had always called on His name and offered sacrifices to Him. But now, Cain having abandoned the presence of the Lord and His service, a distinction arose between those who, with Adam and Seth, called on the Lord, and those with Cain, who did not. Kindred spirits will collect together. After Adam, Seth was chief Patriarch of the one, and Cain of the other. Those with Seth would be called in, or after, the name of Jehovah. And as soon as men began to multiply, we find the distinction: "Sons of God, and Daughters of Men." Now,

(9) Gal., 3:16. (1) Acts, 22:16; Rom., 10:13; I. Cor., 1:2.

these distinctions, "Sons of God"² and "Children of Men"³ are used in Scripture to designate the pious and impious; and so they must be understood here.

9. CHRONOLOGY AND GENEALOGY RECKONED IN SETH'S LINE.—The genealogy of men, and chronology of time, was reckoned through the Patriarchs of Seth's line. The number, including Adam to Noah, is nine—two more than in Cain's line—and embracing a period of 1,056 years. The eighth Patriarch in Seth's line was Lamech, the same name as the sixth in Cain's line, but of very different character. They must have found some difficulty in cultivating the ground, for, when Noah was born, Lamech said: "This same shall comfort us concerning the work and toil of our hand, because of the ground which the Jehovah has cursed."

10. CONTEMPORARY PATRIARCHS.—Those Patriarchs lived long, so that most of them conversed together. Lamech was born fifty-six years before Adam died, and saw all the Patriarchs. Noah might have received the blessing of them all except Adam, Seth, and Enoch. They all begat sons and daughters, besides the Patriarchs, or High-fathers. It is evident Moses did not write with the design of teaching history any more than philosophy, or he would have given fuller and more satisfactory information on many very important subjects. But he keeps his eye on man's degeneracy into corruption and idolatry. Of these Patriarchs and their times he tells us nothing but what contradicts the Polytheism of the nations. These all died but one, who was translated; but he was not deified. If any of the human family were entitled to divine honors it was Enoch, who was translated to heaven without tasting death. But the worship of ancestors was never allowed by Jehovah, nor practiced by those Patriarchs whose posterity was not cut off by the flood.

11. THEY OPPOSED CORRUPTIONS.—Enoch delivered a remarkable prophecy, which is not recorded by Moses: That God was coming with his holy myriads, to execute judgment upon the impious⁴. This prediction shows that these Patriarchs vigorously opposed the inroads of corruption in their day, which, it also shows, was deep-rooted malignity and heaven-daring impiety. These Patriarchs pointed their apostatizing brethren and children to future but certain perdition. Among the people of Seth wickedness prevailed till the whole earth had become corrupted and all flesh had corrupted his ways on the earth.

12. SATANIC IMPIETY.—It is not probable that Polytheism existed before the flood; for the long lives of the Patriarchs made it impossible to lose the knowledge of the true God before that time. Adam lived nine hundred and thirty years, and died seven hundred and twenty-six years before the flood. Methusalah, born two hundred and forty-three years before Adam's death, and three hundred years before his father Enoch was translated, was contemporary with Noah six hundred years, and died the same year the flood came, being nine hundred and sixty-nine years old. Any departure from the living God must have been knowing, willful, heaven-daring impiety. The greatest part of heathen gods were progenitors, heroes, or inventors, transformed to deities; but the long lives of these Patriarchs would prevent their being deified before the flood, being contemporary with most of the generations. The language of Moses and Enoch does not imply ignorance, but impiety, corruption, and violence. All the beastly impurities of Sodom and the Canaanites, and all the violence of Zealots in Jerusalem, and the Atheists in the French Revolution.

(2) Rom., 9:14. (3) I. Sam., 26:19. (4) Jude, 14, 15.

CHAPTER V.

THE DELUGE, A. M. 1656, OR B. C. 2348.—GENESIS, 6, 7.

1. THE WICKEDNESS OF MEN.—And God saw the wickedness of men was great in the earth, and that every purpose, desire, and cogitation of his mind was continually for evil, and nothing else. That the Cainites, having abandoned the divine presence, should become monsters in vice and violence is but a legitimate result, for they were men of genius and enterprise, as we have seen*. There were giants among them in size, power, and renown. Their daughters were fair and beautiful in their physical development, and fascinating in their appearance. These proved a snare to the Sethites, who, without reflecting on the consequences, married among them without restraint. The offspring of these mixed marriages became mighty and renowned as the Cainites. Moses prohibited these mixed marriages in Israel.

2. MOTHER'S INFLUENCE.—Such is woman's influence upon and relation to her offspring, she impresses her own image on them. Afterwards education and influence may counteract first impressions: but a mother's training and impressions generally shape the character and destiny of the child. The scepter of a woman on the throne can not affect the destiny of a nation as much as her home influence and training of offspring. The man may be physically and mentally superior, but if his wife be his adversary, he will find himself an isolated being in the midst of his own family. The state of society, public education, and other circumstances may make exceptions; but the destiny of a nation or church depends on the wives and mothers in them. She may destroy her own influence by imposing the duties of a mother upon nurses and teachers; but if true to her animal relations and influences, she will govern her children when she is cold in her grave.

3. GIANTS.—This influence may be used for good or evil. In the present instance, it was evil. The earth was corrupt before God, and filled with violence. All flesh had corrupted His way on the earth, and God determined to destroy every breath-animated creature. These giants were men of notoriety,—physically and mentally mighty,—and of heaven-daring impiety: but were not gods, nor able to war against the God of Israel; and Jehovah, without any exhibition of himself, destroyed them by the flood.

4. ABHORED OF GOD.—So abhorrent to Jehovah was the corruption upon the earth that, to give man some conception of it, He speaks of it after the manner of men: It repented Him that He had made man, and it grieved Him to the heart. Man, have you ever done anything that at first pleased you; and did it turn out at last disastrous, and revolting, that you regreted with deepest regret, and were grieved with a most heartfelt pain, that you had ever made it? Well, your opposition and detestation to the cause of that disastrous result is not equal to Jehovah's detestation to that corruption, wickedness, and violence that had ruined His creation, which He had pronounced very good, and looked upon with approbation. The God of Israel, unlike the heathen deities, abhors all corruption, wickedness, and violence, and has and will punish it. God will destroy the

(*) Chap. 4, § 5.

work of His own hands before He will let corruption and violence hold dominion over this earth. This wretched state of the earth was the result, in the order of cause and effect, of our first parents' disobedience.

5. LONG-SUFFERING OF GOD.—But the Lord showed himself long-suffering, and merciful, and not willing any should suffer⁵. But reform they must. He gave them a hundred and twenty years to reflect and repent, while he kept the threatened destruction before their eyes, and sounding in their ears: part of that time, at least. He set Noah to building a great water-craft before their eyes, which must have attracted their attention, excited their curiosity, and, no doubt, received their ridicule. To their jests and interrogations, Noah preached repentance, in view of the impending destruction, and glad tidings if they reformed and accepted a safe retreat in the Ark.

6. CHARACTER OF NOAH.—Noah was perfect in his generation; or, an upright man having a conscience void of offense toward God and man. And enjoying communication with God in the spirit, he walked according to the divine will conscious of His presence in every time and place. Like Enoch, he walked with God. He was not a perfect man; but believing in Jehovah, became heir of the justification, or righteousness, by faith, and was a preacher of repentance and righteousness⁷. With all his imperfection he confided in God, whether He promised good or threatened evil; and showed his faith by preaching to the people, and building the Ark before the flood appeared.

7. GROUND OF ACCEPTANCE WITH GOD.—This is the only ground of acceptance with Jehovah, since the fall of Adam. God is perfect—just in all His ways, and holy in all His works; He is of purer eyes than to look upon sin; and without holiness no man shall see him⁸. This is the standard to which all must attain; but in this state of imperfection, faith is made the ground of acceptance; and God deals with him as though he were righteous. He does not keep a record of good and bad deeds, and so deal with man according to which preponderates; but those confiding in Him, and laboring to be restored to His image, He pardons all their sins, and bestows on them every good as a free gift, or favor. By faith, Abel offered an acceptable sacrifice; Enoch walked with God, and was translated to heaven; and Noah builded the Ark, and was saved. But without faith it is impossible to please God.

8. ARK, AND DISTINCTION BETWEEN CLEAN AND UNCLEAN.—Noah was about four hundred and eighty years old when he was commissioned to warn man, and build the Ark; and he must have had a sorry time with his fellowmen. His admonitions, no doubt, were like Lot's to the men of Sodom—but idle tales, and treated with ridicule. He had three sons who, with their mother and wives, were the only persons saved with him in the Ark. That man might be always reminded of a distinction between good and evil, holiness and pollution, a distinction had been made, or constructed, among animals, of clean and unclean. The clean were put into the Ark by sevens, and the unclean by twos.

9. FIRST INSTALLMENT OF ADAM'S DISOBEDIENCE.—We have now received the first installment of Adam's act of disobedience. To what extent he degenerated, we are not told; and how far he reformed, we do not know; but his son, Cain, was born in his own likeness, and degenerated into an impious vagabond. In violation of every animal tie, and moral principle, he murdered his pious brother, and thought to deceive the omniscient God by the dint of hard lying. Having cowered under his sentence, the Lord secured him from the just fate he anticipated from the hands of men; but a consciousness of guilt drove him from the divine presence, and banished the thought of God from his heart. The only way to prevent this consequence is to confess and repent, like David. Cain's posterity followed his example, and continued to violate those moral principles

(5) II. Pet., 3:9; I. Pet., 3:19, 20; II. Pet., 2:5. (6) Heb., 11:7. (7) Habk., 1:13; Heb., 12:14.

that, by nature, should regulate all man's relations, and the necessary consequences followed. They dreaded Jehovah; delighted in corruption and violence more than in their own happiness; hated one another, and were cruel to the brute creation; and finally absorbed the Sethites, and destroyed the pious. They do not appear to have so much violated the laws of body or mind: for they were men of genius, physically strong, and lived long. And perhaps these giants were the Titans of heathen mythology, who waged war against Jupiter, or the gods, and perished by his thunderbolts,* or were crushed by the mountains hurled on them¹. No doubt, dreadful thunders accompanied the pour of rain; and drowned bodies may have been buried in mountain ravines by deposits of mud, or engulfed in fissures of the earth. And this may be the foundation of the legends of the giants' war with heaven.

10. PROBATION ENDED.—The one hundred and twenty years of probation drew to a close; the Ark was finished, and the animals were stowed in it. Noah and his family take their last look on the old world and its millions of inhabitants, and enter the Ark which is shut up by Jehovah. Thus, we are assured, a final separation will take place between the righteous and the wicked². The impious inhabitants were prosecuting their business and pleasures, or violence and corruption, without any regard to the long-threatened destruction. The rain began to pour down from the clouds, and waters burst up through fissures in the earth: consternation seizes these monsters of corruption and violence. They are lost!

11. TRADITION OF THE DELUGE.—Moses is more minute in his account of the flood than of any other subject yet treated of, because the nations had more perverted traditions about it³. The Ark, according to the traditions of the Gentile world, was prophetic, and was regarded as a kind of temple, or residence, of the Deity. It comprehended all mankind within the circle of eight persons, who were thought to be so highly favored of heaven that they were at last reputed to be deities. Hence, in the ancient mythology of Egypt, there were precisely eight principal gods; and the ark was esteemed an emblem of the system of the heavens. The ark was also esteemed a symbol appropriate to Bacchus, and, in his processions, idols and other mysteries referring to that deity, were inclosed in it; and it was the same among the Egyptians. The sacred allegorical chest, anciently carried in the Dionysiac procession, commemorated the instrument of preservation, by means of which a family of mankind escaped destruction, when involved in the calamities which accompanied the Deluge³. Some of them commemorated that event by religious rites, and made it a source of Idolatry. Moses ascribes the flood, the Ark, the wisdom, foresight, and preservation of Noah, to the God of Jacob, who alone is entitled to divine honors.

12. AN EVIDENCE OF POSITIVE INTERPOSITION.—The history of the Deluge, being fully attested by its effects on the earth, its records on the mountain tops, and by traditions among the nations, furnishes apposite proof and illustrations of God's positive relation to man, and his absolute government of the world. He has made creation, with all its dispositions and laws, subservient to the Kingdom of God. Not by the atmosphere and water did the Deluge occur; but by the interposition of a superior, invisible power who, one hundred and twenty years before the occurrence, proclaimed it by Noah against the wickedness of the inhabitants. It stands a universal witness of God's hatred of sin, and of His power and determination to punish the violation of moral principles by positive penalties. The God of Israel was then known to be the God of the whole earth, and the judge and disposer of every nation and country.

(1) Job, 26:5. Note in Comp. Cmnt. (2) Matt., 25:31-46 (*) Levrt. Lex. Titon. (3) Encp. R. K. Ark; Hrn. Vol. I., pp. 74-5; Comp. Cmnt., Gen. 6.

13. THE SATANIC DEVELOPMENT OF ANTAGONISM TO THE KINGDOM OF GOD.—This was the first policy of Satan, under guise of the Serpent, who impeached Jehovah's veracity, and lack of benevolence to man, and taught man to prefer animal gratification to subordination to Jehovah, and spiritual lowliness and enjoyment. He instigated men to open rebellion and heaven-daring impiety. But here this policy is defeated, and man is taught that he cannot rebel against his Creator with impunity.

CHAPTER VI.

TRANSACTIONS WITH NOAH, A. M. 1656, OR B. C. 2348.

GENESIS 8 AND 9.

1. MAN CONTINUED IN HIS SOVEREIGNTY.—Thus all animated creatures on the earth were indebted to man for preservation, and certainly were not entitled to the divine honors paid to them by the Egyptians, and other nations, when Moses wrote. The flood did not reverse the primitive order of creation; but Jehovah remains the sole possessor and sovereign disposer of all things; and though chastised, man is still constituted lord of this world, with authority to force obedience upon all animals of the air, earth, and water, and to use them for food as he did the vegetable productions; the deep degradation of man, and his servile awe and superstitious fear of animate and inanimate objects, was his own sin and folly. Worshiping what was given him for food and service!

2. PARENTS RESPECTED, BUT NOT DEIFIED.—Not much is said about Noah's family; but still enough to show that, with all their distinguished privileges, they were not constituted deities, nor entitled to divine reverence from their posterity. They all died. Although the worship of ancestors was not tolerated by the Divine Being, yet respect to parents is essential to the welfare of society, and He punishes dishonor done to them. Noah made wine, and, becoming drunk, shamefully exposed himself, which his youngest son, Ham, seeing, did not conceal but reported it to his brothers, and they managed, in a becoming manner, to cover their father. When Noah became sober, he predicted future prosperity on Shem and Japheth; but servitude on one of Ham's sons, as a punishment on Ham's irreverence for his parent. Thus, while Moses gave the standard of rectitude in the law, he does not conceal the fact that these Patriarchal ancestors did not come up to the standard, but were condemned by it. Polytheists attribute base, cruel, and shameful crimes to their gods, and consider themselves authorized, and even obligated, to follow their examples. But Moses and other Scripture writers present Jehovah as just and holy, and when they present the blemishes of pious men they show Jehovah's disapprobation of their sins, and that they are unworthy imitation and divine reverence. Bacchus was worshipped as the god of wine; and in his worship all the people got drunk. But Moses represents Noah as shamefully disgraced by the act. Jupiter, the chief of the heathen gods, is represented to have dethroned and maltreated his father, Saturn; but Moses represents Ham as cursed, in the fate of his son Canaan, for disrespect shown to a drunk father. I do not know that Noah knew before the intoxicating properties of wine; but this act is not to be justified, even if excusable.

3. **PRIMITIVE RELIGION.**—Nations were fond of boasting a divine origin for themselves, and divine honors for their progenitors; but Moses guards Israel against their impositions, by giving the origin of all nations: which was from these three sons of Noah. It is reckoned that the Jupiter-Amon, or Hamon, worshiped by the Egyptians, was their progenitor, Ham—the most impious son of Noah. The religion taught by Moses was not an innovation or improvement on the mythology of the heathen, but the true religion of Noah and his family, from which their posterity had fallen. Israel might not follow the nations, but must shed a light over them, and be a model to them.

4. **THE RAINBOW AN EVIDENCE OF GOD'S POSITIVE GOVERNMENT.**—Man is reminded of his positive relation to Jehovah; and that only by the sufferings and death of the innocent and holy, can he obtain divine favor. Having violated the laws of creation, he is under the bondage of corruption, and can expect no acceptance by them. Noah knew this and immediately offered in sacrifice, of every clean beast and fowl, to Jehovah. For this purpose, he had preserved a seventh one of every clean species. The Lord manifested His acceptance by making a covenant, in which the elements and laws of creation were subjected to the welfare of man. Of this covenant, a visible memorial was presented to all nations. The Rainbow was constituted that token. It was not placed there as an object of adoration, but for a reminder that Jehovah was not bound by the laws of creation in His dispensations of wrath and favor to fallen man. He sent the flood to drown the wicked, without consulting the laws of creation; accepted a sacrifice of clean, innocent animals; and covenanted future good to man, notwithstanding his demerit. Seed time and harvest, cold and heat, summer and winter, day and night, shall not cease. We may thank God for these arrangements, but must not adore them as gods, nor importune any fancied deities on account of them. God will not destroy the human family again, to preserve the true religion, but will let the nations pursue their own course for a time; and will compel one family to retain it, and through that family reclaim the world to the true religion. (See Chap. 9, § 16, and 10:5.)

5. **MAN, THE MOST SACRED OF ALL ANIMALS.**—Human victims have been sacrificed upon heathen altars under various notions and pretexts, and tender infants have been roasted to death in the embraces of the fiery Moloch; but Moses teaches that human life is most sacred, and cannot be taken away unless by authority from Jehovah. Therefore, every beast, however venerated or valued, that kills a man, must be put to death. And if any man—Priest or King—sheds blood, by man must his blood be shed. For of all this visible creation, man alone was created in the image of God—the Creator—and is the most sacred animal on the earth. Therefore, every man is constituted the avenger of the murder of his fellow man. “At the hand of every man’s brother will I require the blood of man.” The law is positive and explicit, and the government that has taken this unpleasant duty out of the hands of individuals, and protects the murderer from death, must answer to God for the unavenged, innocent blood. You might as well tell us that every precept in the Ten Commandments is a prediction and not a command, as tell us that this is only a prophecy. The context forbids any such perversion: Surely your blood of your lives will I require * * * at the hand of every beast * * * and at the hand of every man’s brother. This law was modified in the law of Moses, which provided cities of refuge for the accidental murderer. As Moses was the legislator to Israel, and writer of this piece of history, if any discrepancy existed between them he would have noticed it. The law of Moses must be the exponent of this law, and either sanction or abrogate its precepts.*

(*) Chp., 32:4; Numl., 35:9-34.

6. PRIMITIVE RELIGION.—In the year of the world, 1657, or about that time, and about nine hundred years before Moses wrote, the human family set out anew from a pious fountain, with the correct knowledge of the great Jehovah, and the true religion. They also knew their relation to Jehovah and way of acceptance to Him, their relative superiority to all visible creation, this world's subjugation to them, and woman's companionship and fellowship with man. What a contrast to the age when Moses wrote; and how necessary was this short account of the origin, design, and uses of visible phenomena to a successful contest against Polytheism and moral corruption.

7. COMMUNICATIONS FROM ADAM TO MOSES.—Noah had lived six hundred years before the Flood, and had been contemporary with all the Patriarchs except Adam, Seth, and Enoch; and he lived three hundred years after and was contemporary with all the Patriarchs down to Terah, the father of Abraham. Shem, his son, was contemporary with Methuselah, Lamech, and Noah before the Flood, and lived fifty years after Isaac was born. Thus Adam, Methuselah, and Shem could have transmitted the story of creation, and the history of the world for over 2,000 years, to Isaac, the son of Abraham; and Isaac could have told it to Jacob's sons, who went down into Egypt. Noah was an experienced preacher and doubtless preached to his posterity after the Flood, as he had done to his father's and forefather's before that catastrophe. Whether he taught the arts and sciences known before the Flood, or not, we are not told; but undoubtedly he taught the true religion of the great Jehovah.

CHAPTER VII.

THE DISPERSION OF MEN. A. M. 1770–1848; OR B. C. 2234–2156.

GENESIS, 10, 11, A. M. 1770.

1. THE EARTH DISTRICTED INTO NATIONALITIES.—In the days of Peleg, the fourth from Shem, and one hundred and thirty years after the Flood, and two hundred and twenty before the death of Noah, the earth was divided into national, or family, districts; and the sons of Adam, or of man, were separated by the Most High, and perhaps through the agency of Noah. Jehovah had blessed Noah and his family, and commanded them to multiply abundantly in the earth; and here he divided to them their inheritance. The lust of power induces the impious to usurp the government of nations; and where their nations are large and powerful, they are enabled to oppose extensively and with success the religion of Jehovah. The interest of divine religion among unregenerated men requires them to be divided, having different interests, and both coöperating with and counteracting each other. In this way the Lord has retarded degeneracy and protected his truth in the earth.

2. DISTRICTS.—The descendants of Noah were divided into three divisions, and then subdivided into sixteen according to the number of his grandsons; and then divided again among their children. The children of Japheth, divided into families and tribes, were settled in Europe, Asia Minor, and along the western and northern shores of the Caspian sea, and thence east and north. The Shemites, according to their families and tribes, were located east from Shinar, and

south to the Persian gulf and north to the Caspian sea, and thence north and east. The children of Ham, according to their families and tribes, were settled westward to the Mediterranean sea and along its north shore, and south to the sea of Arabia, and thence into Africa. His son Misraim peopled Egypt, where Moses was born.

3. CENTRAL GOVERNMENT ATTEMPTED.—How many, or whether any acquiesced in this districting of the earth, we are not told; but all, speaking the same language, could have easy intercourse, and if they chose, could consolidate and form a central government. It appears that something of this kind was attempted by some or all of them. In the Book of Judges we often read of Israel being enslaved and then delivered; but on close examination we find it was only a part of them; and so it may be here. Had Moses' object been to write the history of mankind, or of the nations, we might be obliged to consider the whole race of mankind engaged in the transaction; but as his theme is the Abrahamic economy, we are not necessarily required to consider him referring to any but those nations more or less connected with the history of Israel. Now Abraham's possessions were from Egypt to Assyria: so this transaction may be limited to those intermingled and neighboring nations. It is not probable that Noah, Shem, and Japheth, and other Patriarchs, would engage in the impious attempt to build the tower of Babel. If this took place in the days of Peleg, and if the nations were districted in the days of Peleg, it is not probable that all of them would congregate afterward to build the tower. Nor is it plausible that Noah or his sons, who had witnessed the fearful destructions of the old world, would rebel against the Most High when he divided the nations in the days of Peleg, who obtained this name from this event. But if it took place after he was thirty years of age, his son Reu would have been entitled to that name, or some one later born; hence the first districting must have taken place in first thirty years of Peleg, when Noah, Shem, and Japheth, and others, were living and in authority.

4. CENTRAL GOVERNMENT ATTEMPTED—CONCLUDED.—A part may have intended to found a central government, and then subject the rest, willing or unwilling. Those migrating south and southwest, which would be the Hamites and some of Shem's offspring, discovered the bottoms of the Euphrates and located there. These founded a city and undertook, by mutual consent, to build a tower of great dimensions and tremendous height, for the express purpose of preventing a dispersion of their numbers, and of securing a central government. Whether or not they designed to rebel against Jehovah, had the scheme been accomplished, easily could some Nimrod, Pharaoh, Senacherib, or Nebuchadnezzar have seized the reins of government, and then persecuted the truth and established idolatry.

5. THE RED-DRAGON POLICY OF SATAN ORIGINATED.—The policy of Satan, after the Flood, was to establish Polytheism; and then, in the multitude and confusion of millions of gods, to lose the knowledge of Jehovah and all true religion. This was his second policy, or Red-Dragon antagonism. While the awful judgments of God upon the impiety of the Antediluvians was depicted before their eyes by the marks of the Flood, and the story of their terrible destruction was fresh in their memories, Satan did not attempt to instigate mankind against Jehovah. But he insiduously insinuated the idea of many gods¹, and the importance of reverencing ancestors, kings, and heroes, and their right to divine worship. The mass of mankind being unholy and ungrateful to Jehovah, are always ready for any scheme of apostacy; and, if united in one government, can easily crush the pious, darken and corrupt the knowledge of the true God, and abolish His religion.

(1) Horn, Vol. I., pp. 16, 17.

6. **CONFUSION OF SPEECH.**—The Lord acknowledges man's mental and physical abilities to accomplish this and other great undertakings, notwithstanding his fallen condition. Where God withholds His judgment, and permits man to develop his powers of mind and body in great improvements in art and sciences, man becomes self-sufficient and impious; and then, yielding to the gratifications of his animal propensities, he becomes cruel and degraded. Here God interposed positively and suddenly, and confused their conception of words in relation to ideas, and confounded their organs of speech, so they could not plan nor work together. The difference of language among those who were not engaged in this affair, has been produced by natural causes according to the laws of creation, as have also been their different features and complexions. Thus their central government was defeated; and their unfinished tower remains, under the name of Birs Nimrod, an evidence that Jehovah does interfere by positive interpositions in the government of man, while he does not release him from the laws of creation.

7. **DISPERSION.**—We need not suppose that all the people in Shinar approved of the project; but they yielded to distinguished leaders, of whom Nimrod is supposed to be chief, but perhaps Ham himself was their leader. All Moses says about Nimrod is, that he was a distinguished hunter, and the founder of great cities in that country, as was also Asshur. Tradition and superstition say the tower was built for idolatry, and Nimrod proclaimed himself the Son of God, and caused himself to be worshiped for a god; and that the tower was ruined by storms and lightning. This may be true or not, for anything said by Moses. But Nahor and Terah served other gods beyond the river Euphrates. When they were divided by their language, the pious Patriarchs involved in this rebellion, and others who had not obeyed the first order, may have led their confused families unto the districts previously allotted to them; where, overawed by this judgment attested on their language, they would establish the worship of the true God. But the impious would continue, like Cain, in their impiety and rebellion, though divided into tribes, nations, and countries, by language and dialects, which they would attribute to accident, or a strange occurrence.

8. **ITS RELATION TO THE KINGDOM OF GOD.**—Thus the evils resulting to the Kingdom of God from the concentration of power and interest was, for a time, obviated. And by the time one government had swallowed many others, and become formidable, Jehovah had established the knowledge of himself and the true religion in the family of Abraham. And by this account, Moses guarded the Israelites against the imposition of hero gods. He gave the origin and dispersion of the nations, the origin of their different languages, and of that monumental tower of Babel which, in Moses' day, was devoted to the worship of Belus. Belus is supposed to be Nimrod; and Jupiter-Amon, Ham.

9. **CONTEMPORARIES OF ABRAHAM.**—Moses now turns to the history of Abraham, who was born A. M. 2008, and 352 years after the Flood, and two years after the death of Noah; and he was contemporary with all the Patriarchs of his own line from Shem down, except Peleg and Nahor, and was one hundred and fifty years old when Shem died. Isaac was fifty years contemporary with Shem, one hundred and twenty with Jacob, and thirty-three with Levi. Joseph was thirty when he stood before Pharaoh; seven years of plenty and two years of famine made him thirty-nine, when Jacob came into Egypt, who was then one hundred and thirty. Now, one hundred and thirty minus thirty-nine equals ninety-one, the age of Jacob when Joseph was born; which was the last of the fourteen years Jacob served for wives. But he served seven years before marriage, and Levi was the third child, and could not have been more than four years older than Joseph: thirty-nine plus four equals forty-three, the age of Levi when he came into Egypt. Then one hundred and thirty minus forty-three equals eighty-seven years, the age of Jacob when Levi was born: one hundred

and twenty years contemporary with Isaac, minus eighty-seven, equals thirty-three years Levi was contemporary with Isaac. Levi lived one hundred and thirty-seven years: one hundred and thirty-seven minus forty-three equals ninety-four years in Egypt. From the Covenant to the Law was four hundred and thirty years; from the Covenant to the birth of Isaac was twenty-five years; from the birth of Isaac to the birth of Jacob, sixty years; from the birth of Jacob to the birth of Levi, eighty-seven years; and Levi lived one hundred and thirty-seven years; and Moses was over eighty when the Law was given, which equals three hundred and eighty-nine years. Now four hundred and thirty minus three hundred and eighty-nine equals twenty-one, the chasm of years between Levi and Moses, to be filled by Kohath who lived one hundred and thirty-three years, and Amram one hundred and thirty-seven years, equals two hundred and seventy years. But the mother of Moses was a daughter of Levi, and most likely saw her father. Amram certainly saw Levi and Moses. We read of Miriam, Aaron, and Moses coming out of Egypt when Moses was eighty years old. One hundred and thirty-seven years, minus eighty, equals fifty-seven years of Amram's life which fills the chasm to Levi, and sixteen years contemporary; but allow forty years contemporary with Moses, and we have forty-six with Levi. Then we have Kohath, who came into Egypt and lived one hundred and thirty-three years surplus; and so in all our calculations, we have long lived Patriarchs to add to the spliced joints.

CHAPTER VIII.

INCIPIENT AGE CONSIDERED.

1. TRANSITION FROM THE NATIONS TO ABRAHAM.—With Abraham Jehovah introduces the preparatory age of that institution afterward called "The Kingdom of God." The time from Adam to Moses we call the "Incipient Age" because we know so little about its development during that time. The dispensations of the Preparatory Age were to restrain and reform the whole human family, while the Old Serpent, called the Devil, and Satan, labored to corrupt and destroy the true religion. Having confused the language at the building of Babel, and divided mankind into tribes according to the sons and grandsons of Noah; and having dispersed them over the face of the earth, with different dialects and interests, he left them under their patriarchal system of instruction and government to choose their own way till the time of Christ; then he commanded, and still commands, all men of all nations to repent, and come into "The Kingdom of God" and submit to the government of his Son, Jesus Christ⁵.

2. PATRIARCHAL.—Patriarch means high, or chief father, or, as our Indians would say, the "Great Father." When the father of a family lived nine hundred years he might be a great sovereign if he retained all his posterity under his control; and when infirm or deceased, he would leave his eldest son the Great Father, or Patriarch, of a mighty nation, composed of many fathers and families.

(5) Acts, 14:16, 17:30-31; Matt., 28:19; Mark, 16:15-16.

This dignity could descend in the line of the first-born of the first-born, to the end of time, if nothing deranged the order. The Patriarch was both high priest and supreme magistrate; officiated at the altar and commanded in the field, as did Abraham. Now a succession of pious Patriarchs would keep the true knowledge of the true God in their nation, and shining all around them. But sometimes the eldest son was impious, like Cain, or profane, like Esau; and when he came into the chief authority, would cause an apostacy, like the kings of Israel and Judah. Or this son, or any other one, might leave the family and found a new government, as did Cain and others; and then, by force or influence, might conquer or corrupt the parent government, and then eradicate true religion and establish the false.

3. PATRIARCHAL.—While families divided and subdivided and kept in small tribes, true religion might find an asylum in some of them for many generations. These Patriarchs might confederate for mutual protection, like Job and his pious friends, and thus maintain or propagate the worship of the true God. But if any great nation or conquering power made the religion of Jehovah their national religion before the conversion of the Roman Empire, we have never found it on the pages of history. But as we know very little about the antiquities of the remote nations, such may have been the case among the families of Japhet and Shem, afar off in the north and east, and even of Ham, in the interior and southern part of Africa. The pious have often migrated to obscure spots and solitary wildernesses; and persecutions have driven them into the snow-clad mountains and thirsty deserts, as the history of Christianity will show.

4. THE WAY OF ACCEPTANCE WITH GOD ALWAYS THE SAME. — Jehovah is the same in all times and places: and so is the way of acceptance with him. This is by faith, or confidence in Him, however revealed. And this way of acceptance has been secured by the sufferings and obedience of his Son, Jesus Christ. By the laws of creation, however philosophically developed and clearly understood, there is no hope, for they have been violated, and the necessary consequences are pain, degradation and woe. As seen in our first parents and their offspring, the tendency is to hide from God and become more degenerated, cruel, and miserable. In revealed religion, revelation takes the place of philosophical knowledge of creation and its laws; and faith in Jehovah takes the place of perfection according to Nature's laws, and prayer takes the place of the connection between cause and effect, so far as positive religion goes.

5. The system of grace, or free favors, is not designed to supersede the laws of creation, but to restore us to that standard of nature. Nature is creation as it came from the hand of God. Where we know the laws of creation, whether moral, mental, or physical, we must obey them out of love to God, to ourselves, our fellowmen, and the irrational creatures. To violate any known law of creation, and expect God to prevent the consequences, is to tempt God, and this is forbidden by revealed religion⁶. But where a consciousness of failure or transgression oppresses and deters us, our consolation and encouragement is, "We are saved by grace," and by confidence in Jehovah we possess and enjoy that salvation. Here we recruit and try it again. Nature has no remedy for its violated laws, and the consequences must follow. Nature can never pardon, for God is just, and will deal with all his creatures according to the laws of their constitution, or creation. But free grace has a pardon and a remedy secured by Jesus Christ, and accepted and enjoyed by faith. Chap. 9:5-15.

6. THE ELECTION OF ABRAHAM NOT A REJECTION OF OTHER PATRIARCHS.—By faith, Abel, Enoch, Noah, and many others beside Abraham, obtained the divine favors. The election of Abraham to a special relation and peculiar work did not deprive other nations and Patriarchs, or individuals, of the blessings of free grace

(6) Luke, 4:9.13; Matt., 4:7; Deut., 6:16.

which they already enjoyed. They were left to walk in the way of their own choice⁷: but if they once apostatized and lost their light, they could not be restored till blessed through the seed of Abraham. Jehovah would not again destroy the world to restore them to truth and holiness before Christ came.

7. THEIR KNOWLEDGE OF GOD.—We know they were all taught the doctrine of free grace in the sacrifices they offered by faith, as Abel did. They were taught to discriminate between the clean and unclean animals, and their sacrifices must be of the clean and innocent. They had a promise that the woman's seed should bruise the serpent's head, while the serpent should bite his heel: and this promise has been handed down by tradition to the present day in picture writing⁸. Now, rude nations understand pictures; and they know man has an invisible adversary who instigated that serpent. They also knew that neither Cain nor Abel, nor any other of her seed, had extirpated the serpent, or conquered the Satan who was still governing the mass of mankind. And their descendants expect that to be done by a manifestation of Vishnu, one of their gods, or Horus of Egyptian mythology. Hence they must have looked for that "seed" in the future, and that it was in some way connected with a manifestation of the Deity. Without the shedding of blood there was no remission of sins⁹; and yet it is impossible that the blood of these sacrifices could take away sins¹. Hence they must have been taught Christ, the Savior, as a lamb slain, from the first, or foundation of the world. And they had scarcely less knowledge of the design and nature of sacrifice than Moses gave to Israel: it taught them to respect the dignity of divine laws.

8. OUR IGNORANCE OF THE HISTORY OF THE TRUE RELIGION AMONG THE NATIONS.—But the pious were pilgrims and sojourners on the earth, and the impious imposed an influence on their offspring till truth was lost. Jehovah had once interposed by the Flood, and again by the confusion of tongues, to break the power of the impious and to give the ascendancy to truth and righteousness: but what more he did for the nations, by judgments on the wicked and revelations to the righteous, we do not know. Moses now leaves the world and follows the family of Abraham till his own time. Here and there we get a glimpse of the nations; but how long and how faithfully many Patriarchs and prophets contended for the truth of Jehovah will not be known till Christ returns and rewards his faithful ones.

9. A PLAUSIBLE VIEW OF IT.—But while we start out with Abraham we leave a Melchisedic, King of Peace, and Priest of The Most High God, and an Abimelech, who acted in the integrity of his heart, and was commended of God. And even Pharaoh appears in a better light than Abraham. Perhaps, in the tribes removed far from Babel, the knowledge and religion of Jehovah remained in comparative purity for many centuries. With the confusion of tongues, and division of interests, degeneracy could not spread so rapidly nor conquer so extensively as before the Flood. But here we must bid them a long, long adieu, and a dark good-night, till they come in contact with the Kingdom of God. "It is quite evident that in the oldest time of the Aryan race, in so far as those times have left us any record, not only had the idea of a Personal God been fully conceived, but such a being had been described, and addressed in language and under symbols, which are comparable with the sublimest imagery in the visions of Patmos." Nor is this true only of the Aryan race. It seems that in Egypt, also, the most ancient conceptions of God and His moral laws were infinitely superior to those entertained in later and historic times. And when we consider that a people's conception of God, and His laws of justice, truth, purity, etc., is really the gauge of that people's advancement in intellectual and moral abilities, and so of their preparation for the loftiest civilization, we cannot but be intensely interested in the oldest records of this conception. "The most ancient piece of

(7) Acts, 14:16, 17:30, 31, 29. (8) Chap. 3, § 21. (9) Heb., 9:22. (1) Heb., 10:4.

poetry in the literature of the world," is said by scholars to be the Egyptian "Book of the Dead," and in this we have a hymn which, according to the Duke of Argyll, describes the Divine Deity as the Maker of Heaven and Earth, as the Self-Existent One, and the elementary forces of nature as His instruments. He alone is the true living One, and is to be adored as living in the Truth, and in Justice. He is the unchangeable and unchanging Rule of right in the moral world, and of order in physical causation. Here we have the truth, in the words of M. Renouf, where he says that "the sublimer portions of the Egyptian religion are not the comparatively late results of a process of development or elimination from the grosser. The sublimer portions are demonstrably ancient; and the last stage of the Egyptian religion, that known to the Greek and Latin writer, was by far the grossest."

THE INCIPIENT AND PREPARATORY AGE, SPLICED.

From Abraham to Moses, A. M. 2075-2433, or B. C. 1929-1571.

Red dragon antagonism of Satan. See Chap. 112.

Period First. Placing of the Witnesses.—Chap. 9-16.

CHAPTER IX.

ABRAHAM'S CALL AND COVENANTS. A. M. 2083-2107, OR B. C. 1921-1897.—GENESIS, 12, 13:14-18; 15 AND 17:1-17.

1. ABRAHAM AND BABEL.—With Abraham, Jehovah began to prepare a power, or kingdom, to conquer and govern the world. At first it must be on the defensive, while Polytheism is developing its power and character; and then it must become aggressive, and destroy the power of the Old Serpent and crush his head. Abraham was of Mesopotamia, or that tract of country between the rivers Euphrates and Tigris, and from the northern part of it. His native place was not far from the Tower of Babel, and most likely his ancestors were in that dispersion. This Tower became the site of the great city of Babylon, so noted in history and so conspicuous in the development of the Kingdom of God. The Tower itself became the Temple of the Sun; and if it was not the *first* temple of idolatry, it became the most powerful antagonist to the worship of Jehovah. The Chaldeans were astronomers and philosophers; and no doubt pretended, in the days of Moses, to be the fountain of wisdom and religion.

2. HOW FAR INFECTED WITH POLYTHEISM.—Not all of Shem's posterity were exempt from idolatry: for Joshua tells us that Terah served other gods beyond the Euphrates¹. Perhaps Babylon was the native place of idolatry, and all tribes near it were affected with the apostacy. And perhaps the families of Noah were more interspersed, or commingled, in that surrounding country than in remoter districts. It is hard to tell how far Polytheism had advanced; but they certainly could not deny the existence of Jehovah yet, as Shem was still alive, and the history of the flood was fresh in their minds, and its marks before

their eyes. Joshua says Terah served other gods beyond the floods¹; but Laban swears by the God of Abraham and Nahor, the God of their father—who was Terah²—yet himself had gods that Rachel stole. They perhaps acknowledged one great, Supreme Being, but considered him so far above human conceptions, and too great to superintend these inferior creatures on earth, and so worshiped inferior objects. Of these the sun held the first place, next the moon and stars, and then ancestors, heroes, and animals.

3. CAUSE OF POLYTHEISM.—But the true origin of both Atheism and Polytheism is moral depravity and an aversion to the attributes of Jehovah. They did not choose to retain their knowledge of Jehovah, nor think about Him; nor were they grateful to Him for His favors, nor thankful for His mercies. They tried to darken their own minds with foolish reasonings and vain speculations about Him, instead of confiding in Him and implicitly obeying His will. Some thought there was no God, and others had gods by the millions and made to suit their own corrupt propensities³. Atheism and Polytheism are twin brothers: the first is generally the priest and the second the devotee.

4. NOT SUPER-EXCELLENT BY NATURE.—Abraham was not chosen on account of the purity of his ancestors or their fidelity to Jehovah and the true religion; nor was he the best man of his day. Melchizedek was confessedly a greater and better man⁴, while Pharaoh and Abimelech appear as good, if not better. In his transactions with the latter two he showed a lack of adequate knowledge of Jehovah and a want of confidence in His power and protection. His relation to Sarah was contrary to the law afterward given by Moses, and his connection with Hagar was contrary to the original law of marriage⁵. But the Lord disciplined him till he became stronger in faith and sound in knowledge. Perhaps Sarah bore him no children because their union was in violation of man's animal constitution. She was his half-brother's daughter, or his father's granddaughter.

5. A SUBJECT OF GRACE AND POSITIVE LAWS.—But this furnished an occasion to manifest the positive government of God in the kingdom of grace, which He was setting up in the kingdom of nature. Barren by violation of the laws of creation and past age according to the same laws, she embraced a son by special favor, according to the promise. Abraham became illustrious by the special position given him in the Kingdom of God, and by his strong faith matured by trial and cultivation. See § 15, 16.

6. He was a wandering grazier and a wealthy prince; transacted business with kings and with servants, and gained a livelihood by labor and wisdom. He became a teacher of true religion, was a priest at the altar, a general in battle, and a king among domestics and dependents. He showed the weakness of man when he denied Sarah to be his wife and suffered her to be taken into the house of Pharaoh and the harem of Abimelech. He feared man and despaired of protection from God. Again, confiding in the Lord, he fought the combined forces of the conquerors of five kings, and recovered the captives and spoils of Sodom, which he restored gratuitously to the spoiled. Despairing of legitimate seed, at the instigation of Sarah, he tries to obtain the promise by her handmaid. Again, having obtained the promise, he obeys the divine command to offer up his only legitimate son. In short, he was but a fallen man, and by the favor of God he became what he was.

7. By what means he became acquainted with Jehovah at first, or what was the extent of his knowledge, we do not know; but when the God of glory appeared to him in the Mesopotamia and gave him a command and promises, he immediately obeyed, and left his native land to become a pilgrim stranger. Thus he secured the promises. He believed Jehovah, and like Noah, became an heir of the righteousness by faith. Melchizedek, the king of Salem, known

(1) Josh., 24:2, 14, 15. (2) Gen., 31:53. (3) Rom., 1:17-32. (4) Heb., 7:7. (5) Mark, 10:6-9.

among contemporaries as “The Righteous King of Peace,” and “Priest of the Most High God,” was greater than Abraham; received tithes of Him and conferred a blessing upon him, but was not chosen to such distinguished honors.

8. INTERVIEW WITH MELCHIZEDEK. — What a noble sight! Two pious Patriarchs, noted witnesses for Jehovah and truth, in the midst of encroaching idolatry, darkness, and corruption, meeting and mutually acknowledging each other. Abraham, flushed with victory and loaded with spoils, acknowledges Melchizedek’s priesthood, giving him the tenth: Melchizedek rejoiced to meet a powerful conquerer that acknowledged the true God, and blessed the Most High God, and then blessed Abraham as his servant⁶.

9. WAS A PROPHET OF JEHOVAH.—The Psalmist calls Abraham a prophet, and so did the Lord to Abimelech; and he builded altars and offered sacrifices, leaving these altars behind him wherever he went to witness for the most high God. Silent witnesses for Jehovah! Did any pious pilgrim happen on them in solitude and bow his knee in adoration and overflowing gratitude and thank the Lord that another worshiper of the true God still sojourned on earth. Polytheism having obtained prominence among the nations, it became necessary to distinguish the true God by some appellation, as, “The Most High God,” “God Almighty,” and afterward, “The God of Abraham, Isaac, and Jacob.” Like the Samaritans of later days, the people may have yet feared the Lord, but worshiped their own gods, whether ancestors, heroes, or demons. By the name “God Almighty”—one able to do all things and fulfill his own promises—did Jehovah reveal himself to Abraham, and told him to walk uprightly and not deviate from righteousness, to aid the Lord to fulfill His word. Thus was Abraham reproved for his connection with Hagar.

10. FIRST COVENANT.—After more than two thousand years (A. M. 2083) of the world’s history has passed away, the Jehovah appeared to Abraham in Mesopotamia, or Ur of the Chaldees, and told him to leave his country and his kindred, and become a pilgrim stranger in a land to be shown him, promising, on compliance, to make out of him a great nation, and to bless him and make his name great; make him a blessing; bless his friends and curse his foes; and in him should all families of the earth be blessed. Upon the exhibition of Abraham’s faith and obedience in offering up Isaac, this covenant was transformed to an oath, and this blessing to the nations is promised to his seed.*

11. SECOND COVENANT.—After his separation from Lot—about A. M. 2091—Jehovah promised to Abraham and his seed all the land he could view from his position at Bethel⁷. After the blessing of Melchizedek, God repeated the promise of a numerous seed, and the possession of that land. Abraham asked for some token of evidence that he should inherit it. The Lord told him to prepare the covenant victims; and, after dark, caused symbols of His presence—a smoking furnace and a burning lamp—to pass between the pieces. In the same day, the Lord made a covenant with Abraham to give him and his seed after him, “the whole land from the river of Egypt to the Euphrates.” Thus they were placed between two of the most learned, and powerful, and idolatrous nations on the earth⁸.

12. THIRD COVENANT.—In A. M. 2107, when Abraham was ninety-nine years old, and one year before Isaac was born, Jehovah entered into the everlasting covenant of circumcision with him; in which he pledged all the land of Canaan for an everlasting possession to his circumcised seed, and that He would be their God⁹. The condition to be fulfilled by Abraham and his seed was: That every male offspring, or servant, born in the family or bought with money, should be circumcised. The age fixed for the reception of this rite in the flesh was the eighth day, when it could be performed without pain or danger; but to

(6) Gen., 14:18-21. (*) Gen., 12. (7) Gen., 13:14-18. (8) Gen., 15. (9) Gen., 17.

the old it occasioned excruciating pain and suffering¹. It was a rite the nations would not be likely to adopt when Israel was prosperous, nor could the Israelites easily obliterate it in time of adversity. It was in their flesh an everlasting covenant. And there it is yet, after three thousand seven hundred and sixty-five years of prosperity, adversity, national existence, captivity, slavery, and dispersions—A. D. 1865.

13. THIRD COVENANT.—When the Lord commenced talking about this covenant about to be made, He was interrupted by Abraham falling on his face. Then the Lord talked with him about the former covenant, and assured him of its fulfillment; and changes his name to Abraham because he had been constituted the father of many nations, or a multitude of nations by that promise: “In thee shall all families of the earth be blessed.”⁴

14. ANTAGONISM TO POLYTHEISM.—Here is now erected an institution directly against the Polytheism of the nations, with a guarantee, that in this contest the nations should not be cursed, but blessed by it. Abraham must have a great nation of his own offspring by Sarah, which, up to this time, was contrary to all evidence. This seed must be circumcised, and shall possess a given tract of land for an everlasting inheritance. Jehovah is pledged to be their God in defiance of Polytheism, and in this seed must all nations look for their salvation. Everything about this institution is of a positive, even miraculous nature, and is not dependent on the laws of creation, but on the sovereign will of the Creator.

15. NATURE SUBJECTED TO THIS POSITIVE ARRANGEMENT.—We do not say the subjects are freed from the laws of creation, but the institution itself may enjoin obedience to those laws, or suspend and counteract them. The revealed will of God is the supreme law of this institution of grace, or free favor. It is not to be inferred that God had not governed the world since the fall of Adam by an absolute sovereignty, and dispensations of grace, and had not taught men salvation by free grace. But so far as known to us, He never pledged himself to force any individual, family, or nation, by interfering dispensations to preserve the truth and obey His laws.

16. CONCLUSION OF SECTION 15.—The family of Seth might accept divine favor, and pursue after peace and holiness, and enjoy the fruits thereof; or they might mix with the Cainites, apostatize, and abide the necessary consequences. They might reject faith and salvation, and violate any and every moral principle, but obey every mental and physical law; and so, by consequence, become intellectual and physical monsters in corruption and violence during long lives. But the decree of death they could not pass, while the cherubim and flaming sword guarded the Tree of Life. Any of the Patriarchs after the Flood might obey moral laws, and have holy families and happy offspring, if they did not become effeminate, and so subject themselves to the conquest of the impious. Or violating moral laws, and observing mental and physical laws, they might found powerful, idolatrous empires, as Egypt, Assyria, and Chaldea, and others. But not so in this institution. Jehovah will be their God, and will maintain all the rights, and exercise all the authority of God. If instruction is necessary, He will give it; if favors are needed, they shall have them, though nations must be destroyed, the waters be divided, and the sun stand still. If punishments are necessary, they shall have famine, war, and pestilence—whether there be any natural cause for them or not. All other Patriarchs were left to the consequences of their own teachings and influences, till Christ's advent, when all are commanded to repent, or be disciplined as the children of Israel*. The introduction of this institution did not impose any necessity or inducement upon other Patriarchates, or nations, to apostatize; nor did Jehovah engage to refuse them any more protection, or revelations. (See Chap. 26, §§ 3, 5, 7–18.)

(1) Gen., 34:25; Josh., 5:8. (4) Gal., 3:8. (*) Acts, 14:16; 17:30, 31.

17. DELAY CULTIVATES FAITH.—Jehovah did not put Abraham immediately in the possession of this land, for the iniquity of the Ammorites was not full⁵. Pious men sojourned there, and could preach the truth and worship the true God. Also, He saw proper to train His people to look forward in hope and back in fear, and not be moved by delays, or the insulting derision of adversaries boasting the failure of covenants, oaths, and promises: they must remember what He has done, observe what He is doing, and depend on what is to be done. If disappointed in our calculations, and the adversaries deride our hope, this will make our hope more prominent; and when realized, will be witnessed by more persons, and be more triumphant.

18. MAKES THE EVENT MORE CONSPICUOUS.—Some things covenanted and confirmed by oath are yet in the future: all families are not yet blessed in Abraham's seed. They must be wanderers four hundred years, which would test their faith in Jehovah, and be brought into bondage, that would make their hearts faint: but that nation shall be judged, and Israel brought back with great riches. This would revive their faith, and they would say: "This Jehovah is our God! We have waited four hundred years for Him, and have not been put to shame." This hope could not be forgotten nor concealed while they bore the mark of circumcision in their flesh, and were prevented by it from seeking a home elsewhere. The bondage of Egypt made this hope die within their breasts; but after all discouragements, it was realized by millions, and witnessed by the nations.

CHAPTER X.

TRAINING OF ABRAHAM. A. M. 2083-2107, OR B. C. 1921-1897.
GENESIS, 12:20.

1. ABRAHAM'S KNOWLEDGE OF THE DIVINITY.—Abraham had imbibed Polytheism, and with his father, Terah, had served other gods beyond the Euphrates⁶; and this notion influenced him to deny his wife, for he thought surely Jehovah was not in that place, but confined to some other locality. Abimelech, however, could ask triumphantly: "What sawest thou, that thou hast done this?" for he could, with a clear conscience, in the presence of God, call his people a righteous nation. To eradicate these impressions, and confirm him in the knowledge and worship of the true God, Abraham was given special privileges and discipline. Polytheism teaches there are many gods, and every country has its god. The prophet, Jonah, imbued with this idea, attempted to escape from Jehovah by fleeing to another country⁷. Abraham may not have lost the knowledge of the True God, which he may have learned from Shem, the son of Noah; but he may have imbibed the notion that every land had a subordinate deity, and so served the gods of Chaldea when in Mesopotamia. So when Jehovah appeared to him in Chaldea, he may have recognized Him as the God of the Patriarchs, and obeyed at once. Wandering about and meeting Him everywhere, speaking, acting, and conquering in His name, and by His aid, he at last recognizes Him as the True God.

(5) Gen., 15:16. (6) Josh., 24:2, 14, 15. (7) Josh., 1:3.

2. **THE FIRST LESSON.**—His first lesson was in Egypt, where he found that God spoke to Pharaoh, and the Egyptians heard and obeyed him, and he was sent away safely with all that he had. His second lesson was from Abimelech, who was pious and upright, and with moral firmness reproved both Abraham and Sarah, and afterward treated him as a brother prince. Jehovah honored Abraham as a prophet, in answering his prayer for Abimelech, and both were taught that He was the God of favor, as well as of creation, and is an absolute sovereign, and not under the laws of creation. His third lesson was from Melchizedek, king of Salem, who blessed him in the name of the most high God, possessor of heaven and earth. Abraham acknowledged him as a priest, and paid him tithes of all; and, in talking with the king of Sodom, borrows this designation of Jehovah: "The Jehovah—The Most High God, possessor of heaven and earth." His fourth lesson was from Jehovah himself, when Abraham took Hagar for a concubine. He says: "I am God Almighty; walk before me, or as in my presence; and be thou perfect." Here he was taught to confide in Jehovah at all times, and in all places, and for all things, and without regard to gods or difficulties, and to maintain an unblemished walk and conversation.

3. **A PERSONAL INTERVIEW.**—After this the Lord granted Abraham a friendly and personal interview. In company with two angels, He accepted acts of hospitality, repeated His promise of a son, and made known the destruction of Sodom and the cause. Here, we must observe, all these manifestations of Jehovah were by that divine personage called "The Son of God:" for Christ says, "No man hath seen God at any time: the only Begotten who is in the bosom of the Father hath revealed Him."⁸ "The Father has no man seen, nor can see."⁹ Paul says: "He dwells in light, to which none can approach: whom no man hath seen, nor can see."¹ If Adam, and the other Patriarchs down to Abraham, knew that "The seed of the Woman" which was to destroy Satan, was the incarnation of this Jehovah—the Son,—and traditions preserved among the heathen indicate that they did,—then, when the blessing of all tribes was guaranteed to Abraham, those of his day and afterward must look for this incarnation among his seed. And if they wished their offspring to be preserved from idolatry, and to participate in those blessings, they must locate them near his family. For of his seed must this "Son of God" come; and with no other one did Jehovah covenant to preserve their seed from idolatry and Polytheism.

4. **WICKEDNESS OF SODOM.**—While Abraham found pious Patriarchs in his wanderings, he also found debased and desperate men. Such were the inhabitants of Sodom, Gomorrah, Admah, and Zeboim. He and his nephew, Lot, were so wealthy in flocks and herds that they could not dwell together, and Lot, having his choice, sojourned in the fertile plains of Sodom. But the men of Sodom were sinners before God, exceedingly violent and brutish, and with their filthy conversation vexed Lot's righteous soul continually². His discourse and example did not reform them, but their society proved the ruin of his family and fortune. They had plenty and were at ease³, and became impious, debased and cruel; and had they remained and mixed with the nations, they would have made the world as bad as before the Flood. The Lord saw proper to circumscribe their influence and make them a monument and a warning to others. He had covenanted with Noah to not destroy all flesh again; so he now checks impiety before it becomes universal⁴.

5. **DESTRUCTION INFLICTED.**—Having constituted Abraham the head of a new institution for the protection of truth and overthrow of impiety, he acquaints him with his design and the reason. Abraham interceded for Sodom, perhaps on Lot's account; and from this intercession we learn that not ten persons could be

(8) John, 1:18; 6:46. (9) Matt., 11:27; I. John, 4:12. (1) I. Tim., 6:16. (2) II. Pet., 2:8. (3) Ezek., 16:49. (4) Gen., 18-19.

found there to create a moral influence: hence reformation was hopeless. For Abraham's sake, though he had not importuned for three, Lot and two daughters were saved; but his wife, married children, and property, were destroyed. This visitation was not produced in the order of cause and effect, by the sins of the people; but by positive interference was their wickedness punished and their bad influence destroyed. The catastrophe was made known beforehand to Abraham, and was executed by two angels, who personally delivered Lot, after his warning was derided. Hence it was no accidental freak of nature, though the spectators might so regard it.

6. SOVEREIGNTY OF JEHOVAH SHOWN.—Thus Abraham was taught that neither the gods of countries and places, nor creation and its laws, could stand before the Jehovah. Atheism, Polytheism, Pantheism, and Deism: no God, a god for every place and country, and no revelation from God, were confounded at once before Abraham, when he saw the flame ascending to heaven in the sight of the whole surrounding country; and no doubt Abraham and Lot related all that they knew about it. What a record for Lot to transmit to his posterity! Family and property both destroyed, and himself and two daughters saved by the direct and personal interposition of two angels! All his after-posterity was the fruit of drunkenness, and incest with his two daughters, and their patrimony was poverty: all caused by this awful catastrophe. The event could not be forgotten while the Moabites and Ammonites existed: for their illegitimate origin grew out of it; and there stands the Dead Sea between Moab and Judea.

CHAPTER XI.

ONE PROMISE REALIZED AND FAITH MATURED. A. M. 2107 OR 2108–2180, OR B. C. 1897–1822.—GENESIS, 21–25.

1. ISAAC BORN, AND ISHMAEL CAST OUT.—After twenty-five years' wandering and training, Abraham embraced the promised son, Isaac, when one hundred years old; and thus one promise was obtained, and that, too, contrary to the laws of creation. He might now look forward with bright and joyful anticipations of the future: but his polygamy began to produce its legitimate fruit, and sent a pang through his heart. The illegitimate son was the older, and began to persecute the promised heir, and showed that a separation was necessary; and Ishmael, being now fourteen years old, must be cast out of the promised inheritance. (Gal., 4:29.) But Ishmael, too, must be preserved, a monument, to be a witness of this new dispensation; and so his character and destiny were foretold and left on record for generations to come. There he is as the record foretold. Do you ask his history? Its origin is inseparably connected with this new institution, and shows the laws of nature cannot give inheritance in the Kingdom of God, although miracles must be wrought to fulfill the promises, or authorized expectations. The casting out of Ishmael did not separate him from the favor of God, nor necessitate him to imbibe the corruptions around, and fall into idolatry; but being left a Patriarch to his own offspring, and not under the control of Isaac, he might establish the true worship of Jehovah among them, like Melchizedek, Job, and others did.

2. ABRAHAM'S FAITH TRIED.—Abraham being now strong in faith, was subjected to a severe trial of faith, love, and obedience. He had been promised an innumerable posterity by Isaac long before any evidence of his existence could be found, and through him the blessing of the whole world; and now he is commanded to offer him up in sacrifice, which will blast all his expectations. Abraham's love for the long-expected son of his old age must have been very strong; but love to God and confidence in Him led to obedience, which is the genuine evidence of faith and love. And perhaps by this transaction, Abraham and others were taught that free grace was sure: for if he, with all his imperfections, could sacrifice his beloved son and only heir to the promises, so would Jehovah give up his only begotten and well beloved son to suffering and death for the salvation of man by free grace. Abraham predicted a truth when he answered Isaac: "God will provide himself a lamb." But what he meant, and how he understood the whole transaction, we do not know. He expected to kill Isaac and make a burnt-offering of him, expecting him to be restored from the ashes. "I am God Almighty; walk before me, and be thou perfect," sounds in his ears. Abraham remembered, believed, and obeyed; and it was recorded for our admonition and imitation.

3. THE CAVE OF MACHPELAH.—Sarah died, aged one hundred and twenty-seven years, and was buried in the promised land, where another monument witnessed to her seed in after generations, that the God of Abraham was able and faithful to fulfill his promises. Though the land was given to Abraham by divine conveyance, registered in the Court of Heaven, yet Abraham bought the Cave of Machpelah at the required price for a family sepulchre.

4. ISOLATION OF ISAAC.—After this Abraham took another wife named Keturah, who bare him six children, who received gifts and were sent away, like Ishmael from Isaac, during Abraham's lifetime. Thus Isaac, like Abraham, was separated from his relatives and all family influences. Abraham was also careful that Isaac should not be united by marriage with the families in the promised land, nor influenced by them: but sent to his own relations, and had his nephew's daughter brought from her relations and wedded to Isaac. Thus he guarded against the evils of mixing with the impious in marriage, and against family influences. He would not even allow his servant to take Isaac to see her, if she refused to come with the servant.

5. OUR PARTICIPATION IN THE BLESSING OF ABRAHAM.—Abraham lived one hundred and seventy-five years; one hundred of which were spent in wandering about as God directed him, and died four years before Eber, the father of Peleg; and of the sixth generation back of his ancestors, and twenty-five years after the death of Shem, the son of Noah. He was buried in his purchased sepulchre by Ishmael and Isaac, and we in America honor him as our Father Abraham, although we are descendants of Japheth. All the blessings we now enjoy flowed to us from that Patriarch, through that promise: "In thee shall all families of the earth be blessed." * * * "A father of many nations have I constituted thee." Had Moses fabricated the whole story, he could not have foreseen this most improbable of all unaccountable phenomena: our ancestors were northern idolaters, but after more than three thousand years we are blessed through Abraham and his seed. Ponder these facts well. The Bible proves itself to be the Word of God.

6. Though Abraham was honored above all men of his day, and was strong in faith and implicit in obedience, yet, as his history shows, he became what he was by the grace of God, and not by the laws of nature nor the philosophy of creation. He died, not having received the promises, but beholding them afar off⁷. Preserve the deed for this Cave of Machpelah. After four hundred years

(7) Rom., 11:13, 16, 17; Gal., 3:8; Heb., 11:13.

of wandering and bondage his seed shall settle around it and inquire into its history, the origin of their tribes, and the design of their nationality. They will learn that the God of Abraham is a sovereign and almighty disposer of events, although they may not be philosophers nor know anything about the laws of creation or kingdom of nature. Ishmaelites, Keturites, and Edomites remember this family sepulcher with filial reverence, while Israel is lost in Egyptian bondage, but recollect it belongs to Jacob, who shall yet inherit the land.

7. **PIETY OF ELEAZER.**—The deep-toned piety, the short but fervent prayer, the confident expectation of an answer, and firm belief in the guidance of Jehovah, exhibited by his old servant, Eleazer, shows how effectually the training of Abraham had engrafted the true knowledge of the true God on the minds of his household. Such was the Patriarchate bequeathed to Isaac.

CHAPTER XII.

HISTORY OF ISAAC. A. M. 2107–2288. B. C. 1897–1716.

GENESIS, 25–28.

1. **A VIEW OF ISAAC.**—The history of Isaac is very short. He was fifty years old when Shem died, forty when he took Rebekah, sixty when Jacob and Esau were born, seventy-five when Abraham died, and one hundred and eighty when he died. Once he denied his wife, like Abraham, and passed her for his sister in the court of a younger Abimelech, king of Gerar. The conduct of that prince on that occasion shows he had not lost all the virtues of his father, whatever may have been the character of the Philistines, his subjects. Isaac loved game meat, at least when he was old, and because Esau supplied him with that favorite dish, he was partial, and tried to transfer the divine blessing of Jacob unto him. Perhaps he had forgotten what was told Rebekah before their birth. He appears to have led a peaceful life with the neighboring princes, or chiefs; and notwithstanding his divine title to the land, when the Philistines quarreled with him about his wells, he removed and digged others till he found room and quiet. He had but two children, and but one wife, who was his cousin's daughter.

2. **COVENANTS REAFFIRMED TO HIM.**—During a famine in the land, Jehovah appeared to him and forbade him to go into Egypt, but to dwell among the Philistines. Perhaps Polytheism was now established in Egypt, and a wicked king reigned over the land. Here the Lord reaffirmed the promises to Abraham, and the same were repeated to him at Beersheba. Isaac had been a sojourner with his father seventy-five years, and was thus trained from his childhood to the knowledge and service of the true God. He was pious, but not perfect. Moses presents no perfect model to the Israelites but Jehovah himself.

3. **WAS IMPERFECT.**—Had Isaac been governed in regard to his two sons by the divine will as revealed to Rebekah, he had saved much trouble, pain, and hard feelings. Had he appreciated moral worth and divine revelation as he did good venison, or game, he might have separated Esau from Jacob, as his father separated Ishmael and the sons of Keturah from him. But a perfect man is hard to find. When the heathen deified their ancestors who were guilty of crime, they worshiped them as the patrons of those crimes, and thus animated

themselves in the practice of the same; but Moses shows the imperfections of his ancestors, and condemns them by his teachings and laws, which were from God.

4. REBEKAH.—Not much is said about Rebekah; but if she called Isaac “Lord,” she did not scruple to defeat his purpose, nor was she very conscientious about how she did it. Had she remembered the lesson given to Abraham: “I am God Almighty; walk before me, and be thou perfect,” and had she had faith to leave God’s business to himself, she might have obviated some bitter consequences that followed by the perverted laws of nature. Esau was a wicked man, and disappointment produced revenge. The children of grace must not violate the laws of creation, or they must expect to suffer the consequences. God may prevent the consequences, but he has not engaged to do so.

5. ACTIONS AND CONSEQUENCES —Jacob shall receive the promises, but must first suffer the consequences of his mother’s folly. She, too, must receive a pang, when she sends off her darling son, and Isaac must discover the murderous disposition of his favorite child. How much faith she had in that promise, “The elder shall serve the younger,” I do not know; but she wisely planned his escape, and found a powerful argument to induce Isaac to cooperate. She expressed her disapproval of the daughters of Canaan, and fear of Jacob following Esau’s example. Isaac acquiesced, and blessing Jacob with the blessing of Abraham, sent him to her brother, Laban, for one of his daughters. So far she was successful, her plans being in accordance with the unknown providence of God; but in the subsiding of Esau’s anger, and her sending for Jacob in a short time, she was disappointed. She never saw Jacob return, and Esau’s revenge gave way only to covetousness. (Chap. 13, §§ 8–10.)

6. GENESIS, 26 AND 27. PROVIDENTIAL GOVERNMENT.—Here Moses brings to view the providential government of God, which also belongs to the kingdom of grace. In this God uses the moral, mental, and physical laws of creation, and permits, controls, prohibits, combines, and compels persons and things to produce certain events that the agents and actors never knew, designed, nor intended. In nature every cause produces, by the laws of creation, certain effects; and where man understands these laws, he can work prodigies. In grace, God holds all creation in His hands, as an absolute monarch, and enforces, suspends, or counteracts the laws of nature, according as He promises or threatens. But it is only in Christ, or for what He has suffered and done, that He will interfere with His laws of creation. In providence, He uses both the laws of nature and prerogatives of grace to accomplish the end.

7. The younger shall have the prominence, as foretold, but it shall not be accomplished by miracle, nor by the direct and obvious interposition of God. The uninstructed spectator will not see any power nor intelligence in it, nothing but a fortuitous combination of accidents or chances. Here are two sons; the blessing of Abraham would make them both great: but the right of primogenitor will give Esau the preëminence, while Jehovah has said that Jacob shall be the greater. How will this be accomplished? We shall see.

8. Esau and Jacob were both a little out of the course of nature. Isaac and Rebekah were cousins, and twenty years married without children, and in answer to Isaac’s entreaty for her, these children were granted. From circumstances attending their birth, the elder was called Hairy, or Esau, and the younger, Supplanter, or Jacob. Jacob was born fifteen years before the death of Abraham, and one hundred and twenty years before the death of Isaac. The birthright belonged to Esau, who was a profane person and treated sacred things with levity and disrespect, and sold his birthright for one mess of lentiles, or beans. (Heb., 12:14.) A man in Mt. Vernon offered to sell his interest in Christ for twenty-five cents. Esau was a crafty hunter, and obtained his preference by supplying his father with game; Jacob was a plain farmer, dwelling at home, and was his mother’s favorite. The blessing of Abraham was the choice part of the

birthright. Esau despised it, and Jacob desired it. Esau came from hunting, hungry and faint, as hunters often do; while Jacob, farmer-like, had plenty. Esau asked for some of his red pottage. Jacob asked to buy his birthright. Esau said it was of no use to him, for he was about to die. Jacob did not depend on Esau's word, but asked him to swear to him; and Esau confirmed the sale by an oath. Jacob furnishing him with bread and lentiles, Esau filled himself, forgot all about death, and walked off as if nothing had happened. Thus he despised his birthright, or perhaps calculated to take it by force if he should ever want it. Jacob would never have thought of purchasing it at so small a price, had he never heard Esau speak contemptuously of it. Nor would Esau have sold it so cheaply, while his partial father had all his flocks, herds, and food in abundance, unless he despised it. Even supposing it to be in the time of famine, if Isaac could keep his flocks and herds without migrating to Egypt, there could have been no necessity for such a bargain. If there was, what did Esau live on afterward? And what did Father Isaac and Mother Rebekah do? Thus Jacob purchased from his murderous brother what was his by divine right.

9. The prophetic blessing of Isaac was yet to come, which by divine right belonged to Jacob, but Isaac designed it for Esau. What must be done? "I am God Almighty; walk before me, and be thou perfect," was the reproof to Abraham. Wherefore did Sarah laugh? "Is anything too hard for the Lord?" was Sarah's reproof. Let Jacob wait, and see whether the Lord will grant it to Esau. But Rebekah believes in helping the Lord, and she must use the means. She believes in means and ends—causes and consequences. Well you shall have them till your heart aches and hope expires.

10. Esau, true to his character, formed by marriage an alliance with the Hittites, and took two wives,—daughters of two chiefs,—which gave him a power over Jacob in that country. This was a grief to both parents; but his venison still secured the partiality of Isaac. Esau placed an high estimate upon his father's blessing; and he was not the last wicked man who had a superstitious regard for the blessing of parents, priests, and pious men. But Rebekah obtained the blessing for Jacob by stratagem, deception, and lying.

11. Esau, finding himself disappointed, determined to murder his brother as soon as Isaac was dead. This wrath Jehovah overruled for the training of Jacob for the important place he occupies in the Abrahamic economy. Jacob has obtained the blessing, but has entailed upon himself a train of evils, causing him suffering and loss. Jacob must leave home to save his life; or, for his blood, Esau must be killed, according to the law given by Noah; and thus, as Rebekah said, she would lose both in one day. (Chap. 6, § 5.)

12. But Esau must live and be strong and wealthy, according to Isaac's blessing, and his posterity must remain a standing monument and independent witness to the Abrahamic covenants, till their truth be established beyond all dispute. Implacable enemies to Israel, but incontrovertable proof to their divine calling and high mission in the earth. Thus, with Ishmael, the sons of Keturah and Esau, God provided witnesses on the south, north, and east of Israel, from Egypt to the Euphrates, that Jehovah is the true God and Israel his chosen people. The origin and history of these nations, with the Amonites and Moabites, proves this position beyond dispute. They may serve other gods, but their history shows their idolatry to be an apostacy from the God of Abraham, who was confessedly their progenitor and a worshiper of Jehovah. How long these families acknowledged Jehovah, I don't know.

CHAPTER XIII.

HISTORY OF JACOB IN EXILE. A. M. 2244-2265, OR B. C. 1760-1739.
GENESIS, 28-33.

1. LEAVES HOME.—Jacob leaves home and travels through a country divided among Patriarchal chiefs, to search for his uncle Laban: where he is in danger of being diverted from the Abrahamic economy by the family influences of his mother's kindred. Whether Jacob had imbibed the idea that every place had a different god, and that Jehovah was confined to places where he had altars, or whether the existence of God was a myth to him, we cannot tell; but he did not expect to find Jehovah in Luz. Jacob is now a representative character, and the hope of the world is in him. He left his home at Beersheba, or "Oath-well," and traveled to Luz, where he camped for the night, and resting his head on a stone pillow he fell asleep.

2. LESSON TAUGHT AT BETHEL.—This place he called Bethel, or House of God. Here Jehovah taught him that a constant communication between Heaven and earth was kept up by the angels, under the supervision and control of Jehovah, who is the God of Abraham and Isaac. Instead of many gods governing different localities, where they were entitled to divine honors, this world is governed by the God of Abraham and Isaac, and His angels are constantly going and returning in their errands of mercy and wrath—to save Lot, or destroy Sodom. Here Jehovah promised to take care of him here and where he was going, and to bring him safely back, fulfill all his engagements to him, and to secure to him all the promises made to his father.

3. HIS VOW.—Impressed with awe and reverence, Jacob exclaimed: "The Jehovah is in this place and I knew it not! This is the house of God and gate of Heaven." Here he erected a stone pillar, which he annointed for a memorial and witness, and vowed three things: If God would be with him, keep him, provide for him, and return him safely to his father, then the Jehovah should be his God, that stone should be God's house, or Bethel, and he would give the tenth of all he had to the Lord. Jacob never forgot this interview, nor apostatized from this engagement.

4. PROTECTED IN SYRIA. He went on to Laban, who proved to be a covetous, hard, dishonest man; who designed to make Jacob and his posterity vassals, dependent on his own tribe or Patriarchate. But the special protection of Jehovah sustained Jacob under impositions, rewarded him for his labor and sufferings, and delivered him from the power of Laban. This Providential care was known to Jacob and acknowledged by him.

5. SITUATION AND ESCAPE.—While here, the Lord appeared to Jacob and told him to return to his fatherland and kindred. Laban and his sons, no doubt, intended robbing Jacob, under the pretext that it sprang from his stock; and showed it in their countenances and private conversation. Jacob observed the one and heard the other: but to return, was to meet his bloodthirsty brother. This condition was well calculated to make Jacob feel the consequences of his mother's folly and cunning strategy. But Jehovah, the God of nature and also

of grace, appeared to him in his trouble and promised to be with him. This was his only hope. Apprehending Laban's designs, he slipped away with all his property and gained three days' travel on Laban, who, gathering his kindred, gave pursuit and overtook Jacob on Mt. Gilead.

6. POLYTHEISM OF LABAN.—Then God interfered in a dream and intimidated Laban, who, in referring to this interposition, calls Him: "The God of thy fathers;" not "The God of our fathers." Laban was now a Polytheist, and though he did not disown Jehovah, but recognized Him as "The God of Abraham and Nahor and of their father," yet he had other gods, whose images Rachel had stolen without Jacob's knowledge. She had imbibed her father's Polytheism and stolen his gods.

7. CONSEQUENCES OF SIN.—Jacob designates Jehovah as "The God of his fathers—the God of Abraham and the fear of Isaac." Their interview was sharp and Laban's designs apparent; but Jacob prevailed by the known interposition of Jehovah. All these evils grew out of Jacob's sin in obtaining the blessing, otherwise he might have got Rachel, or both, as Isaac got Rebekah.

8. RECONCILIATION OF JACOB AND ESAU.—But Esau's anger was not turned away, nor had Rebekah sent for Jacob, as she hoped, and he dreaded the interview. He first sends a messenger to Esau with words of submission and reconciliation: but Esau, without answering, gathered four hundred men of his Hittite allies and came to meet Jacob before he got back to Isaac, and no doubt intended his father should never see Jacob nor hear tell of him. On hearing this news Jacob was distressed and took the case to God. Here he not only petitioned, but also argued the case with God. The Lord had told him to return, and promised to deal well with him: but aspects are threatening, and danger is near. He acknowledged his nothingness and God's mercies, and asks deliverance from Esau, whose vengeance he had provoked, and which had not subsided in twenty years' absence.

9. He then concluded to work for a reconciliation, by bestowing largely of his property. Thus, while taught to depend on God's mercy and favor he must suffer some of the consequences of his distrust and folly. After Jacob had prepared an immense present for Esau, Jehovah favored him with an interview, which was commemorated, by his posterity, by not eating of the sinew that shrank in Jacob's thigh. Jacob could not forget it nor regard it as a fantastical dream, for the next day he was lame.

10. Here he obtained a blessing and his name was changed to Israel, or prince of God. He believed that God existed and all his help was there, while Esau had allies and could raise an army. Esau's covetousness for wealth overcame his vengeful disposition, though, perhaps, he thought to make Jacob a dependent, or to kill him secretly and make his family servants. Jacob used some deception, in holding out the idea of following on as the family and flocks could endure, till he came to Mt. Seir, the home of Esau. But he journeyed on to Succoth, and there settled down.

11. Thus Jacob learned, in the school of experience, to trust in God Almighty and to walk before Him in uprightness. Jehovah's witnesses must not reproach His cause by their conduct to others. Jacob safely returned and peacefully settled down in the land promised to him, purchased a piece of that land at Shechem, and building an altar to the God of Abraham, called it: El-Elohe-Israel: God, the God of Israel, the name, Jehovah, not being known. This altar, in a land of Polytheism, would teach the beholder that Israel's God was not a common God of that country, but the one that had protected and guided Jacob according to promise, and had given him that new name. A God near at hand and not inaccessible, as the heathen deities. Jacob had certain evidence of His existence, presence, fidelity, and protection.

CHAPTER XIV.

JACOB'S FAMILY. A. M. 2272-2275, OR B. C. 1732-1729.
GENESIS, 34-36.

1. FALSE GODS AMONG THEM.—While dwelling here we get a view of Jacob's family, who do not exhibit many traits of moral excellency. Shechem, the son of Hamor, appears better than Simeon and Levi, who were treacherous and cruel. We find among them, or among the servants and herdsmen, false gods, which Jacob buried under the oak tree by Shechem. The murder of Hamor and Shechem and their household by the sons of Jacob, made a removal necessary, and a terror from God upon the neighborhood prevented them from taking vengeance on Jacob's family.

2. JACOB AT BETHEL, AND RETURN TO ISAAC.—At the commandment of the Lord, Jacob removed to Luz, or Bethel, where he first knew the Lord and anointed the stone. There he built an altar which he called El-Bethel, or God of Bethel, the distinguishing name of Jehovah not yet being known. Who is the God of Bethel? The God of Israel. Here Jehovah renewed to him all the promises to Abraham, without regard to Esau's birthright or blessing, and also renewed to him the name of Israel; and here Jacob erected a pillar of memorial for after generations. From here he removed and came to his father, Isaac, at Mamre and the city of Hebron. But Rebekah had been laid in the Cave of Machpelah, and was not there to embrace her beloved son. (Gen., 49:31.) Youth was gone, but Jacob was another man, and full of experience and sorrow. Rachel was dead, but not laid in the family sepulcher. A pillar marked her grave and witnessed the spot to her children after their deliverance out of Egypt. During this journey we learn of the brutish conduct of Reuben, Israel's eldest son. His circumcision and heirship by relation to Abraham, did not make him holy. He was brutish, and almost as bad as some of the gods of the nations.

3. ESAU REMOVES AND BECOMES A NATION.—Perhaps Jacob's liberality to Esau had good effect upon him, and produced a reformation. While Jacob dwelt with Isaac, Esau removed entirely to Mt. Seir and possessed Edom, where he became great, and left his children permanently settled in their future home; while Jacob's seed continued pilgrim strangers for centuries after.

4. IMMORALITY OF JACOB'S SONS.—The history of Jacob's sons shows some hard cases among them, whose conduct could not impress the Polytheists with a very favorable opinion of the religion they professed. In the covenants with Abraham, Jehovah promised to be a God to his seed, but did not promise to regenerate their innate dispositions and give them eternal life; and though we may find impious persons among them, the covenants were not broken, nor were they cast out. Reuben and Judah were guilty of incest and licentious acts, which the law of Moses afterwards condemned to death. Simeon and Levi were treacherous and bloody; and having induced the Shechemites to become circumcised, came upon them when too sore and stiff to help themselves, and murdered the whole city. Ten of them were implicated in the intended murder and actual selling of Joseph into slavery; and they grieved their aged father with a heartless lie about his supposed death by some wild beast.

5. A NATURAL CAUSE.—A natural cause for their impiety may be found in Jacob's polygamy, who had thirteen children by four mothers. The two sisters, who were his wives, showed hostile rivalry well calculated to produce animosity among their children. They were not goddesses, nor superior to other women. The natural law of marriage, which Christ cites as superior to the law of Moses, was: "A man shall leave his parents and adhere to his wife, and they two shall be one flesh." This law appears to have been wholly disregarded by many Patriarchs, and the consequences have been animosity, contention, and murder. The boys were early entrusted with the management of their father's stock, at a distance from him, and doubtless they fell into bad company; perhaps, the influence of servants. The sons of the concubines were noted for wickedness, which Joseph reported to his father. Though the laws of creation are subject to the laws of grace, yet generally, if the children of grace violate the laws of nature, they must suffer the consequences in this life.

6. BENJAMIN AND JOSEPH EXCEPTED.—Of Benjamin we have neither good nor evil said; but Joseph appears the most suitable to succeed Jacob as Patriarch of the family. He too, like Jacob, must be schooled in adversity before he becomes the chief Patriarch, and must be advanced to that station by the Providence of God, subduing the hostility of his brethren. In the history of Joseph, we have clear and indisputable evidence of an overruling intelligence, who is able to accomplish his purpose.

CHAPTER XV.

TRAINING OF JOSEPH. A. M. 2276–2287, OR B. C. 1728–1717.
GENESIS, 37, 39, 40.

1. JOSEPH'S PIETY AND DESTINY.—Joseph and Benjamin were supernatural children of a barren woman, and were the youngest of the family. Joseph appears to have been pious from childhood, and to have disapproved of the wickedness of his brethren, which increased the hatred already generated against the son of the beloved wife. Jacob loved him and showed his partiality, which increased the brothers' hatred. At length Jehovah showed Joseph the preferment that awaited him, which Joseph innocently told to his father and brethren. Jacob reproved what appeared an aspiring disposition over the family that might prove a source of trouble, but noted the dreams as prophetic; but his brethren hated him still the more. The design of Providence was now revealed: Jacob considered it, and the brethren determined to prevent it. We may not understand or elucidate God's sovereign determination with man's free-agency, but here it is. The design is made known, and every one is acting his part with a free will; but the impious brethren, while they correctly interpret the dreams, are determined to defeat the purpose.

2. PROVIDENTIAL GOVERNMENTS NOTICED.—Jacob himself furnishes the opportunity by sending his darling boy to see how his brethren fared. Joseph, unconscious of any danger, hunts them up and approaches them in friendly innocence. The demons see him in the distance and determine to kill him and

attribute it to some evil beast like themselves, and thus defeat his dreams. He arrives; they seize him and strip the innocent youth! Every tie of nature is dead! and hell-born hate is in flame! Incestuous Reuben dreads the guilt of blood, or sees the double anguish of his weather-beaten father. He says: "Shed no blood; Jehovah will require it. This was his law to Noah, and ye cannot escape. Here is a dry pit; cast him in and let him starve." No sooner said than done. Reuben separates from them that he may, without their knowledge, restore Joseph to his father. Incestuous Reuben, you are the best one of them all.

3. Joseph has his anguish in the pit. I will not attempt to describe it. The fiends, with stifled consciences, sit down to eat and drink. They look in the distance. Merchants are coming. A new expedient, not so criminal and more profitable, suggests itself: Sell him into slavery. These merchants are of the seed of Abraham, whether pious or impious, I do not know; but they would speak the same language. Joseph is drawn out of the pit and sold to the Ishmaelites, and disappears. These fiendish brothers have done their part to defeat the revealed purpose, and now others, knowing nothing about the purpose, must do their part to accomplish the design. Actuated by a love of gain, these merchants sell Joseph in Egypt to the captain of the guard, who wanted a slave.

4. JOSEPH KNOWS AND FEARS THE GOD OF ABRAHAM.—Joseph was taught in childhood the story of Abraham's God, and now, deprived of protectors and friends, he confides in Jehovah alone as his only hope. He believes Jehovah is in Egypt: feels under His eye and fears to sin before Him. This faith and piety kept Joseph from sin and the debauchery of Egypt, but subjected him to imprisonment; and he lay in irons because a licentious, lying woman could not seduce him from the path of rectitude. Still his upright conduct and faithful service secured his master's confidence, who committed the care of the whole prison to him. This brought him in contact with two offending officers of Egypt. These officers dreamed; Joseph interpreted, and so it came to pass. He told them his wrongs, and asked them to importune justice. Their dreams were realized; but still he is forgotten by the favored butler. The word and purpose of the Lord tried him in prison, and taught him to depend on Jehovah alone. (Ps. 105:17-19.) All other refuge failed him.

5. UNNATURAL CONDUCT OF HIS BRETHREN.—The brethren departed, killed a kid, soaked Joseph's coat in the blood, and sent it by some one to their father: but with all their wickedness, could not themselves present the coat, tell the lie, and witness the anguish of their father. Reuben returns to deliver the boy, but he was gone! The dreaded scene at home was pictured in his mind. Where could he go to escape the sight. Reuben would have defeated the purpose of the Lord out of compassion to the boy, or regard to his father: but he knew it not. Joseph says, in the end: "It was not ye that sent me here, but God sent me to preserve much life." (Gen., 50:20.)

6. JACOB'S SORROWS.—Jacob recognizes the coat and imagines Joseph torn and devoured. He refuses to be comforted, but hopes to meet his son beyond the grave. "I will go down into Sheole unto my son mourning." In all his family Jacob found not another kindred spirit; and earth had no pleasures for him. Rebekah had died while Jacob was with Laban, and now Isaac dies, ten years before Jacob stands before Pharaoh. Jacob is an exile in the promised land and his troubles are not ended. His sons, instead of comforting him in his old age, are bringing down his gray hairs in sorrow to the grave. Famine in the land makes it necessary for them to remove their flocks and herds, or to import grain. Jacob advises the latter policy. This famine was not the production of man, but forms a link in the chain of events that led to the fulfillment of Joseph's dreams. Jacob's sons go down into Egypt for grain, where they had sent Joseph as a slave, expecting thus to defeat his dreams forever.

CHAPTER XVI.

JOSEPH IN EGYPT.—GENESIS, 40, 50. A. M. 2287–2369, or B. C. 1717–1635.

1. PROMOTION.—Joseph had interpreted the butler's and baker's dreams in prison, and according to his interpretation the events took place: the baker was executed and the butler restored to his office; but Joseph was forgotten in prison. Pharaoh, king of Egypt, dreamed, and all the wisdom of Egypt could not interpret his dreams. Then the butler remembered his faults and tells Pharaoh, who has Joseph immediately brought. Joseph interprets the dreams and shows Pharaoh that Deity presides over the destinies of nations, and was now apprising him of coming plenty and famine, that he might provide against distress. Pharaoh acknowledged a deity, and that his spirit, or intelligence, was in Joseph, and selected him as the most suitable person to superintend this important business. Joseph was advanced to the supreme government of Egypt: only on the throne was Pharaoh greater than he.

2. THE BRETHREN'S FIRST VISIT TO EGYPT.—The seven years of plenty came, and Joseph had all the surplus grain stored up in the cities. Then followed the seven years of famine, which extended over Canaan, and was so severe that large stockraisers could not find sustenance for their flocks and herds. Jacob hears of grain in Egypt, and advises his sons to abandon their gloomy looks, and go into Egypt and import food. Into Egypt they came, and bowed down to Joseph without recognizing him. Joseph knew them and understood their language, but concealed the fact and talked with them through an interpreter. He remembered his dreams, and their hatred and cruelty; took them for spies, and caused them to experience the enjoyments of his prison for one night. Then he retains Simeon in prison, who was, perhaps, the instigator of Joseph's wrongs, and sends the others home with strict orders to bring Benjamin the next time.

3. THE DIVINE PURPOSE STANDS.—Whether Joseph indulged in a little revenge, or wished to reform his brethren, or to get his brother Benjamin into Egypt to share his honors and riches, I cannot tell: but the will of God was to bring Israel into Egypt, and teach these sons of Jacob to know and fear Him. They had undertaken to rebel against His promotion of Joseph, and to defeat His purpose. Jehovah has given moral principles to govern man's relations, and if man will observe these the designs of heaven will be accomplished without suffering to man; but if man will not observe these, the Divine purpose will be accomplished though nations perish.

4. THE SECOND VISIT.—The bondage of Israel in Egypt was foretold to Abraham (Gen., 15:13–16), and the promotion of Joseph over his brethren was made known in a dream. Joseph's dreams have been realized, and his father and brethren know it not yet; but Israel is not yet in Egypt. The sons of Israel return, and with the desired food comes another sorrow to Jacob's heart. Simeon is in prison, and Benjamin is demanded by the lord of Egypt. Man can brave the morning storms, if he be permitted to enjoy a pleasant evening. But Jacob is old now, and his evening is darkened with impending storms. "Joseph is not! Simeon is not! And now ye will take Benjamin! All these are against

me!" His sons may now feel the consequences of their perfidy and wickedness. They cannot get grain without Benjamin be with them. Jacob distrusts them, and will not consent. They feel their condition. Reuben and Judah offer a rash and foolish guarantee for the safe return of Benjamin to his father. Necessity compels, and Jacob bows before the will of God, though the anchor of his soul is gone." "God Almighty, give you favor! If I am bereaved, I am bereaved!" They return, but not without apprehensions. A mystery troubles them; their purchase money had been returned in the grain sacks! and they fear it was for a pretext to enslave them and their beasts. The guilt of Joseph's blood haunts them now, and vengeance hangs over their heads. The scene changes; and for a while all is joy and festivity, and they depart in peace. But Joseph's stratagem to secure his brother Benjamin soon frustrates their hopes, and brings all to despair again. A consciousness of innocence could not embolden them to defy the wrath of Egypt, for the guilt of other crimes had cowed them down, and they own a crime they never committed, and surrender themselves to bondage and all its consequences. The sovereign contents himself with Benjamin; but Judah states the case as it stood between him and his father, and requests to remain a slave in Benjamin's place. Joseph yields to nature! gives up his plans! makes himself known! and sends for Israel.

5. JACOB'S SURPRISE.—Jacob hears the news but believes them not, though he sees his eleven sons before him safe. But the carriages and presents from Joseph convince him that it is even so. Now they may remember Joseph's dreams, and their own designs and consequences, and be convinced of the existence and overruling providence of the God of Abraham. Once more hope brightens Jacob's countenance, and he exclaims: "Enough! Joseph is yet alive, and I will go and see him before I die."

6. DANGERS IN EGYPT.—Jacob concludes to go down into Egypt, but some serious difficulties are in the way, and Isaac had been forbidden to go there. The country from Egypt to Assyria was divided among small tribes so that the families of Abraham could dwell there in safety, and hold equal power there with any of them, and retain their own religion. Since Abraham had destroyed the power of the four confederate kings, no other government had attempted to subdue the whole country. But Egypt had a consolidated government, an established religion, and an organized priesthood, and was able to absorb or enslave Israel, and suppress their religion.

7. JACOB ENCOURAGED.—But the God of his fathers appeared to him at Beersheba, when he offered his last sacrifice in the promised land, and encouraged him to go down into Egypt, assuring him of his Divine presence there and a safe return after they had become a great nation. Joseph should live to close his eyes and see him safely buried. So Jacob came into Egypt with all his family and possessions, being one hundred and thirty years old, and dwelt there seventeen years.

8. The Patriarchs were not constituted deities. The visits of Jehovah to the Patriarchs were peculiar honors and great encouragements, but they were few and far between, leaving sufficient time to try their faith and patience. They were not elevated above the infirmities, cares, labors, trials, and incidents common to mankind. They were not deities, but men of like infirmities to ourselves, and improved by experience and became noted by faith in Jehovah. Jacob was full grown in the love of Jehovah and confidence in Him, and in the hope of the fulfillment of those promises, though yet they were afar off.

9. JACOB'S FAITH AND PREDICTIONS.—Jacob made Joseph swear to bury him with his fathers in the cave of Machpelah. They were all pilgrims and heirs of the same distant hopes, and perhaps he thought it would be a strong inducement to his seed to look upon that as their home, and regard Egypt as only a place of sojourn. He says to Joseph: "I die, but God will be with you and bring you

into the land of your fathers again." He took the two sons of Joseph into the adoption as heirs of the promises to Abraham, but left any more he might have to inherit the wealth of Egypt; and if they would, they might witness for the God of Jacob, too. He also foretold the destiny of his children and their respective tribes, that future generations, witnessing the fulfillments, might know there was no afterthought nor chance work with Jehovah.

10. JACOB'S LANGUAGE.—Jacob's language to Joseph is entitled to particular notice. He rehearses God's covenants and promises to Abraham, Isaac, and himself, and designates Him "The God before whom my fathers, Abraham and Isaac, walked. The God that led me all my life long until this day. The Angel who redeemed me from all evil."

11. JACOB'S FUNERAL.—Having closed his eyes in death, Joseph proceeds to bury him in the cave of Machpelah. The Egyptians accompanied the sons of Israel with chariots and horsemen in long procession, and make a bitter lamentation over Jacob in the threshing floor of Atad. The inhabitants witnessed it, and called the place Abel-mizraim—the mourning of the Egyptians. Thus witnesses multiply to the hope of Israel. Jacob is buried like a prince by his beloved son Joseph, two hundred and thirty-two years after the call of Abraham, and two hundred years before the time of the sojourning and bondage of his children expired. This hope was not concealed till the promises were realized, but was openly acted out, and witnessed by Canaanites and Egyptians. Such a mourning could not be forgotten soon, as the place bore the appellation, and the public procession out of Egypt must be long remembered there.

12. KNOWLEDGE OF GOD IN EGYPT.—To what extent idolatry in Egypt had progressed we cannot tell, but perhaps while they worshiped many gods, they acknowledged one Supreme Being. Now Joseph always acknowledged Jehovah in all his actions, and his master perceived that the Lord was with Joseph, and had blessed him on Joseph's account. Joseph attributed the dreams and interpretation to God, who he represents to be the author of them, and sent the plenty and the famine. Hence the Egyptians could not but acknowledge the supremacy of the God of Israel. When Jacob came down into Egypt and was settled in Goshen, a memorial of the famine and provision made against it by Joseph, was fixed, and the evidence could not be denied nor forgotten. And Joseph's position must have spread the account through all the tribes and nations knowing anything about Egypt.

13. A DEMONSTRATION AGAINST THE RED DRAGON.—Thus the Kingdom of God made a demonstration upon the dominion of the red dragon, and no doubt confirmed many about to apostatize, and recovered some who had apostatized from the fear and worship of the True God. And now the war begins in earnest. Jehovah was pledged by covenant and oath to keep Israel from idolatry and Polytheism, and through them to reconquer the whole world and reform it. Before we enter upon this decisive battle, let us take a look into the outside world.

14. RELIGION OF THE NATIONS.—What was the condition of the remote north and east descendants of Shem and Japheth in regard to Polytheism, we cannot tell. The Rig-Veda of the Hindoos, and the Shoo-King of the Chinese show they at first believed in one God, the sinfulness of man, the necessity of prayer, confessions, and sacrifice⁶; but how long they retained it we know not. Those contiguous with the Hamites, and mingled with them from the Euphrates to Egypt, were more or less given to the doctrine of many gods. In Egypt we find an organized priesthood, composed of scientific men and magicians, or men of arts who contended with Moses⁷. To what extent, and how long the seed of Abraham, through Ishmael, the Keturhites, and the children of Esau dwelling

(6) Harper's Mag., April, 1872, p. 778; Encp. R. K. Hindooism. (7) Thlh. Anct. Hist., pp. 61-66.

between Egypt and the Euphrates, resisted the encroachments of the Old Serpent's idolatry, we cannot tell. But we find a man in Uz, with four pious and intelligent friends, who acknowledged Jehovah, and advanced the cause of truth and virtue.

15. JOSEPH'S FAITH AND DEATH.—Joseph fills the conspicuous position assigned to him in the Providence of God, with honor and piety for eighty years. He acknowledges the God of his fathers on all occasions, and kept the promises continually before him. He pardoned his penitent brethren, acknowledging their deed to be the hand of God to accomplish a great object; and nourished them and their families in Egypt, as the servants of the God of his father. When he came to close his journey of life he assures his kindred, the offspring of Israel, of the certain fulfillment of covenants made with Abraham, and obligates them to transfer his bones to the promised land. He lived one hundred and ten years, and dies about one hundred years before the mission of Moses⁸, of which time we have no particular history of Israel.

16. STATE OF THE PROMISES.—When Jacob came into Egypt his family numbered but seventy⁹ individuals, and about one hundred and ninety years out of the four hundred of pilgrimage and bondage had passed away, and Israel was not yet a great nation as promised to Abraham. But it was promised to Jacob that his seed should multiply there into a great nation. Joseph survived his father fifty-four years, and left about one hundred and forty years of sojourning yet to be completed. During this period Joseph's embalmed corpse, deposited in a niche in the catacombs of Egypt, reminded Israel of the promises, their deliverance, and future home: for they were bound by an oath to carry this corpse of hope into the land of promise. Thus the programme of the greatest drama ever enacted in the world was kept constantly before them. And down to the present day, the whole scene has been programmed, and acted out according to those programmes. While some promises have been realized, others are in the dim future.

(8) Chap. 7, § 9. (9) Gen., 46:26, 27.

Period Second. A. M. 2430-2513.

The Red Dragon in his First Head, or Egyptian Headship, assails the Kingdom of God and is Defeated.—Chap. 17-22.

CHAPTER XVII.

THE ENSLAVEMENT OF ISRAEL. A. M. 2430, OR B. C. 1574.

EXODUS, 1.

1. CHANGE IN THE THRONE OF EGYPT.—As the time of the promises drew on, the people of Israel increased rapidly, and filled the land of Goshen which had been assigned to them. But now the Old Serpent bestirs himself to defeat the council of Jehovah, and destroy this institution of the Kingdom of God. A new power arose in Egypt, by invasion and conquest, hostile to the former Pharaohs of the Memphite dynasty and all their friends, which acknowledged no debt of gratitude to Joseph's descendants nor kindred. The Satan that brought the Chaldeans and Sabeans to plunder Job, caused the throne to pass into the Theban dynasty, which would be hostile to the former house, and all its friends¹. Jehovah permitted this so far as to make His name known to the nations, and prove to Israel that the God of Abraham was the True God, above all the gods and powers of Egypt, and held all creation at His disposal.

2. THE SUBJUGATION OF ISRAEL.—The first object was to enslave Israel, and so prevent their increase, and subdue their free and independent spirit. The next was to destroy all the male children as soon as born. But the more they were oppressed the more they increased, and the midwives evaded the order to murder the infants. Then all the friends of the government were ordered to drown every son they found. Thus the Old Serpent had the extinction of Jehovah's witnesses perfectly arranged, while the power and priesthood of Egypt were perfected for the perpetuation of Polytheism, and the rejection of Jehovah. The whole cause of Jehovah and His people appears to be in the hands of Pharaoh and his friends.

3. The priesthood of Polytheism is the bone, muscle, and nerve of the red dragon. The power of the priesthood has always been very great in all nations, and in every age; they have always been jealous of their influence and interest, and zealous to inculcate their superstitions, and prevent any reformation. They formed the body of the dragon, while the princes made the heads. While they pretend to great knowledge and superior wisdom, they keep the mass of the people in ignorance, and inculcate superstition and beastly immorality. Christianity experienced their influence in civil government, and hostility to true religion under pagan Rome, and truth has felt their fiendish malice in the corrupted Christian churches. The priesthood of Egypt formed the second and ruling power, and rendered the government more of an ecclesiastical than a civil character. If the king was not of their number when elected, he was soon initiated, and his interest identified with theirs. They were men of arts and sciences, and in the days of Moses were the most learned of that day². Here both wisdom and power were combined to support Polytheism, and to reduce Israel to perpetual bondage, and extinguish the knowledge of Jehovah.

(1) Anct. Hist., Vol. I., p. 99; Cmp. Comnt. Ex , 9:8; Town., note 19, p. 150. (2) Rol., Vol. I., p. 141; Anct. Hist , Vol. I., pp. 61, 66, 67.

CHAPTER XVIII.

BIRTH AND MISSION OF MOSES. A. M. 2433-2513. EXODUS, 2-4.

1. MOSES BORN.—At this critical time Moses, our historian, was born of parents who confided in the promises to Abraham. The promise of deliverance was only about eighty years in the future, and if this Egyptian policy succeed these promises must fail, which is impossible; so they undertake to preserve their young son³. They hide him three months, and then make him a little waterproof house, or box, of rushes, and placed it in the flags where Pharaoh's daughter was accustomed to bathe, while his sister Miriam watched the result from a distance. The princess found and adopted him for her son. Through Miriam's strategy his own mother became his nurse, without the fact being discovered. Here the means instigated by faith were adapted to the end, and by Divine Providence, proved successful.

2. ZEAL FOR HIS BRETHREN.—From his parents he obtained the knowledge of his ancestry and their high destiny, and he never lost sight of the glorious prize, though afterwards scienced in all the learning of Egypt. Heir by adoption to the highest honors and wealth of Egypt, he preferred the heritage of Abraham though necessitated to endure affliction with his brethren. Learned in all the wisdom of Egypt, full of love for his people—Israel—and zeal for Jehovah, he must yet be trained in the school of adversity, and personally taught by Jehovah himself. Confident in his own abilities, he undertook to rescue his brethren from injustice, and prepare them for self-government; but defeated by their obstinacy, he fled to Midian where he remained for forty years, became a shepherd, and appears to have abandoned his cherished desire and glowing hope.

3. CALLED OF GOD.—After all self-confidence is destroyed, and while quietly leading his flocks around Mt. Horeb, a strange sight catches his eye: a copse, or bush, is all aflame but never consumed. He turns to philosophize on the phenomenon, when he gets his first interview with the God of his fathers. He is filled with awe and trembling, but obeys the voice out of the burning bush which claims to be the voice of his fathers' God. He receives a commission to save Israel; but knowing the learning of the Egyptian court, and conscious of how much he had lost during forty years' absence, he shrank from the task, though it had been the great object of his life. He had not yet learned to confide in the Almighty, and to undertake every work in His name. The Lord having promised him Aaron for a speaker in the court of Pharaoh, he consents with apparent reluctance. How should a weather-beaten, exile shepherd speak in the learned court of Egypt!

4. RETURNS TO EGYPT.—He returns. But through despondency, neglect, or the opposition of wife and her relations, his two sons were not circumcised, as enjoined in the covenant to Abraham, while he undertook to secure to Israel the things promised in that covenant. Thus, while about to restore the knowledge of the true God, and put Israel in possession of their inheritance, he was about to set an example of discretionary obedience to divine commands, instead of prompt and implicit compliance. The Lord met him at his lodging on the way, and

(3) Heb., 11:23-27.

made a demonstration to kill him, when his wife circumcised the two boys and reproached him with the bloody covenant. Then the Lord restored him, and sent him on his mission.

5. EVIDENCE TO HIM.—Not only had the Lord appeared in a miraculous manner to Moses, but also gave two miraculous signs, wrought by his own hands, that he might be fully satisfied that he was not laboring under any delusions of mind, but everything about the affair was a reality. The Lord never required belief in any manifestation of himself, or His will, without unmistakable evidence adapted to the intelligence of the individual. He also gave Moses a prediction, soon to be fulfilled, for establishing his faith after the deliverance out of Egypt: they should serve God on that mountain, although not at all on the road from Egypt to Canaan.

6. THE NAME OF ISRAEL'S GOD.—A difficulty occurred to Moses about a name for the God of Israel. In Egypt were many gods of different names. Was any of these The Almighty God of Abraham? In writing the history of the past ages Moses has used the name "Jehovah," and has put it in the mouth of different individuals; but they must have designated the Deity by some other term, for by that name was he not known to Abraham, however it might be with others, and with those before his day. Moses asked for a proper name to designate Him to Israel, and distinguish him from the false gods of the nations. And he received the designating phrase: "Ahyh ash'r ahyh." Changing the "A" into "Y," and the "ash'r" into "vau," or "V," we have: "Yehe-vau-yehe"—"I exist, and exist"; which compounded make the word: "Yehovah—or anglicized, "Jehovah." "Thus shalt thou say to the children of Israel: 'The Jehovah, God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you. This is my name forever, and my memorial to all generations.'" Under this name must all the battles of the Lord be fought, and in it must all victories be achieved.

7. If the Hebrew was the language of the Patriarchs till the confounding of speech at Babel, I suppose the Deity was designated by the term Yehovah; or before Polytheism existed, the term God, Ellohim, was sufficient. But when Terah's family mingled with Polytheists, and Abraham was called out of Chaldaea, Abraham did not know that the God that called him was the Yehovah, or only God of the former Patriarchs. But now Moses and Israel are taught that the God of their fathers is The Jehovah of all time, of all places, persons, and things, and the only Deity.

8. MOSES MEETS AARON.—Moses returning meets Aaron, his older brother, in the wilderness, for the Lord had directed Aaron to meet him there. And Moses told Aaron all the Lord had taught him. Here some Harmonists place the date of the Eighty-eighth Psalm, which is very apposite to the condition and feelings of the pious Israelite waiting for the salvation of his people, but crushed down under oppression, and finding neither friend nor helper among the families of Abraham, nor in the nations of the earth.

CHAPTER XIX.

PRESENT WORTH OF JACOB'S BLESSING.

1. ESTIMATE OF ESAU.—Infidelity has always laughed at the promises, and derided the hope of believers, and here was a fine opportunity for them to indulge in their malignant wit. No doubt the rejected families of Hagar, Keturah, and Esau furnished many such profane persons who, trading in Egypt, would have ample opportunity to witness the slavery of Israel. Wonder how much uncle Jacob would take for his birthright? I think father Esau made a good exchange that time; it is not worth a mess of beans. I am glad it did not descend to us. I would rather live by my sword and bow, and serve uncle Jacob. How gloriously we deserve him! sitting on our own mules, laughing at cousins working up that mortar, making bricks, and building cities for these shaved faces! I wonder if uncle Jacob thanks grandmother Rebekah for that stolen blessing? She had better made mittens for the brick-worn hands of some of our cousins. Well, I do not want anything to do with either birthright or blessing. I do not believe in either! It is all nonsense.

2. ISHMAEL'S ESTIMATE.—“Well, Ishmael, what do you think about being cast out of the inheritance?” “It did seem a little hard at first, but now I would not exchange destinies with the child of the promise.” “That brick-making would not suit your wild, roving disposition?” “No; I would kill those task-masters.” “You would not stand that flogging?” “No; I would collect my half-brother, the sons of stepmother Keturah, and thrash the Egyptians.” “But how do you like the idea of being cast out?” “Oh, we children of Hagar and Keturah got plenty of gifts and a very good blessing, and we made a very good speculation on Joseph.” “Yes, it was you that made uncle Jacob go down into Egypt, and now we think you ought to help him out.” “Let the God Almighty look after them; and if he does not, let them bring a suit for damages. He was very particular about His covenants with Abraham, and had mother Hagar cast out. We have nothing to do with the covenants.” “Hush! Here comes old Eliphaz, the Tinanite, one of Job's friends.”

3. THE PIOUS VIEW.—“Well, father Eliphaz, we have been discussing the condition of our cousins, and think uncle Jacob did us a good turn when he purchased father Esau's birthright, and stole his blessing.” “Well, he did not do us any harm, for they belonged to him by divine right, and ought to have been given him without any trouble. Father Esau got a good inheritance, and it remains for us to improve it, and retain the true worship of the True God, and be at peace with Israel.” “Well, I think we will not quarrel with him about his high destiny in a brickyard.” “That slavery is part of the programme, and will end in a short time, and they will come out with great riches, and possess the land of Canaan, and our tribes and all nations will be blessed in them. But if we be enemies and curse them, the God Almighty of Abraham and Isaac will curse and destroy us, and all nations that do the same.”⁴ “Yes, father Eliphaz, live in hope if you should die in despair. Four hundred years is a long hope; and when did it begin? When Isaac was mocked by Ishmael? Well, we will see: they will come our way, I suppose?” “Yes, we will see; for the God of Israel is the Almighty God of Abraham and Isaac, and will keep His word, and let all the seed of Abraham walk before Him and be perfect, and all will be well whether in the covenant or out of it.”

(4) Gen., 12:2, 3.

CHAPTER XX.

FIRST MESSAGES TO ISRAEL AND PHARAOH. A. M. 2513.

EXODUS, 4-6.

1. MESSAGE TO ISRAEL.—And Moses and Aaron gathered all the chiefs, elders, and old men of Israel, and told them all the Lord had spoken to Moses. That He would show great signs and wonders, and compel Pharaoh to drive them out, willing or unwilling; and they should obtain great riches before they departed, and should possess the land promised. The truth of this message was attested in the full sight of all the people, by the miracles God had appointed. The news being desirable, were believed without hesitation; and learning that they were commiserated, and their deliverance undertaken, they bowed their heads and worshiped Jehovah, the God of their fathers.

2. TO PHARAOH.—After this Moses and Aaron went unto Pharaoh and his cabinet, and spoke: “Thus saith Jehovah, the God of Israel: ‘Let my people go that they may hold a feast to me in the wilderness.’” Here is the demand of the God of Israel upon Pharaoh, vicar-general of the red dragon, presented by two defenceless men in the midst of the most intelligent, powerful, and Polytheistic cabinet on the known earth⁵. Pharaoh’s answer is prompt, positive, and determined: “Who is Jehovah, that I should obey his voice, and let Israel go? I know not Jehovah, neither will I let Israel go.” They tell him it is the God of the Hebrews, and they fear He will destroy them by the sword or pestilence, which would be a loss of their service to Egypt. But Pharaoh disregards Jehovah and His sword and pestilence, so he orders them all to their burdens, and made their slavery most galling. Thus the battle is begun.

3. THE DISAPPOINTMENT.—The joy of the Israelites was turned into heavy groanings, and they wished the curse of that Jehovah, who Moses said had sent him for a deliverer, upon the heads of him and Aaron. Moses was disappointed, discouraged, and vexed, being as ignorant of the work to be done, and the manner of doing it, as Pharaoh himself. He complains: “Why hast Thou sent me to make matters worse? Thou hast not delivered at all!” Moses’ great learning was of but little use here: he must be taught of God. The Lord informs him that he should see Pharaoh drive them out by force, and glad to get rid of them.

4. DIFFICULTY TO CONVINCE EITHER ISRAEL OR PHARAOH.—The Lord rehearses His former covenants and promises to their fathers, assuring them that he commiserated them, and would deliver them with great power and severe judgments, and make them His peculiar people, and fulfill all His engagements, adding: “I am The Jehovah.” Moses reported all this to the Israelites, but they were so disheartened, chagrined, and mad they would not listen to him. And now it will be as hard to persuade Israel to follow Moses out of Egypt, as to get Pharaoh to let them go. But all this was necessary to make their deliverance manifestly the work of Jehovah—to confirm them in the belief of his existence, and interposition for them as His people, and His government of them. Thus Egypt and Israel are as stubbornly prepared to test the truth of Moses’ mission as any infidel could wish. The Lord informs Moses that He will harden Pharaoh’s heart to hold on to Israel, till He multiplies the evidence of His existence, power, government, and relations to man; and the Egyptians shall know that “the God of Israel is the Jehovah of all times, places, persons, and things.”

(5) Rol., Vol. I., pp. 142-145.

CHAPTER XXI.

THE CONTEST. A. M. 2513. EXODUS, 7-14.

1. Ex., 7:11-13. **FIRST MIRACLE.**—Moses renews his demand, and confirms his mission by a miracle. Pharaoh calls on the priesthood of Polytheism to checkmate Moses, the prophet of Jehovah, the only true God. These priests were men of science and accustomed to magical arts and cunning tricks, so they cast down wands of charmed or mesmerized serpents, and they became alive.⁶ Though Aaron's rod devoured all their serpents, and again became a rod in his hand that all could examine, yet Pharaoh did not believe it anything more than superior magic.

2. Had Moses confounded them at first, they would have abandoned the contest; but led on by the hope of counterfeiting his miracles, these masters of science, and priests of many gods, were brought out so conspicuously into the conflict, they could not retreat without disgracing their system of false religion.

3. Ex., 7:14-25. **SECOND MIRACLE AND FIRST PLAGUE.**—The first demonstration upon the gods of Egypt was against the Nile, their sacred river and first of their gods, and rival of Heaven: honored with feasts, sacrifices, and rites of worship,⁷ which, in defiance to all their water and river gods, was turned into blood by the stroke of Aaron's rod. Moses renews his demand in the name of Jehovah, God of the Hebrews, promising to teach Pharaoh the knowledge of Jehovah by turning their waters into blood by the stroke of his rod. Pharaoh refuses to let them go; and in his sight, and in the presence of his servants, and the priests, Aaron smote the river, with its canals, ponds, and reservoirs, and they became blood: and the fish, which some worshiped and others used for meat, died, and their waters stunk. Loathsome gods! The priests and people were alike polluted, and their rites of purification were rendered impossible for seven days. But by digging they got water; and the magicians counterfeited, to some extent, this miracle also: and Pharaoh saw nothing divine about it.

4. Ex., 8:1-15. **THIRD MIRACLE AND SECOND PLAGUE.**—The second demonstration was on the frog deity of Egypt, which was sacred to the sun, and regarded as an emblem of preservation in the inundations of the Nile.⁸ Moses renewed his demand in the name of Jehovah, and threatened Egypt with more frog gods than they could take care of. All the people, and even the servants, should be compelled to see, feel, and ask, What does all this mean? For they should be in their beds, dough-troughs, ovens, on their tables, and every place: so they can worship them in every place, and at any time. Pharaoh refused; the frogs came, and the magicians counterfeited this miracle, also, in their own way. But all the military power of Pharaoh, the wisdom of the priests, the tricks of the magicians, and power of their gods could not drive them away. So Pharaoh tried hypocrisy. He calls Moses and Aaron, and asks them to entreat the Jehovah for him, promising to let the people go, and sacrifice. Moses asks him to specify a time, and he sets the morrow. Though the time was short, the work was done when Moses prayed to Jehovah. The frogs died, and were gathered into heaps, and the land stunk with dead gods. But when the plague was removed, Pharaoh refused to fulfill his promise.

(6) Anct. Hist., Vol. I., p. 105. (7) Anct. Hist., Vol. I., pp. 19, 106, 107. (8) Ib., p. 107; Town., note 7; Ex., 8:1-15.

5. Ex., 8:16–19. **FOURTH MIRACLE AND THIRD PLAGUE.**—Hitherto Jannis and Jambers had withstood Moses by counterfeiting his miracles, and no doubt all persons had become interested in the contest, for all suffered by the plagues, and the Israelites desired the deliverance demanded by Moses in the name of Jehovah. The contest was in the land of riches and traffic, where nations could witness or hear the result; and, having become conspicuous, it was now time the head magicians should be defeated, and compelled to acknowledge the genuineness of Moses' miracles. Now the Egyptian Polytheism assiduously inculcated physical purity, though it induced immoral pollution, and guarded against any approaches to their temples with animalcula on the votaries; so the next demonstration was against the most sacred temples, worship, and physical purity of their gods, priests, and altars⁹. To attempt a counterfeit of this miracle would be to insult their gods, profane their temples, and pollute themselves with their own hands, in the eyes of the people.

6. The third plague appears to have been inflicted without giving Pharaoh an opportunity to avoid the punishment; for perhaps he had forfeited the word of a king. Aaron, at Jehovah's command, smote the dust with his rod: all the dust became lice in man and beast. The magicians attempted, or pretended to attempt, to counterfeit this miracle; but it was so contrary to their professed religion, that they had never studied up anything of the kind, and so had no provisions made for the occasion. They were defeated, and were compelled to acknowledge this to be above human power, and to be the finger of a god, or God the Supreme. This was not an acknowledgment of the God of Israel, but simply that Moses was aided by one of the many gods. Thus they were whipped at their own game, but neither they nor Pharaoh were converted. They did not acknowledge Jehovah to be the only True God, and Supreme Creator and Governor.

7. Ex., 8:20–32. **FIFTH MIRACLE AND FOURTH PLAGUE.**—This plague is of doubtful interpretation: for the word, Arab-swarms, denotes a mixture. Some have concluded it to mean swarms of beasts of prey; but this does not suit the context, nor other portions of the Scripture referring to it. They did not devour, but annoy. It is more probable that every kind of annoying insect is intended: among these were the gad-fly, or hornet, and the Egyptian beetle, both of which occupied a place among their sacred creatures¹. Moses is directed to demand in Jehovah's name, the privilege for Israel to go and serve the Lord, with the threatening, upon refusal, of swarms that they dare not resist without sacrilege. But the land of Goshen, where Israel dwelt, should be exempt from these venerated gods; and thus show that they were compelled to locate where Jehovah said; and His people they should not touch. Perhaps Israel now believed again in Moses, and so should not be tormented by these Egyptian gods. The time set was the next day. Pharaoh refused: the swarms came, and the land was ruined by them. The king, priests, and people were visited by their gods. Voracious gods, or sacred to a god; and could not be killed, although tormenting, without incurring the wrath of that god. Pharaoh can not stand it. He calls for Moses and Aaron and gives them permission to sacrifice to their God. To this Moses objected, because they must sacrifice to Jehovah animals the Egyptians worshiped, which would provoke their fury, but proposed going three days' journey into the wilderness. Pharaoh agreed to let them go, but not far; but they must entreat for him. Moses promised to do it on the morrow, but warned Pharaoh against the deception he practiced in regard to the frogs. The Lord removed the swarms, and though Pharaoh saw everything done as Moses promised, he hardened his heart and broke his word. Different people also worshiped deities who were believed to defend from flies: as Baalzebub, of

(9) Anct. Hist., Vol. I., p. 108; Town., note, 8; Ex. 16–19. (1) Anct. Hist., Vol. I., p. 108; Town., note, 9; Ex., 8–20.

Ekron, Hercules at Rome, and Jupiter at Elis, who had titles, as fly-expellers². But none of the gods of Egypt could deliver them. So Pharaoh had to entreat Moses to entreat Jehovah, the God of Israel; and then the swarms were totally expelled. But Pharaoh was not converted.

8. Ex., 9:1-7. SIXTH MIRACLE, OR FIFTH PLAGUE.—The Black Bull was a chief object of worship; and the ram, the heifer, and the he-goat were objects of sacred adoration, either on account of their usefulness or because sacred to some imaginary god: so the fifth demonstration was on these sacred objects³. Moses made his demand in the name of the God of the Hebrews, and threatened judgment on the stock of Egypt tomorrow; but excepted the stock of Israel. Thus a distinction was made which showed that intelligence guided the disease. This would tend to enrich the Israelites and impoverish the Egyptians. The grievous murrain destroyed all kinds of stock, so that no stock god, nor stock sacred to a god, escaped the scourge of the God of Israel, whose name is Jehovah. Pharaoh sent to Goshen and found all the stock of Israel safe, as Moses promised; though they were not regarded by Israel as gods, nor yet sacred to any god. But Pharaoh thought he could stand the loss, and so stubbornly refused to yield to the God of Israel.

9. Ex., 9:8-12. SEVENTH MIRACLE, OR SIXTH PLAGUE.—The Egyptians offered persons in sacrifice to their gods, and the priests were accustomed to scatter the ashes to obtain a blessing from them. Heliodorus says: They paid divine honors to the Nile and revered it as the first of their gods, and declared him to be the rival of Heaven, since he watered the country without the aid of clouds or rain. The principal festival of this imaginary god was at the solstice, when the inundations of the Nile commenced; then they sacrificed red-haired persons, who were principally foreigners, to Typhon, at Busiris, Helispoles, and other places, the power said, to preside over tempests, by burning them alive and scattering their ashes in the air for the good of the people. These victims may have been selected from the Israelites⁴. The sixth demonstration brought a curse by the ashes. By Divine command, Moses took handfuls of ashes from the furnace, perhaps the very same the Egyptians used to secure a blessing, and sprinkled them toward Heaven in the sight of Pharaoh, and they produced grievous boils on man and beast. Thus they were tormented by their own sacred rites in defiance to their gods; and their priests and magicians could not stand before Moses, on account of the boils, to scrutinize his miracles. They could tell the people that the ashes they sprinkled brought blessings, but the ashes that Moses sprinkled spoke for themselves, and the priests felt them, too.

• 10. Ex., 9:13-35. EIGHTH MIRACLE, OR SEVENTH PLAGUE.—Rain, fire, and thunder seldom or never disturbed the climate of Egypt at any period of the year, and less might they be expected at that season when the barley was in head, and the flax in bolle⁵. Here they might worship Isis, who presided over water, and Osiris, the lord of fire, for their uniform and peaceful climate, without ever having their faith tested by a storm, or their hopes disappointed. But Jehovah would teach Israel at the expense of Egypt and unbelievers among themselves, that neither Isis nor Osiris, could deliver their devotees out of His hands. Moses renewed his demands upon Pharaoh, threatening all Jehovah's plagues upon him and his people and servants, that they might know there was none in all the earth like the God of Israel. Moses also told him Jehovah preserved and exalted him for the very purpose of resisting His demands, and thus to furnish an opportunity to display Jehovah's power, and so cause His name and power to be conspicuously declared throughout all the earth. The plague now threatened was hail, which would prove more or less destructive, according to

(2) Comp. Comnt., Ex., 8:30; Bryant. (3) Town., note, 10, Ex., 9:1-8; Comp. Comnt., note, Ex., 8:25. (4) Anct. Hist., Vol. I., pp. 19 and 109; Town., note, 11, Ex., 9:8-12; Comp. Comnt., note, Ex., 9:10; Bryant. (5) Anct. Hist., Vol. I., p. 111; Town., note, 12; Ex., 9:13-35; Comp. Comnt., note; Ex. 9-18.

their belief or stubbornness; and so Moses warned them to shelter everything they did not want destroyed. Here we discover some converts in Egypt: those who believed Moses and Jehovah the God of Israel, sheltered their servants and stock, but the unbelievers did not. Moses stretched forth his rod toward Heaven as commanded, and the Jehovah sent thunder, hail, and fire, which did the work throughout all Egypt, except Goshēn, where Israel dwelt. Pharaoh is terrified and sends for Moses and Aaron, and confesses himself and people wicked and Jehovah righteous, and asks them to entreat the Jehovah for him; confesses he had proof enough, and promises unconditionally to let Israel go immediately. Moses told him he would spread out his hands as soon as he was out of the city, and the storm should then cease immediately and entirely; that he might have the most satisfactory proof that the whole earth, Egypt not excepted, belonged to Jehovah, as everything instantly obeyed His word. But Moses also told him that he and his people would not yet fear the Jehovah God. Moses entreated; the storm ceased; and Pharaoh hardened his heart.

11. Ex., 10:1–20. NINTH MIRACLE, OR EIGHTH PLAGUE.—The Lord tells Moses to go again to Pharaoh; but he was stubbornly hardened, and so were his servants, and they would still resist. The design of these plagues was to teach Israel that their God was “The Jehovah,” and that they should teach these proofs of His existence and government to their remotest generations. The deliverance of Israel was an easy matter; but their instruction was the important object, and would cost these masters of science and of Egypt all they were worth. So Moses goes to Pharaoh and makes his usual demand, threatening him with locusts,—more than he or any of his ancestors had ever seen, and most destructive,—and then he turned and went out. Through the importunity of his servants, or officers, to let Israel go, who also asserted that Egypt was already destroyed, Moses and Aaron were brought back. Pharaoh now offered to let the men go and sacrifice, but would not allow them to take their families and property. With this Moses refused to comply, and was driven out from the presence of Pharaoh.

12. Now the Egyptians worshiped Isis and Serapis, the conservators of plenty, and the deities that controlled all destructive insects and animals, the winds, and the Red sea, which formed an inseparable barrier to the locusts of the Arabian desert⁶. But Moses, as commanded, stretched out his hand with the rod over Egypt, and the Jehovah sent an east wind all that day and night, which brought the Arabian locusts across the Red sea, and they devoured Egypt. Pharaoh is frightened, calls Moses and Aaron in haste, confesses his sin against them and their God, Jehovah, asks to be forgiven this once only, and to be entreated for with Jehovah, their God, and this death by starvation averted—this once only. Moses went out and entreated the Jehovah, who sends a west wind and sweeps them clean into the Red sea, and thus hardened Pharaoh’s heart again.

13. Ex., 10:21–27. TENTH MIRACLE, OR NINTH PLAGUE.—Without warning Pharaoh any more, or giving him any opportunity to avoid the judgment, Moses is ordered to stretch forth his hand toward heaven, and to smite the land of Egypt with darkness that might be felt. Pharaoh had already acknowledged the superiority of the God of Israel, and had to confess his sin, and ask forgiveness of Him, and it was not necessary that he and his priesthood should confess before the people that He was the Supreme God. That point was conceded. But must He be obeyed? Or may kings and nations trifle with Him as with their false gods?

14. Now the sun, moon, and stars were the sublimest objects of worship among the nations, and are mentioned in the dialogue of Job and his friends¹. In the undisturbed climate of Egypt they might be worshiped as deities whose

(6) Town., note 13; Ex., 10:1–20. (1) Job, 31:26–28.

favours could be calculated upon with absolute certainty, and their benign influence was above the control of anything known to them². Hence the controlling of these was a display of supreme power. So Jehovah shut out their light from the Egyptians, that they saw not one another nor arose from their places, in ordinary cases, for three days. Thus, while enveloped in a cold, damp, dark fog, they had sufficient time to experience the horrors of a guilty conscience, intensified by superstitious dread, while the Israelites had light in their dwellings. Thus, while the people of Jehovah had these luminaries for servants, those who worshiped them as supreme deities were immersed in darkness.

15. Pharaoh called to Moses: "Go serve the Jehovah: only let your flocks and herds remain, but take your little ones." Moses, however, will not compromise, but contest it to the bitter end. The object was not deliverance, but the establishment of a great fundamental truth: Is there a true God, and is Jehovah, the God of Israel, that deity? That the Egyptians and neighboring nations were Polytheists is certain, but Pharaoh and the priests may have been Atheists. At first Pharaoh affirms he did not know Jehovah, neither would he obey Him, nor let Israel go to worship Him in the wilderness; after he had suffered, he consented to their worshiping Him if they returned to slavery; after more suffering, they might all go if they left their property to him. He was now poor, and needed their flocks and herds. He shows more covetousness and Atheism than superstition, and when his Atheism staggers his avarice restores it.

16. Multitudes would believe in Jehovah did not their guilt prevent. The Jews would have believed in Jesus of Nazareth, had He not required moral purity. While the judgments press heavily, Pharaoh's rational powers prevail, and he submits to Jehovah; but when relieved his innate disposition prevails, his covetousness controls, and he rejects evidence. The root of human derangement, or the bondage of corruption, is in man's innate disposition, or the immoral tendencies of his sensibilities. How often, under favorable circumstances and wholesome influences of society, do individuals manifest piety and reformation; but when these are removed they fall back into former lusts, and plunge into deeper vices. Atheists and infidels have prayed while danger impended, but when that was passed they ridiculed their own weakness, as they were pleased to call it. And in their cases it was not magnanimity nor piety.

17. What influence these wonders had upon Israel, we may judge from the effect produced. When Pharaoh increased their slavery, Moses attempted to comfort them by the assurance of great deliverance; but then they would not listen to him: but now when Moses assures them of their speedy and sudden departure, they prepare for the exodus. No fear of being disappointed and ridiculed prevented them from preparing. They selected the lamb, prepared the Passover, sprinkled the blood about their doors to save their first-born from the destroying angel, prepared for a sudden expulsion, dressed and ate the Passover, then first instituted, and made ready for the journey. No apprehensions that all was in vain. And through fear, friendship, or policy, their Egyptian masters gave them whatever they asked; so, as directed by Jehovah, they got some small compensation for their cruel bondage. The governing part of Egypt looked upon the Israelites as peculiarly favored by their God as no other people had ever been; and Moses had become famous in all the land of Egypt as superior to all kings, priests, and magicians, and Pharaoh and his officers could not but acknowledge his power.

(2) Town., note 15; Ex., 10:21; Anct. Hist., Vol. I., p. 112; Cmp. Cmnt., note; Ex., 10:21.

CHAPTER XXII.

THE VICTORY, MEMORIAL, AND DELIVERANCE. A. M. 2513.

EXODUS, 10:28, 29; 15:1-21. NUMBERS, 33:6-8.

1. ELEVENTH MIRACLE, OR TENTH PLAGUE.—In the first governments in the world, the highest honors and offices were reckoned to the first-born, who became the patriarch, priest, or king, and therefore, next to God, was the great object of interest and homage, and reckoned sacred to the gods—and such he was to the true God. So a blow upon the first-born was a judgment inflicted at once upon them and their gods. Jehovah hardens Pharaoh's heart till he inflicts this double blow in the sight of all Israel; and if any of them resisted the evidence already given they might try it again, and neglect the Passover and sprinkling of blood, as their safety depended upon these. But most or all of them believed now that the Jehovah was the God of Abraham, Isaac, and Jacob, and that he was greater than all the gods of Egypt, and had sent Moses to deliver them, and that he would do it.

2. THE TIME COMES.—Moses announces to Pharaoh and his court this awful judgment,—the exemption of Israel from it,—and that then he would lead Israel out of Egypt triumphantly. Pharaoh ordered Moses out of his presence, threatening him with death if he ever saw him again. Moses replied: "That is well said; I will look into thy face no more."

3. Moses called the elders of Israel and told them to prepare, as already instructed, for the Passover and the Exodus. They obeyed. While eating the Passover lamb, all packed and ready for departure, all Egypt arose in one wild cry of panic and furious grief, imploring Israel to depart. The Jehovah, at midnight, had smitten with death all the first-born of Egypt, from the heir on the throne to the first-born of the prisoner in the dungeon, and of all cattle. No blinded chance, nor unintelligent messenger of death mistaking a younger for the elder; just the first-born, as Moses said! No more! No less! No other! The brother or sister at their side was perfectly safe! No awkward blow, no glancing stroke touches them! This is not the work of blind disease. Pharaoh cannot deny it. It is the work of Jehovah, the God of Israel. All Egypt is struck, and knows who did it, and why it is done. Here Jehovah reclaimed His own; for the first-born of man was His for divine service, and the first-born of other animals was His for sacrifice or revenue.

4. Moses and Aaron are called in the night, and ordered to be gone with all they claimed, and asked to leave behind them their blessing on Egypt or Pharaoh. The frightened Egyptians were urgent for their departure, fearing that they should all be killed, for they did not know whether it would stop at the boundary Moses set or not. The Israelites were prepared, having eaten the lamb, but had to pack their unleavened dough as it was in the troughs, and bake it next day in their journey. They marched out triumphantly next day, in the sight of all Egypt. All the Egyptians had to bury their first-born, and upon all the gods of Egypt the Jehovah, God of Israel, had executed judgments. (Ex., 11:12; Numb., 33:1-5.) Thus Polytheism was confessedly defeated before the world.

5. Thus Israel was delivered by the judgments of God upon the nation that oppressed them, as had been promised to Abraham about or over four hundred years before, or four hundred and thirty years from the wanderings of that Patriarch. And though but seventy Israelites in number when Jacob went down into Egypt, they now numbered six hundred thousand men of war, perhaps including proselytes, besides women and children, and trained servants (Numb., 11:4), with flocks, and herds, and great wealth. This deliverance and nationalizing of Israel was no afterthought with Jehovah, but had been promised more than four hundred years beforehand; and the bones of Joseph, which Moses carries along, reminded Israel of the hope of that Patriarch, and attests to them by the recorded oath that their deliverance was no enterprise of Moses' origination.

6. THE PASSOVER.—Ex., 12:1-30, 43-50; 13:1-19.—Having impressed the great truths of the existence and government of Jehovah upon their minds, an annual feast was ordained of a peculiar character, to perpetuate these impressions, and transfer the knowledge of these wonderful events to future generations. The time and manner of its celebration, and the unleavened bread were well calculated to commemorate the closing scenes of their departure. But what was there in all these transactions that required this lamb to be roasted, and entirely eaten, with bitter herbs, and not a bone to be broken? This might remind them of their bitter bondage and entire deliverance, or their safe deliverance while the Egyptians came to a bitter end. But perhaps they were taught to see prefigured in it the sacrifice of Christ, which was and is the only securing cause of all acceptance by free grace with Jehovah, though as yet He had not suffered, nor was a bone of Him broken. Uncultivated minds may discover more mystical instruction from rites, pictures, and transactions, than more scienced intellects. But the ostensible object of the Passover was to remind the Israelites of their deliverance by demonstrations that proved their God to be The Jehovah, who was superior to all the gods of Egypt, and controlled the elements in creation.

7. This institution was not invented hundreds of years after the events it commemorated, but before they all had occurred; and was the first time eaten that same night they were ordered out of Egypt. Like the Lord's Supper, it was in anticipation of the event: showing that the Institutor knew all beforehand. Another custom was established at that same time in commemoration of the final catastrophe: all the first-born of man and beast were devoted to the Lord's service, and must be given to that purpose, or redeemed according to value. These things were instituted and recorded at the beginning in the national records.

8. THE ROUTE.—Israel is now delivered from bondage, and intellectually convinced that their God is a great God, superior to all the gods of Egypt, and that Moses was His commissioned servant; but they were not regenerated by the Holy Spirit, nor freed from animal lusts. When the cause of God requires them to deny themselves animal gratification, and to face danger, we may find them indulging in unbelief, and caviling at the Divine service. The shortest and least difficult way to the promised land was through the Isthmus of Suez, between the Red sea and Mediterranean; but if they were disposed to return into Egypt, they could do so. Now the warlike Philistines were on this route, and unless strong in faith and weak in lusts, they might refuse to march into danger, and so return into Egypt. But the Lord designed to educate them for His own service, and raise up their children under His own tuition; therefore, He led them away from their promised land, into the wilderness, and against the impassable Red sea.

9. CLOUDY PILLAR.—Jehovah did not stop giving them supernatural evidence of His existence, and interposition in the affairs of the world, and that He

has other laws than those of creation, and another government besides that of nature. He guided them by a cloud that intercepted the scorching rays of the sun by day, and at night shone as a massy pillar of fire. The psalmist of Israel expresses it thus: "He spread His cloud for a covering by day, and a fire to shine by night." (Ps., 105:39.) By this means they were forced to follow whatever way the Jehovah directed; while the Egyptians, fearing worse judgments, urged them out of the land. Thus they were led against the Red sea, in the wilderness.

10. TWELFTH MIRACLE, OR ELEVENTH PLAGUE. Ex., 13:17-22, 14-16; Numb., 33:6-8.—The Jehovah designed to finish His work in a manner that would not be forgotten, and could not be concealed by Polytheism, nor the knowledge of it restricted to a few; but Egypt and all nations should know Jehovah, the God of Israel. So He leaves Pharaoh and his officers and priests to their infidelity and covetousness. Having buried all their first-born, they reflected on the loss of their slaves, by whose labor the ruin of Egypt might be repaired; and hearing they had taken the wrong direction, and were enclosed by the wilderness and the Red sea, and thinking their God ignorant of the right road and deficient in knowledge, determined to force them back into servitude.

11. Pharaoh mustered all the military force of Egypt, and pursuing after Israel found them by the sea, just as he wished it: and perhaps thought Jehovah had gone asleep, and chance had turned at last in favor of Egypt. The Israelites, beholding them, cried out, and began upbraiding Moses with their destruction, telling him he had brought them against their will; they had remonstrated with him in Egypt to let them alone in serving the Egyptians, and that they preferred slavery in Egypt to death in the wilderness. Thus we see they had but very little more faith in the Jehovah than the Egyptians, and cared as little about the blessings of Abraham as did Esau. So effectually had the Old Serpent done his work, and so hopeless were the promises to Abraham when the time for their fulfillment drew near, Moses cries: "Fear not; but stand still, and see the deliverance of Jehovah," no doubt expecting to see the Egyptians destroyed from Heaven; but he was commanded to move forward, and not stand crying to Jehovah. A little faith in Jehovah, and a great fear of Pharaoh, induced Israel to obey.

12. As ordered, Moses stretched out his rod over the sea, in the sight of terrified Israel; and by a strong wind the sea was divided and walled up on both sides of the passage, like a wall of ice. The Lord saw proper to not divide the waters instantly, but gave Israel time to struggle between hope of deliverance and fear of the impending destruction; and while this was doing he moved the cloud behind Israel, which still illumined the way, but was intense darkness to the Egyptians and prevented them from overtaking Israel. The sea was opened before, and the Egyptians driving behind in crazy madness; and Israel, impelled by faith and fear, followed Moses into the yawning gulf, and the frantic Egyptians followed hard after. But their chariots drove heavy, and the wheels came off and troubled them, so their courage failed, their Atheism forsook them, and they at last said: "The Jehovah fights for Israel; let us retreat." But too late! Moses, as directed, stretches out his rod; the waters roll together; Pharaoh and his host are lost! The next day their dead bodies were cast ashore: the Israelites saw them; but whether they spoiled them or not we are not told.

13. TRADITIONS.—The Memphites relate: That Moses being well acquainted with the country, watched the influx of the tide and made the multitude pass over the dry sea. But the Heliopolitans relate: That the king with a great army, accompanied by the sacred animals, pursued after the Jews, who had carried off with them the substance of the Egyptians; and that Moses, directed by a Divine voice to strike the sea with his rod, touched the waters, which divided, and the host passed over on a dry way. But when the Egyptians

entered along with them and pursued them, fire flashed against them in front, and the sea returning, overwhelmed the passage. Thus the Egyptians perished both by fire and the influx of the sea.³ The lightning may have been fire from the cloud.

14. SONG OF DELIVERANCE.—Israel came safely through, and their way back to Egypt was effectually cut off by the Red sea. Their faith revives, their fears subside, and hope and joy inspire their tongues. This great closing scene in Egypt was commemorated in a song of praise to Jehovah by Moses and Israel. In this song they acknowledge Him to be their God and the God of their fathers, and promise to prepare for Him a habitation or permanent place of worship, and to exalt His name, which is Jehovah. He is acknowledged to be superior to all gods; glorious in holiness, fearful in praises, doing wonders. Their deliverance out of Egypt was by almighty power displayed in wondrous works that could not be mistaken by the most stupid, nor disputed by the most stubborn infidel.

15. GREATNESS OF JEHOVAH.—All the power and wisdom, arts and science of Egypt, had combined against Jehovah; but He had triumphed over them all. Arts and nature, gods and men, beasts and insects, obey His word pronounced by Moses; and here stand His people, on the opposite shore of the Red sea, redeemed from bondage without their own coöperation or effort, singing a triumphant song over their vanquished masters, and boasting with a transitory faith the anticipated fulfillment of all the promises to Abraham. They also counted on the influence those wondrous deeds would have on the nations, preventing them from opposing Israel in their journey, or resisting them in possessing the promised land. And they sing the everlasting praise of Jehovah.

16. DESTRUCTION NECESSARY TO REFORMATION.—There never has been a reformation in religion, without great destruction of life and property. Satan may obtain the ascendancy by peace and compromise, but when in power he will not yield a single point without great destruction and misery. The wicked complain of punishment; but without that, truth and righteousness would perish in the earth.

17. BONES OF JOSEPH.—Here are the bones of Joseph who, about one hundred and fifty years before, had firmly calculated on this deliverance, and took an oath of the tribes that they should carry his bones with them into the promised land. Look on these bones, and learn; this was no new scheme of Moses, but a continuation of a work commenced before his day, and was planned and superintended by a wisdom and power greater than Abraham ever possessed.

18. INFLUENCE ON THE NATIONS.—What influence these wonders wrought for Israel had upon Polytheism, we have no history to tell. Probably, like the Samaritans transplanted by Shalmaneser and Ezerhaddon, they feared the Jehovah, but worshiped their own gods.⁴ If any piety towards Jehovah remained among the nations it was strengthened to endure a while longer, for these events were known among the nations, and remembered. This ruling dynasty in Egypt was destroyed, and the power friendly to Israel regained the ascendancy, and so could not forget the means of their own promotion as well as the deliverance of Israel, however unwilling their priesthood might be to chronicle events so dishonorable to their proud nation, and so demonstrative of the falsehood and defeat of their imposing religion by which they held their supremacy in the government. The priesthood of any false religion will do anything to retain their power and influence. They will conceal the truth, or deny it, and forge wholesale lies; but in this case it would take generations to obliterate these facts from the minds of the common people.

(3) Anct. Hist., Vol. I., pp. 114, 115; Josephus, Anct. Bk. 9, chap. 16, p. 61, note. (4) II. Kings, 17:24-34.

The people of Jericho heard of these events, and forty years afterward feared Israel on account of them;⁵ and more than three hundred years after this the Philistines refer to these judgments.⁶

19. THE SECOND AND THIRD POLICIES OF SATAN.—Thus the second policy of Satan was defeated.⁷ This is the first direct effort of the red dragon to defeat the covenant with Abraham to keep witnesses for the true God, and through them to counteract Polytheism and Atheism, and regenerate the world: and Egypt is the first head of the red dragon antagonism. Israel is redeemed to witness for Jehovah. Egypt and all nations within information have learned that Jehovah exists, and does concern himself about the affairs of this world; is superior to Egypt and all its gods, and He is the God of Israel. The blessing of the world is promised through them, and it was covenanted with Abraham, their illustrious progenitor. Let the nations keep an eye on Israel, and see if Jehovah, their God, can do all He has promised. Can He give them the promised land? That is the next question; and every delay or apparent failure will strengthen Polytheism, and the vigilant priesthoods of the nations will use it to counteract the influence of the wonders wrought in Egypt. Jehovah is a god, and the God of Israel, and greater than the gods of Egypt; but is He greater than all gods, or the gods of other nations? That is the next question, or third policy of the invisible adversary called Satan. Can He put Israel in possession of the promised land?

Preparatory Age Established. A. M. 2313–4033.

Period Third. A. M. 2513–90. Levitical Institutions Established and the Promised Land Possessed.

CHAPTER XXIII.

FROM THE RED SEA TO SINAI. A. M. 2513.—EXODUS, 15:22–27; 16TH, 17TH, 19TH; NUMBERS, 33:9–15.

1. TRAINING OF ISRAEL.—Moses has now taught Israel to know the Jehovah, and by irresistible evidence induced them to acknowledge Him to be their God. He has delivered them from bondage without any effort, choice, or exertion of their own; but they are in the wilderness, cut off from Egypt, the land of plenty, by the impassable Red sea, and may need all their faith, love, and obedience to bring them into the promised land. They must live by faith: for there is nothing here for such a multitude. A hard school for the children of lusts and slavery. “That man does not live by food alone, but by every word of God,”—“that the life was for something more than to eat and drink, and the body for something more than to wear clothes” (Deut., 8:3; Matt., 6:25; Luke, 4:4), was a lesson they had to learn before they could possess the promised land, and fulfill the design of their national existence. This they must learn, though it might take forty years’ training in that wilderness, and waste all their men of lust and war, and this training must be left on record for the profit of after generations.

(5) Josh., 9:11. (6) I. Sam., 4:7–9. 6:5, 6. (7) Chap. 7, § 5.

2. **FIRST LESSON.**—God's covenants with Abraham did not insure their regeneration by the Holy Spirit, but subjected them, when necessary, to fearful judgments. He will be their God, though He should destroy the great majority of them. Having given vent to their triumphant feelings, they journeyed three days toward their promised land, when they began to experience the deprivations of the wilderness. Though they might yet have bread, they were destitute of water in such quantities as they needed; when they found enough it was so bitter they could not drink it, and they murmured against Moses for bringing them into such difficulties. Moses did as God directed, and the waters were sweetened; and then He taught them here that they must be teachable and obedient, or suffer like the Egyptians. Impious men think if they acknowledge the Lord, He is under such obligations for the honor that He should supply their wants, humor their whims, and allow them to do as they please. But they are chosen for their own honor and good, and for obtaining this object they must be submissive and obedient.

3. **SECOND LESSON.**—Their next halting place was an oasis in the desert, where they found twelve pools of water, and seventy palm trees—a gem of delight in an ocean of distress: an apposite presentation of these transient scenes of enjoyment in this world of hostility to God. When they left this refreshing spot, they suffered hunger; and instead of asking Jehovah for help they murmured against Moses, accusing him of bringing them into the wilderness to kill them with hunger, and wished to God they had died by the fleshpots of Egypt where they had all they could eat. They could murmur but not pray. They would work like oxen if fed like pigs, but found no pleasure in spiritual exercises of the mind. Moses told them that they should know that it was not he but Jehovah that brought them out, and for proof of this they should have flesh in the evening without killing their flocks and herds, and in the morning they should have bread. So in the evening fowls came in all abundance, and in the morning the manna lay over the ground. But such distrust and murmurings were unsuitable in a people witnessing for the true knowledge of the true God, and Aaron told them to come near the presence of the Jehovah, who had himself heard their murmurings; and looking, they saw the glorious shechinah of the Jehovah in the cloud. By such minute and particular interpositions, they were continually taught that Jehovah was their God, and they were wholly dependent on Him.

4. **MANNA.**—They were directed to gather a certain quantity for each person; but unmindful of the directions, some gathered more, and some less; but when measured they had just the same, and could not alter the gift. Some reserved for future want, and could not depend on Jehovah daily, but it produced worms and stunk; so they were compelled to depend daily on Jehovah for their rations, which were distributed exactly in time, and quantity. An exception was made for the Sabbath, when none fell: but a double portion fell on the morning of the sixth day, and kept good for the Sabbath. Thus they had continually before them the evidence of Jehovah's government, and discipline. A portion of the manna was preserved in a vessel in the ark, for a memorial to after-generations: until the religion of Jehovah should be established in the promised land.

5. **WATER FROM THE ROCK.**—But the discipline of Jehovah was not pleasant to them, and they showed their discontent upon every trial. Again they lacked water; charged Moses with killing them and their children; demanded water, and were ready to stone him. Moses called upon the Lord, who supplied them with running streams from a hard rock smitten with Aaron's rod, in the sight of all the elders of Israel. This event was commemorated in the name of the place: "Temptation and Strife." Here they had tempted the Lord, or tried Him, saying: "Is the Jehovah among us, or is He not?" After all His promises and

wondrous works in their deliverance, their daily bread supplied from above, the cloud spread over them, and now flowing streams from the flinty rock supplied by the stroke of a rod at the word of God.

6. BATTLE WITH AMALEK.—The next training is in a battle with Amalek, an old warlike nation near Egypt, where they were accustomed to trade. Joshua selected men and fought, while Moses represented the help of God and their dependence on Him. When Moses dropped his hands, Amalek prevailed; but when he held them up, Joshua prevailed; thus showing Israel whence their help and success came. This was so conspicuous that Aaron and Hur supported his hands until sundown, when Amalek was defeated. Thinking the wonders in Egypt not sufficient to prove the existence, power, and government of Jehovah, and perhaps enraged because his market was spoiled for a time, Amalek attempted to plunder and destroy Israel while untrained to the wilderness and war; but in the effort furnished additional evidence to Israel and the nations. This event was remembered by an altar, built there on that occasion, and called, “The Jehovah-my-banner”; and a prediction was given for proof to future generations and recorded in a book: “That this Amalek should be blotted out of the earth.”

CHAPTER XXIV.

GIVING OF THE COVENANT AND THE LAW AT SINAI. A. M.

2513.—EXODUS, 19, 20; NUMBERS, 33:15.

1. COVENANT OF ADOPTION.—Their wants all supplied, they come to Sinai, where the Lord gives them laws for their elevation and government. Moses goes up into the mountain and the Jehovah gives to him the terms of a covenant for Israel. After reminding them of what they had seen in Egypt and of His special care over them in the wilderness, he adds: “Now if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people—for all the earth is mine—and ye shall be unto me a kingdom of priests and a holy nation.” Moses came down and reported these terms to the people, and they responded altogether: “All that the Jehovah has spoken we will do.” So Moses returned this answer unto Jehovah.

2. EVIDENCE OF THE DIVINE COMMUNICATON.—But the people had shown a dissatisfied and rebellious disposition, and might sometime impeach Moses with fabricating this covenant and the laws given under it; so the Jehovah manifested His presence with displays they could not dispute nor forget, and spoke so that they could hear Him without a lingering doubt of the fact, and called Moses to the top of the mountain. The people must be taught the necessity of holiness in their approaches to the Jehovah; so they must wash and abstain from animal gratification; reverence and awe were inspired by the manifestations attending the Lawgiver. (Chap. 28, § 13.) A boundary was set to their approach, and it was death for them to go beyond it.

3. **THE PEOPLE WITNESS FOR THEMSELVES.**—The Jehovah came down on the mount, amidst thunder and lightning, the sounding trumpet, and the quaking mountain, and in the hearing of all the people pronounced the Ten Commandments.¹ Moses had led the people to the boundary to meet with their God themselves, and not depend on his representations; but so terrible were the manifestations of His presence, they removed afar off and requested Moses to hear and report to them. This display was more than their nerves and guilty conscience, could stand. Therefore the people stood afar off while Moses drew near the thick darkness where their God was; and Jehovah gave to him those laws, or that part of "The Law" which theologians have called judicial, or civil laws.²

4. **ANGEL OF THE COVENANT.** Ex., 23:20-33.—From this darkness, out of which the God of Israel spoke to Moses in the hearing of the people, came the promise of a leader to Israel. This is a mysterious personage, often appearing in the development of the Kingdom of God. Here He is called God's Angel, or Messenger, and possesses the name peculiar to the Deity alone; that name is Jehovah. His present work was to keep them in the way and guide them into their promised rest. He has the power to punish or pardon, and must be obeyed. He is now the leader of Israel, whether He be the Jehovah in the cloud and on the mercy-seat, or the Angel of the Covenant: and we must notice Him wherever met in any other character than that of Jehovah.*

5. **POLYTHEISM PROHIBITED.**—They must not serve the gods of the nations, but destroy every vestige of idolatry in their promised land: which should be from the Red sea to the Sea of the Philistines, or Mediterranean, and from the desert in which they were now wandering to the Euphrates river. They must form no alliance with the inhabitants nor have any fellowship with them, lest they or their children should be seduced into Polytheism.

6. **THE COVENANT RATIFIED.** Ex., 24.—Moses came and reported all these laws; and all the people answered: "All the words which the Jehovah has said, we will do." Then Moses recorded all these laws and words in a book; builded an altar of unhewn stone,³ and twelve pillars for the twelve tribes, under the hill; and the priesthood not yet being appointed, he sent young men to offer burnt offerings and sacrifice peace offerings of oxen unto Jehovah: half of the blood of the calves and goats he sprinkled on the altar; read the covenant again from the books, so all could hear; they answered again, "All that Jehovah has said will we do, and be obedient." Then he took the other half of the blood of the calves, or oxen, and of the goats,⁴ and sprinkled the book and the people, saying, "Behold the blood of the covenant which the Jehovah has made with you concerning all these words."

7. **DIVINE PRESENCE WITNESSED.** Ex., 24:9, 25-31.—The covenant being ratified, Moses, Aaron, and two sons, and seventy of the elders of Israel, went up by invitation of Jehovah, and saw the God of Israel; and did eat and drink and did not die. His appearance was most glorious, and under His feet was the appearance of a pavement of sapphire stone, and as it were the body of heaven in clearness.* But what did they see? For no man has seen the Deity at any time.⁵ It must have been the Jehovah angel, who was their leader.⁶ Nadab and Abihu were stricken dead for offering strange fire, and all these seventy elders, except Caleb and Joshua, murmured and rebelled, and fell in the wilderness;⁷ and had they not witnessed this appearance, they would have denied the account. The stubborn hostility of the Israelites made them the more unexceptionable witnesses to the wonders recorded by Moses. They saw no similitude of God, but the Son of God himself, who has revealed the inaccessible and incomprehensible Jehovah.

(1) Ex., 19:9. 20:22. 25th. (2) Ex., 21, 23:1-19. (*) Chap. 10, § 3. (3) Ex., 20:25. (4) Heb., 9:19. (5) Chap. 10, § 3. (*) Ezk., 1:22-8. 10:1, 2, 4, 18, 19. 8:4. 11:22-3. (6) Chap. 24, § 4. (7) Chap., 28:13.

8. WHAT MOSES RECEIVED IN THE MOUNT.—Out of this company of witnesses, Jehovah called Moses up into the midst of the cloud. Moses left the people under the care of the elders, with Aaron and Hur at their head, but took Joshua up the mount with himself. For six days the cloud covered the mount, and on the seventh Moses was called up into the midst of the cloud, and passed through it up into the higher part of the mount. And the glory of the Jehovah abode upon the mount, appearing to Israel like devouring fire. Up here Moses remained forty days, and was shown the likeness of heavenly things in a model for the tabernacle and its furniture.⁸ Here also were given those laws, or that part of the law called by theologians ceremonial laws, or laws regulating the religious worship of the nation. And at the close of the visit he received two stone slabs, containing the Ten Commandments, written with the finger of God. These commandments had been already proclaimed from off the quaking mountain, in the hearing of the people.

9. CHARACTER OF THE LAWS.—All these laws were adapted to obviate the degrading influences of Polytheism, and to elevate the people of Israel morally, mentally, physically, individually, and nationally above all other nations, and make them models of excellence and happiness. No system of Polytheism gave such just and holy laws, and philosophy has never been able to improve them. Some philosophers have received great credit for theories left by them to their pupils. But the greater probability is that, instead of originating those ideas, they only mystified those truths revealed to Israel, or handed down by tradition from the holy Patriarchs. Grecian and Roman philosophers traveled to find knowledge;⁹ and proud, human wisdom will not take the simple truths of God without giving them a coating of imaginary science, or metamorphizing them to suit national interests, human pride, or animal gratifications.

10. CHARACTER OF POLYTHEISM.—The heathen mythology found a pattern for every corruption in some one or other of their gods, and made laws and rites of worship that engendered and compelled cruelty, debauchery, and injustice; and the nations of Canaan to be utterly destroyed by Israel had become brutish, so the land is represented as spewing them out: as we learn from the laws of Moses forbidding those crimes. Men and women had become so degraded as to cohabit with beasts, and so inhuman as to burn their children to death in the hot embraces of the fiery Moloch; and extirpation was the only cure for them, as the deluge was for the old world, and fire and brimstone for Sodom and Gomorrah.¹

11. LAWS BASED ON DIVINE AUTHORITY.—No false gods of any nation gave such laws as these, nor could the gods themselves stand to be tried by these laws. These laws were all obligatory, because Jehovah had given them, and not because of their utility or adaptation to the end. Modern theologians have divided these laws into moral, judicial, and ceremonial, and reckon the first as most important and binding on all nations; but inspiration makes no distinction, and calls them "The Law," "The Law of God," and "The Law of Moses;" and the Prophets condemn Israel as much for eating pork as for shedding innocent blood, for both were disobedience to Divine authority, and rebellion against Jehovah. Scripture never dismembers the law, nor restricts obedience to any part; but whoever breaks one precept is guilty of all. He has broken the law and insulted the Lawgiver. (James, 2:10.)

12. UNITY AND DIVISION OF ISRAEL.—In these laws Jehovah provided for His worship continually, and made the tribe of Levi, which He chose instead of the first-born, to depend for their sustenance on the success of the true religion. And He made the sanctuary the center of all religious influences for all the people, whom He divided into thirteen tribes. These tribes were prohibited by law from consolidating into one mass, and losing their distinctive inheritance,

(8) Heb., 8:5, 9:23. (9) Joseph, Apion, pp. 586-7; § 22, 607; § 40. (1) Leviticus, 18.

and separate interests (Numb., 34), but were united in one sanctuary, and one priesthood. Thus, while in their domestic and civil relations they might form distinctive peculiarities and interests, in their religion and concourse at the sanctuary they preserved a unity and similarity, and had a common object that combined them against idolatrous nations. While they obeyed the Lord, and acted in combined force in mutual protection, they could conquer the neighboring nations; but if they disobeyed Him, and left everyone to struggle by themselves with the nations, they became easily vanquished and enslaved.

13. DID THESE LAWS EXIST BEFORE MOSES.—Whether Jehovah had ever revealed all these laws and rites to the old Patriarchs, history does not tell; but most likely He had, and we know that many of them were known to those persons or Patriarchs mentioned by Moses, and the nations have many laws and rites bearing a strong resemblance to them. But as the nations perverted the knowledge of Jehovah, they corrupted His laws and ordinances.

14. ISRAEL'S HIGH CALLING.—The priesthood was restricted to the family of Aaron, of the tribe of Levi; and the head of these was the high priest, who had all the tribes engraved on his breastplate. He acted as mediator between God and Israel, who inquired of God through him by the Ephod, and he made the atonement for them. The knowledge, worship, and service of Jehovah was the supreme object of the existence of the nation, and they were to be to the nations what the priesthood was to them. They were designed to be a kingdom of priests, and nation of saints, or holies. (Ex., 19:6.) Every law and institution was designed to transform them into the image of the Holy God. And every promise was upon condition of implicit obedience, and was counterbalanced by threatenings for disobedience. But neither the covenants with Abraham, nor the law by Moses promised regeneration or eternal life. The law demanded and enjoined holiness, love, and every virtue; yet it promised none.

CHAPTER XXV.

THE GOLDEN CALF.—Exodus, 32, 33.

1. ISRAEL INFECTED WITH EGYPTIAN IDOLATRY.—Notwithstanding their promptness in covenanting, before Moses returned from the mountain, the Israelites had induced Aaron to make an image of the Egyptian sacred bull, Apis; and having offered sacrifices to it as the god, or representative of the God that brought them up out of land of Egypt, were indulging in playing and dancing when Moses and Joshua returned. They had learned to confide in Moses as a leader, but so deeply rooted was the Polytheism of the nations, and the idolatry of Egypt, they could not confide in the invisible Jehovah. This violation of their covenant just ratified must be punished, or the rising generations will be imbued with a pleasure in those rites.

2. RECLAIMED.—When Moses and Joshua returned, and found them in the midst of their hilarity, Moses broke the tables of the law, for they had broken the covenant, and Jehovah was now freed from his engagements, and might reject or destroy them. Then Moses destroyed the image, and its material, so the people could not recover their gold of which it was composed, enameled, or adorned; and the brittle material he reduced to fine dust which he mixed with the water, and made them drink their god. Jehovah proposed to destroy them, and fulfill His covenant with Abraham by making a great nation out of Moses. But Moses interceded for them lest the Egyptians should be glad, and Polytheism

triumph over the Jehovah God, and recruit their shattered power. The Lord was angry with Aaron to have destroyed him; but Moses prayed for him, also, at the same time. So the Lord punished them by the mutual slaughter of three thousand men. He also threatened to not go with them but to destroy them in a moment, which made them mourn. Thus made sensible of their sin, and Jehovah's detestation of it, Moses gave them their choice to accept the Jehovah, or reject Him. He pitched a tabernacle outside the camp, naming it "The Tabernacle of the Congregation," and all that sought the Jehovah repaired unto it. Then Moses went out to it, and the rest stood in their tent doors, and watched him enter the Tabernacle; then the cloudy pillar descended and stood at the door; then they all worshiped in their tent doors. Thus they were reclaimed from their Egyptian idolatry, and found that their God had no fellowship with the gods of Egypt.

3. MOSES INTERCEDES FOR ISRAEL.—Moses was fully sensible of the consequences to the true religion if Israel was now rejected, or destroyed, and asked the Lord to forgive them; and if this could not be done otherwise, to blot his name out of the roll of His saints, or peculiar people. But the Lord answered He would blot out those individuals that sinned, and thus the nation should be perpetuated for the sake of the true religion. Distinguished privileges and honors were here given to Moses. Though he had heard the voice of Jehovah out of the burning bush, conversed with Him on official matters, done wonders in His name and by His authority and power, and had been with Him forty days in the mountain receiving the law by the ministration of angels,³ yet he had never conversed with Him face to face as with a friend, like Abraham did, till now in this tent of the congregation, and in the presence of Joshua. Moses' prayer and argument for the people, and his simple petitions for the symbol of God's presence to go with them, must be meditated on to be appreciated. Without that symbol of the Divine presence, what could he do, or how convince the nations that his work was the cause of Jehovah, and Israel was God's people? Moses also requested to see the Divine glory, but this was impossible for human nerves to bear; it struck Paul down, and made him blind.⁴ But Moses was favored with a view of it at a distance, after it had passed him. Paul speaks of that unapproachable glory,⁵ and the nations had retained some knowledge of it. Jehovah assures him of his acceptance, friendship, and success, and this encouraged him in all after time.

4. PEOPLE MADE SENSIBLE OF THEIR SIN. It appears as if they had not apprehended any offense in this act of idolatry, and had not intended to abandon Jehovah nor rebel against Moses. But they must be taught that Jehovah is a jealous God, and a consuming fire,* and will not fellowship with Polytheism in any form or degree. They are not taught its pernicious consequences to man, but its crime against Jehovah. He does not lead them as a philosopher, but like a sovereign; they must be holy, because Jehovah commands it. They may serve Him because they love Him, and delight in His work, as Moses, Joshua, and Caleb did; but they must do it because He commanded it to be done.

5. THE LAW ADDED TO THE COVENANTS OF ABRAHAM.—The law of Moses was added to the covenants of Abraham because of transgression (Gal., 3:19, 4:1-7); multitudes of his seed were stubborn and rebellious transgressors that must be governed by force and interest. Did the covenants with Abraham insure the regeneration of his seed, the covenant at Sinai, and law of Moses had been unnecessary; for being regenerated they would, when taught, obey with delight out of love to God, and His attributes and service. But such not being the case, the Lord proclaimed His sovereignty in bestowing favors and inflicting vengeance (Ex., 33:19, 34:4-9), but did not exclude them. Christianity excludes, but does not punish.

(3) Acts, 26:13. (4) Acts, 7:53. (5) I. Tim., 6:16. (*) Deut., 4:24.

CHAPTER XXVI.

LAWS, RITES, AND INSTITUTIONS: OBLIGATION TO OBEY,
OBSERVE, AND KEEP THEM. A. M. 2513-2514.

EXODUS, 34-40.

1. TABLETS OF COMMANDMENTS RENEWED.—Moses was again called up into the mountain, and the tables of the law renewed, and a peculiar honor was put upon him that was a standing miracle to them, proving his divine mission: his face shone with a glory they could not look upon. Aaron and the people discovered this before Moses was aware of it. After this the people offered liberally, and worked willingly till the tabernacle, after the divine pattern, was finished with all its furniture, and everything for the worship of the sanctuary, and appear pleased with their high calling, and rejoiced in perfecting the divine worship.

2. OBJECT.—As the great object of their national existence was the restoration of the knowledge and service of the true God, and to secure the reformation and advancement of all nations, all their laws, and institutions, and customs were subservient to the same object. They had of necessity civil and domestic laws and customs, which belong not to the development of the Kingdom of God, and some things were permitted, and common, that cannot be tolerated in the intermediate or consummated ages of the kingdom. For a digest of these laws, rites, and institutions, see Horne's Introduction.⁸

3. MORAL LAWS DID NOT ORIGINATE WITH MOSES.—Moral principles are obligatory on all intellectual beings, in all times, and places; not because they are found in Moses' law, but because they are the laws of creation, and cannot be violated without most pernicious consequences. They are as essential to individual and social happiness, as the laws of health are to soundness of body, or the laws of mind to mental development and improvement. Ignorance of those laws will not prevent the penal consequences of their violation. Moral principles are those laws regulating relationship; and are comprehended in love, and emanate from it.⁹ Man sustains four relationships: to God, to himself, to mankind and angels, and to the irrational animated creation, or creatures. He should love God supremely, love himself, soul and body, love men and angels as well as himself, and love the rest of animated creatures in subordination to these. This is the moral law of creation, and cannot be violated with impunity, nor observed without happy consequences, though God had not given a revelation to man.

4. THE TEN COMMANDMENTS.—In the law of Moses, Jehovah enjoined this fundamental moral law, on which hangs all the law of Moses, and teachings of the prophets. Love to God, or Jehovah, must be supreme; and love to neighbors as to one's self.¹ Some have taught that all moral laws were comprehended in the Ten Commandments; and, by making them require or forbid everything of a moral nature, have given them a wide range. Whether this is done logically, or not, we shall not stop to inquire; but certainly, supreme love

(8) Vol. II., pt. 2. (9) Rom., 13:10. (1) Matt., 22:36-40.

to God and man, on which all these commandments are founded, require or forbid all mental and physical actions of a moral nature. But did the Israelites, or any but these subtle theologians, ever understand them in this manner, or so regulate their conduct by them? The young man in the Gospel could answer Jesus: "All these have I kept from my youth up; what lack I yet?"² Paul says: "Tried by the law, he was blameless;³ but the good he would do, he did not; and the evil he would not do, that he did."[†] How could he do this, if he understood the law of Moses commensurate with the moral law? And many of these divines never discovered that any of these commandments forbade habitual dram-drinking, lest they should cause a brother to offend; but Paul taught, That love forbade him to eat meat offered to idols, if it cause a brother to offend.⁴ Whatever in these commandments is dictated by love to God, or man, is moral law, and is binding on all men, at all times and places:^{*} not because given at Sinai, but because the inherent law of man's being.

5. POSITIVE LAWS.—Positive laws or commands are binding on those to whom given, if known; but to obey them or violate them without a knowledge of their existence, produces no consequences, good or bad. God may affix some positive or arbitrary penalty or reward to secure obedience when known, and may give the reward or inflict the penalty though the action was done in ignorance. Where God gives laws or institutions, love to Him and to man requires us to possess and keep them; and, if it is within our power, to know and do them, we may be punished with arbitrary evil for not using that power, and being ignorant; or may be left to simply do without the arbitrary or positive reward. God has not given a discretionary power to obey or disobey.

6. EXCELLENCE OF MOSAIC LAWS.—Positive laws and institutions given to Israel are not binding on any other nation or people;⁶ nor on them, beyond the particular object for which given. Hence, any of them may expire in their fulfillment. Love may dictate to keep holy Sabbaths,^{*} but positive enactment must determine what days shall be Sabbaths. Love may dictate the preservation of human life and property, but the wisdom of God can best determine how this can be done, and positive enactment by Jehovah determines the manner. All laws given by Jehovah are the best that can be enacted for the time, place, and object designed, and it would be well for civil governments to follow them. None better for the government of societies of mixed characters than the laws of Moses; the laws of Christ are for regenerated persons who love God supremely, and other persons as themselves;⁷ their object is to reform individuals and societies, and to eradicate evil: civil laws are to protect persons and property, restrict evil, and prevent crime; and no laws better for this purpose than those given by Moses. Now, since Christ came, the kingdom is divested of this civil appendage, and its severest penalty is: Exclusion.⁸

7. LEV., 1-7.—DIGNITY OF LAW SUSTAINED.—Punishments were awarded to crimes; but also a way of pardon, and reconciliation to God was provided by the law. But they must be impressed with a sense of the enormity of sin, the dignity of divine laws, and the difficulty of restoration into the favor of God; so, without shedding of blood, or sacrificing life, there was no remission of sins; and without holiness, or purity, none dare approach the sanctuary of Jehovah. If any refused this reconciliation with God, they must be cut off from the nation.

8. ATONEMENT.—Atonement is the same as reconciliation, and implies that the parties were at variance, or, as sometimes expressed, "they were two people," but for some reason had become one—are united. The conditions of this reconciliation complied with, secures the atonement. The Hebrew word so

(2) Matt., 19:20; Luke, 18:21. (3) Phil., 3:56. (†) Rom., 7:14-25. (4) Rom., 14:15; I. Cor., 8:9-13. (*) Isa., 58:13, 14. (5) John, 3:19-21. 14:21-24; I. John, 2:5. 5:3. (6) Acts, 15:19-29. I. Cor., 5:11-13. (*) Isa., 58:13-14. (7) John, 3:3, 5-7; Matt., 5:20, 18:3; John, 1:12, 13. (8) Matt., 18:15-17.

translated means a covering; and thus it is said: "The priest shall make an atonement for him." That is, "make a covering for him" from the wrath of God; or cover up his sin, that it cannot be found. An atonement without the consent of both parties is impossible. Under the law, Jehovah prescribed the conditions, promising reconciliation when they were complied with; and when the offender complied, producing the victim, and confessing his sin, He manifested His consent to be reconciled: then the officiating priest, as mediator, finished the rite, and pronounced the atonement perfected. Under the Gospel, Jehovah provides the victim, which is His only begotten Son (John, 1:29-36), and promises reconciliation with all that believe in Him (John, 3:15-18, 36), or become His disciples: when any one complies, the atonement is completed by the Mediator, who is Christ himself—the victim offered. He that believeth in the Son has eternal life, and shall never come into judgment, but has passed from death into life. But the unbeliever shall not see life; but the wrath of God abides upon him, because he has refused the reconciliation. The atonement is limited to those complying with the conditions.

9. IMPORTANCE OF ATONEMENT.—Such is the constitution or disposition of man, and all other animals, that respect to laws are essential for their welfare and government. Let the brute creation violate law with impunity, and they become ungovernable, and destroy their own food, shelter, and comfort, and torture each other, but train them to obedience, and one man can drive a six-horse team with one line; a yoke of oxen by his voice, or the motion of a rod; another can govern a thousand sheep, or a drove of cattle. Let animals know they must obey laws, and then, by mildness, they can be managed with ease. Men must respect law and order, or they will ruin themselves, and destroy one another. Man must obey the moral, mental, and physical laws of his creation, or become miserable beyond conception and description. And in man's positive relation, it is just as necessary for him to respect the dignity of positive laws as to observe the laws of creation. If the father, the teacher, or civil ruler suffers the laws of the family, the school, or of the country, or army to be violated with impunity, anarchy will follow; and these authorities will find themselves trampled in the dirt, and their government subverted. Now God gave Adam a positive law, and neither love nor intelligence prevented him from disobedience; and God inflicted the penalty—death. Though Adam was created in the image of God, his offspring have all been born in his own image after the fall, and with this innate propensity to sin, and the example universally presented to him from childhood, by all rational and irrational animals, he always chooses evil, and prefers the violation of law to obedience. Now, in securing reformation by positive laws and institutions, it is necessary the dignity of these be sustained, and man be taught the importance of obedience.

10. THE SUPREME LAW DIGNIFIED BY CHRIST.—Now in the ground work of redemption, it was necessary that the supreme law, requiring implicit obedience to God, be dignified by having its commands obeyed, and its penalties inflicted. This was undertaken, and, at the appointed time, accomplished by the pure and innocent Son of God, manifested in human nature.³ This being accomplished, God can be just, or act according to that law, and yet justify any sinner he pleases, and on whatever conditions he sees proper;⁴ and then he may counteract the consequences of transgressions, by fruits of this obedience and suffering. The positive penalty inflicted was death, and so he must be positively debarred the Tree of Life; and the positive gift bestowed on the redeemed is eternal life,⁵ and so they must be granted the life-giving agency of the Holy Spirit—securing their regeneration, sanctification, and comfort,⁶ and all the happy consequences must follow.

(3) Isa., 42:21. 53:4-6, 10-12. (4) Rom., 3:21-26. (5) Rom., 6:23. (6) Rom., 8:1-16, 26, 27; Luke, 11:13.

11. **REDEMPTION.**—Redeemer, redeemed, and redemption are terms often used in relation to this greatest of events. But these terms, like many others in revelations about divine things, are used figuratively, and must not be pressed to get everything out of them common or necessary in the redemption of persons or property in transactions of men, for there is but one point of resemblance: they were lost, but are now recovered. It may be profitable to trace out analogies, and thus enrich our thoughts with many views of divine things, if we do not get into disputes, and inculcate false and pernicious doctrines; but when we wish to philosophize and dispute, we must use terms with scientific accuracy and precision.

12. **REDEMPTION BY CHRIST.**—In redemptions among men there is valuation and costs regulated by laws, customs, or special agreement. Thus, so much is to be paid for such a quantity or such a number; and moral principle and human usages require the fulfillment according to law or contract. But here—"the sting of death is sin, and the strength of sin is the law"⁷—the dignity of the law is maintained and its authority restored and respected;⁸ so there is not anything in the law or justice of God holding any sinner in rebellion or captivity.⁹ Thus the strength of sin is gone and the captive is free; but who will be reconciled to God and obtain the gift of eternal life, will depend upon the conditions upon which it is bestowed? Are they to be compelled unconditionally to receive it, or is it free to all on certain conditions? The prophet says, "He has magnified the law, and made it honorable;" and the apostle says, "God can be just and the justifier of all that believe;"¹ and Christ says it is restricted to those believing in the Son of God,² or become the disciples of Christ, accepting His instructions, depending on Him, and receiving His laws. These are the conditions to all that hear the Gospel of the Kingdom of God. Those that know not these things will not be damned by that supreme broken law, which Christ magnified and made honorable. But if by nature or out of an internal love to the attributes of God they improve the light they have, they will condemn both disobedient Jews and Christians, and will be saved by free grace on account of what Christ has done and suffered, though they did not know the God possessing these attributes in perfection and never heard of the Savior while they were on earth.³ Such persons will accept the Gospel when they understand it: it will be glad tidings to them. This is the condemnation: "That light has come into the world, and men love darkness because their deeds were evil;"⁴ but those loving these attributes will come to the light whenever they see it, will receive reproof and seek the sanctification by the Gospel.

13. **FOR SOME SINS, NO ATONEMENT IN THE LAW.**—The dignity of the laws given by Moses must be maintained, while a hope of reconciliation and fellowship with God was also given to the Israelites. For some sins there was no expiation by the law of Moses.⁵ If any guilty of these crimes desired reconciliation with God, they must obtain it, if they did obtain it, as the old Patriarchs did before Moses reported the law: that is, supposing those Patriarchs had such knowledge.⁶ The law left them nothing but a fearful looking for judgments and fiery indignation. But for other sins, pardon was provided in a way that the dignity of the law was not impaired. They must confess the sin, furnish a victim according to their ability, and witness the suffering, death, and burning to ashes of the innocent, for them. Some assert that the Patriarchs of old and the Israelites under the law did not expect expiation by these sacrifices and purifications, but only looked through them to Jesus Christ and the Holy Spirit, the true source of atonement and sanctification. If so, through what types did they look for expiation and cleansing when guilty of those crimes where no rites were provided? or, was reconciliation in such cases never known until David taught

(7) 1 Cor., 15:56 (8) Isa., 42:21. (9) Rom., 7:4, 6. (1) Rom., 3:21-6. (2) John, 3:36. (3) I. Pet., 4:6; Rom., 2:12. 3:20. (4) John, 3:19-21. (5) Heb., 10:26-8. (6) Ps., 51:16, 17.

it in the Fifty-first Psalm?⁶ We may give them credit for more philosophic knowledge than they possess, or we may give them less. Free grace is secured by the obedience and sufferings of Jesus Christ, and in the gospel is offered to all; but can not be obtained by any without faith in Him, which is the condition required. But may not the ancients have understood it secured thus, and yet considered it could not be obtained without complying with the conditions of sacrifices and purifications? Or, they may have believed in salvation by free grace without knowing how it was secured. If any understood these rites as only shadows and not conditions of reconciliation, the most of them had lost it before Paul's day.

14. ATONEMENTS BY THE LAW.—So far as the Scriptures had developed the Kingdom of God at that time, reconciliation and access to God were secured in the law by sacrifices and purifications. There is the sanctuary, on its north side is the table of shewbread, in the south side is the golden candlestick with its seven lamps burning pure olive oil; between these, or in front of the veil, stands the golden altar on which are burnt the sweetest incense. Beyond the veil, or curtain, is the Most Holy place, where is the golden censer and the chest, or ark, of the covenant, covered with gold. In the ark is the covenant, or law, covered with the lid which is the mercy seat, and on it dwells the glory or shechinah of Jehovah. In this ark, with the tablets of the covenant, is a vessel of manna, and Aaron's blooming rod. Before the sanctuary, in the court of the priests, is the altar for burnt offerings, and the laver and its basins for the priests to wash at.

15. Into that Most Holy apartment, none but the high priest, fully robed, and purified, can enter; and he must carry blood of sacrifices, and sprinkle it on the mercy seat, as a memorial that life has been taken for the sins of the people. That mercy seat covers the covenant often broken by Israel. A cherub on each end tries to look through, or into the mystery, and the glory abides between them. What do I understand by all this? There is glory, a covenant, mercy, angels, food, and a witness of the priesthood to Aaron! But I cannot see it, but must depend on testimony; and it cannot be entered without blood, purification, and incense. There the atonement is made once a year by a mediator, the high priest. All this must be done, but I cannot see it, for the sanctuary, or holy place, is between it and me.

16. In that Holy place are always bread, plenty of light, and sweet fellowship—ascending incense; but into it I may not enter, but must send a priest, as mediator between God and me. In this court of the priest is the altar where atonements are made. I can bring my offering, confess my sins, and see the victim suffer and bleed for me. I can wash my clothes, and bathe myself in water somewhere; but more I cannot do; farther I cannot go, and beyond the veil I cannot look. A mediator must make the atonement, and witnesses must tell me the rest. So what is prescribed for reconciliation and acceptance, I can do; believing the Lawgiver will fulfill His promise, and pardon my sins, and I have faith in Him. Beyond this I may not know anything, and yet be happy. And this is all I have found, as yet, in the Sacred Book. Some may have understood these things as did Paul after Christ came; but no such instructions are on record before the Fifty-first Psalm was written, and it is not likely many of them had the intelligence or inspiration of David or Paul.

17. RECONCILIATION WITHOUT THE LAW.—Where there was no reconciliation by the law, the criminal must bear the judgments of God with guilt oppressing his conscience, or find acceptance in some way not made known by Moses. David was guilty of two crimes for which no atonement was provided, nor purification prescribed. The dignity of the law was maintained by the Lawgiver commuting the sentence of death to civil war, and murder in his own family—

worse than death.⁷ David found consolation in the fact: "A broken spirit is a pleasing sacrifice to God, and He will not despise the broken and contrite heart."⁸ The woman taken in the perpetration of a crime to be punished with death by the law, was pardoned by the Savior, with the admonition to sin no more.⁹ Christ did not contravene the law, nor absolve the civil authority from executing its penalty, but taught there was a higher source of reconciliation with God; and though one might die by the law, he might be saved by free grace. Where did David get his knowledge? Not from the covenant with Abraham, nor from the law of Moses. He may have obtained it by inspiration, or that knowledge may have been preserved from the pious Patriarchs by pious persons. We learn from Jude, that knowledge had descended from the days of Enoch till the time of Christ, which is not recorded in the Bible.* There may have been many such records as the Book of Job, and so we may give Israelites and Patriarchs less credit for knowledge than they deserve, and we might give them more; but we will follow the development as given in the inspired volume. However, what we have found authorizes us to conclude that the future conditions and eternal life were not determined by the law of Moses: whether all or any of the Israelites so understood it or not. And they might believe in free grace, and reconciliation, without knowing how it was secured, or being able to reconcile it with justice, and respect for law.

18. Sanctification means to make holy, and the model set before Israel was their God: "Be ye holy; for I, the Jehovah, your God, am holy."¹ Holiness is the concentration of all purity; or, in a scientific sense, everything in its place. Physical purity was taught them in all their religious rites. The general law was: Whatever can endure the fire must pass through the fire, but previously they must be sprinkled with the water of separation;* and whatever cannot endure the fire, must go through the water. This water of separation was pure water, with ashes of the red heifer put into it. These ashes contained the blood and all of the heifer, and the person coming in contact with them was reckoned unclean, but yet they were essential to purification; which, in case of a person, was effected by washing the clothes, and bathing the flesh in water.² Without the shedding of blood there was no remission for sin,³ and there can be no sanctification without such remission; hence, in all purifications there must be blood to represent justice and reconciliation, before there can be purification. The tabernacle and its furniture were ceremoniously purified by blood: but, in fact, its purity was derived from its consecration to the Holy God and His service, and existed in the association of ideas. In the case of the leper,⁴ the blood of a bird was mingled with pure water, and twice sprinkled on him; and he must shave himself, wash his clothes in water, and bathe his body. All purification of persons must be actual, and not fanciful; the touch of the unclean polluted the clean, but the clean did not purify the unclean.⁵ What the Israelite understood by all this, I shall not pretend to say, for we are not told; but I would understand it, from the Christian standpoint, to teach that sanctification and justification must go together. First justified by the blood of Christ, and then sanctified in the whole person by the Holy Spirit. But without atonement, and sanctification by the law, no one could have access to the God of Israel, or enter His courts.⁶

19. DESIGN OF RITES AND INSTITUTIONS.—One of three objects may have been designed by these rites, structures, and institutions, or all three; or in some cases one, and in others another object. Paul calls them shadows of good things to come, but not the effigy or *fac simile* of the things themselves;⁷ and again,

(7) II. Sam., 12:10-14. (8) Ps., 51:16, 17. (9) John, 8:3, 4, 5, 11. (*) Jude, 14, 15. (1) Lev., 20:7. 21:8. 19:2. (*) Numb., 31:19-24; II. Kings, 5:10-14; Lev., 11:32. (2) Numb., 19. (3) Heb., 9:22; Lev., 17:11. (4) Lev., 14:1-9. (5) Hag., 2:11-13; Numb., 19:22. (6) Numb., 19:20. (7) Heb., 10:1.

“the shadow, but Christ is the body⁸ or substance;” and again he calls the sanctuary the Most Holy, and the high priest entering on the great day of atonement, a parable, or similitude, of Christ’s entering Heaven, and making reconciliation for His people¹. But did they, like shadows, exhibit the full and exact outline of the object, and guide unerringly to it? Or, in comparison with the gospel dispensation, were they only as shadows, compared with the body that cast them? And if they were parables, or similitudes, did the Israelites understand them? Some may have understood them as types, prefiguring Christ, His work, and sufferings; but most of them looked no farther than to the rites, structures, and institutions themselves. The Jews of Christ’s day had not learned by them that Christ must be crucified².

20. As shadows were they understood? But we cannot suppose the most intelligent or inspired did not inquire and reason about the design, and come to some conclusion. However necessary it was to observe and respect them, in order to obtain reconciliation and access to God, some persons taught their inferior importance. Samuel told Saul these offerings were not so acceptable to Jehovah, as obedience;³ and the prophets taught their insufficiency to take away sin, and true piety was more pleasing to God.⁴ The songs of Israel declare God had no pleasure in eating the flesh, or drinking the blood of these victims, but preferred thanksgiving, and the performance of vows.⁵ In another, the psalmist presents some faithful one declaring God neither delighted in, nor required, nor would have these offerings; but proclaimed himself come, in a body provided by God, to do the divine will.⁶ This, Paul attributes to Christ, in superseding these institutions, by the sacrificing of himself in that body provided. With these passages recorded, we must conclude that some at least viewed these as types, prefiguring something superior, though the mass may have been ignorant of any such reference. But if all found as much gospel in them as some typical preachers find in many persons, places, and things, the disciples of Christ would have understood the certainty of His death, and resurrection.⁷

21. ANTAGONISTIC TO POLYTHEISM.—Another design may have been to institute an antagonism to everything in Polytheism. Some of the animals accounted unclean by the law were worshiped as gods among the nations, while others, clean, were sacrificed to Jehovah; and many practices in the rites of idolatry were condemned in the law, as abominations not to be tolerated. Perhaps everything in these rites, structures, and institutions was directed against something in Polytheism, and answered their design.

22. FOR ASSOCIATION OF IDEAS.—Another design may have been to furnish material objects to communicate immaterial ideas, and moral qualities, through the association of ideas. If we trace our scientific abstract terms back to their origin, we will find they at first expressed material ideas, or represented physical objects. Thus we find the Scriptures use the terms breath, wind, hearts, reins, and bowels, to denote the mind, or its operations; and the house of God, to represent Heaven; the glory and mercy seat, to denote God’s excellency, and access to Him; and the altar and offering, to denote reconciliation, friendship, and fellowship. Now, if corresponding lectures were delivered to the people at their feasts, these rites, structures, institutions, persons, places, and things would furnish way-marks to aid the memory, and a medium of religious thought. The uneducated see more in pictures and symbols, than scienced minds accustomed to abstract terms.

23. Man is also subject to emotions, desires, and affections, which are aroused by sensible objects surrounded with associations. Awe and reverence are also inspired by external surrounding objects and circumstances and a

(8) Col., 2:17. (1) Heb., 9:2-12. (2) I. Cor., 1:23; Luke, 24:25, 26, 46; Acts, 17:3. (3) I. Sam., 15:22, 23. (4) Mica., 6:6-8; Isa., 1:11-15, 17-20; Amos, 5:21, 20; Jere., 7:21-23. (5) Ps., 50:7-15. (6) Ps., 40:6-9. (7) Heb., 10:1. (8) Col., 2:17.

devotional frame of mind induced or infused. Sacred times, persons, places, and things become centers for devotional, just, and holy feelings to cluster around and furnish mediums for pious thoughts and conversation, and are reminders of everything pertaining to man's moral character and eternal interest. Thus the wilderness and Jordan came to designate our journey through this life of sin and woe, and our exit in death: Canaan and the Promised Land is used by the associations of ideas to denote Heaven; and "The Lamb of God" became a title of Jesus Christ.

24. SUSTAINED A MINISTRY AND SEPARATED ISRAEL FROM THE NATIONS.—Many of the offerings were eaten, and perhaps were principally designed to furnish food for the people and ministers during the feasts, when and where they received most of their religious instructions and cultivated their national unity and friendship. And some rites and customs were designed simply to keep Israel separated from all nations and their idolatrous customs. But it would take too much time and space to enumerate all objects designed and ends accomplished by the Mosaic institutions. It is hard for persons accustomed to the gospel light and abstract sciences to understand and appreciate a dispensation adapted to that nation and that age of the world. Unscinded preachers have the most success with the unlearned masses of the people; but circumcision and the law was an unbearable yoke.

25. A. M., 2514. LEV., 8-9; EX., 35-40. THE TABERNACLE AND ITS FURNITURE.—Abraham, Isaac, and Jacob had built altars for offerings to Jehovah, and left them as witnesses for Him to the nations and tribes where they had sojourned. But Moses, by Divine command, constructed the Tabernacle, ordained a regular priesthood, and organized a national worship. This was yet in the wilderness, and, so far as we know, was the only palace of the True God on the earth at that time and for centuries after: it is the only one that has resisted the encroachments of "The Old Serpent," and left its memorial in the pages of history or cut in the rock. It was only a Tabernacle, or tent, to be put up, or taken down and removed, as occasion required. A feeble structure to rear against the Gibraltars of Polytheism. There was no image in it; and the shechinah, or glory, between the cherubim on the mercy seat, or lid of the Ark, in the Holy of Holies, was the only symbol of the Divine Presence, and the box of the covenant was the most sacred thing therein found—it was "the Ark of the God of Israel." The cloud that guided and sheltered Israel abode in a particular manner upon it; and at the first, the glory of the Jehovah filled it. When it was completed, Jehovah acknowledged in the sight of all Israel that this was His palace on earth, and these rites were instituted by Him: for He consumed the sacrifices by fire from Heaven and filled it with His glory, so that Moses could not stand before it. This fire was to be perpetuated on the altar as the sacred fire. Nadab and Abihu undertook to burn incense with common fire, but were killed by the fire. Thus Israel and the priests were taught respect and reverence for holy things and divine authority.⁸

26. LEV., 23, 25. INSTRUCTION.—To furnish time for mental cultivation and divine instruction,* Jehovah gave them the Sabbath, new moons, and divers feasts and fasts. Three of these feasts must be kept at the Tabernacle by every male; which furnished an opportunity for mutual communication and alliances between all their tribes, and unity of feeling and interest. For the support of His religion, the Lord appointed the Tenths, the redemption of the first-born, sacrifices and offerings, voluntary offerings and donations. The priests and Levites were dependent on these for sustenance; must give their time to religious rites and the instruction of the people; and were distributed among the tribes, in cities of their own, having outlots for cultivation in time of need*. Having triumphed over all gods, demons, and men in Egypt, all communications

(8) Lev., 10:1, 2. (*) Deut., 31:11-13. (*) Numb., 35.

12. **CONVINCED, BUT NOT REFORMED.**—Ahab told Jezebel these mighty proofs of the sole divinity of Jehovah: the dearth, the fire from Heaven, and the rain, according to Elijah's word; but demon-like, she will not submit to Jehovah, but resolved and vowed revenge on Elijah. She sent this determination to Elijah, assuring him he should be killed. If evidence was all that was wanted to prove the sole divinity of Jehovah, Israel would never have gone after other gods. The people were convinced, but not converted. However, apostasy was arrested, and the pious were fortified anew with arguments against Polytheism. There were over seven thousand in Israel who had never acknowledged the divinity of Baal, but they were unknown to Elijah. Polytheism is a disease of the heart, and not of the head.

13. **ELIJAH IN THE WILDERNESS.**—Disappointed in the result of this triumphant proof to Israel, Elijah started into the wilderness to go to the mount of God, but for what purpose is not stated. His journey is romantic. He left his servant, and went alone into the wilderness, and sat down under a tree or shrub, fatigued and discouraged, and exclaimed: "Enough, O Jehovah! Take away my life, for I am no better than my fathers!" He lies down exhausted, and is covered over with balmy slumbers. No Arabs feed him here! But angels, those guardians of the pious, prepare his repast! The angel touches him, and tells him to eat. He arose and eat, and lies down again to sleep in the lone desert. Like Samson, unfellowshipped by one kindred spirit, and stricken through with the stubbornness and impiety of Israel, he lies down again to slumber in solitude. "Enough, O Jehovah! Take away my life, for I am no better than my fathers!" Methinks he dreamt of peace, of green pastures, and quiet waters in other lands. What more could be asked, than what was promised to Israel. But they won't obey, and the pious cannot enjoy these promised blessings there.

14. **ELIJAH IN HOREB.**—But he had started to meet God where the last covenant with Israel was made, and did he expect to find the same manifestations of the divine presence still there? Why not go to Jerusalem? Again, the angel awoke him, and bid him eat, for the journey was too much for his strength. He arose and eat, and started on his lone journey, and, without any more food, appeared in forty days on the Mount of God. But what is here? Mount Horeb! rocks and caves! no Moses! no Aaron! no Joshua! no trumpet! no voice! Lone exile of earth! Dost thou seek kindred spirits among these barren rocks? Nothing but disappointment here! "Oh, that I knew the secret place where I might find my God!" Forty days' journey from God's promised land without food, and none here! If no enjoyment among the people of Jehovah in the promised land, can any be found among these barren rocks? No accommodations here for weary travelers, but this cave. He enters it and takes up his lodging, as if he intended it should be his sepulchre!

15. **INTERVIEW.**—Behold, the word of the Lord came to him in the cave, saying: "What doest thou here, Elijah?" He answered: "I have been very jealous for the Jehovah, God of hosts, for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword! and I only am left, and they seek my life!" The voice said: "Go forth out of the cave, and stand upon the mount before the Jehovah." A great and strong wind rent the mountain, and broke the rocks in pieces, but the Jehovah was not in the wind! An earthquake followed, but the Jehovah was not in the earthquake! A fire flashed all around, but the Jehovah was not in the fire! These mighty agents were Jehovah's servants, and when He saw proper, He could blast, engulf, or burn up all His adversaries in a moment; but He is long-suffering, and gives time and admonitions to repent, while His own servants must toil on and suffer for others. A small, quiet, unexcited voice was heard, that no human voice, witnessing such phenomena, could have commanded. Elijah wrapped his face in his mantle, and stood in the entrance of the cave. The

voice said, in a low, quiet tone: "What doest thou here, Elijah?" Elijah repeated his former answer: " * * * They seek my life, to take it away." No phenomena in creation could obliterate this deep impression in his soul. "I have labored in vain; unless God does something, I can do no more!" Here the Lord tells him of more than seven thousand in Israel who never acknowledged Baal; but destruction before reformation must now be expected. Elijah must return and anoint, or cause to be anointed, three ministers of wrath. Elisha must take his place, as Jehovah's prophet to Israel. Jehu must destroy Ahab and Baal out of Israel, and Hazael must waste the power of the ten tribes. Elijah returned to appoint his successors. (I. Kings, 19:9-21.)

16. REDUCED AND DEPRESSED CONDITION OF ISRAEL.—I. KINGS, 20:1-43.—The Lord continued teaching Ahab and Israel by predictions and direct interpositions. By assassination, civil war, and emigrations to Judah, the army of Israel was reduced from eight hundred thousand in the days of Jeroboam to seven thousand in the time of Ahab; while Judah could muster above one million. This one fact should have taught Israel the truth of Moses' laws and the stability of Jehovah's covenants and government. Syria had now recovered from its subjugation by David, and had been courted by the throne of Judah for alliance against Israel. In this low and enfeebled condition, the Syrians, who had become innumerable and had wasted the north of Israel, undertook the easy task of capturing Samaria and subduing Israel. They had been vanquished and exhausted by the concentrated power of Israel under David; now Israel had been reduced by division and civil discord, while Hadad has concentrated the power of Syria, and his son has become strong; and now Ben-Hadad considered himself able to subjugate Israel without the aid of any gods. Syria had been taught to know and fear Jehovah, and the Lord now intended that knowledge should not be lost to the pious in Syria and Israel.

17. PROMISES VERIFIED.—Since the great victory of Elijah over the prophets of Baal, a prophet of Jehovah may now approach Ahab without fear of Jezebel. A prophet told Ahab in the name of the Jehovah to look at that great multitude of the Syrians, and the Lord would deliver them into the hand of Israel. Ahab is very docile, and is willing to be instructed and directed by Jehovah, for he well knew Israel had no power against such an army; and the Syrians were defeated with a great slaughter. A prophet told Ahab the Syrians would try it again, and told him the reason. The Syrians now fear the Jehovah, as their ancestors did, but thought Him only a hill-god, and concluded to fight Israel on the plain, and were sure of victory.

18. AHAB FEARS JEHOVAH.—It was evident Israel could not stand against Syria; for the Syrians filled the country, while the Israelites pitched against them like two little flocks of kids. The Lord informed Ahab that He would destroy that second multitude, and they should know He was the Jehovah; and the Syrians were defeated with the loss of one hundred and twenty-seven thousand men, and Ben-Hadad submitted to Ahab. Ahab never asked counsel of the Lord, but made his own treaty; and a prophet informed him that his friendship for Polytheists would prove the destruction of himself and people. Thus was Israel and the Syrians taught for the present to fear Jehovah, and evidence of His government was provided for the future. This information made Ahab sad; for he had learned to fear Jehovah, though he did not love Him.

19. FATE OF JEZEBEL FORETOLD.—I. KINGS, 21.—We find Jehovah was not forgotten by all in Israel, nor His laws entirely disregarded. Ahab wishes to purchase Naboth's vineyard, and Naboth refuses to sell the inheritance of his fathers. Ahab is displeased, but will not take it by force. Jezebel was not to be daunted by anything; and by false witnesses and murder secured the vineyard by confiscation. Ahab went to take possession, but met Elijah, who told him his

doom and the fate of Jezebel. This brought Ahab to open confession; and all Israel saw that Ahab was convinced that Jehovah was the God of both Israel and Syria. Jezebel's power was palsied by the great Elijah-reformation, but she was still the same.

20. FALSE PROPHETS.—I. KINGS, 22:1-40. II. CHRON., 18.—In the death of Ahab, Israel was favored with another proof of Jehovah's government and the truth of his prophets. Here we discover another source of apostacy, which doubtless had its influence in establishing the worship of the calves of Jeroboam. These were false prophets, professing to prophecy in the name of Jehovah. These instigated Ahab to the fatal battle, promising him victory in the name of Jehovah. This appeared very probable, as Ahab had obtained the alliance of the powerful king of Judah. But in opposition to four hundred of these false prophets, Michaiah, the true prophet of Jehovah, predicted Ahab's death, and called the attention of all Israel to the result. This prediction could not be overlooked; for Ahab commanded Michaiah to be imprisoned and afflicted till his return in safety, which he never did. Michaiah would not have answered Ahab, had he not regarded the presence of Jehoshaphat; he was a bold prophet, and Ahab hated him. Ahab was wounded in the battle, and died, and the dogs licked his blood. His life went for saving the life of Ben-Hadad, as the prophet foretold; he was killed, as Michaiah predicted; and the dogs licked his blood, as Elijah had informed him beforehand. Often reproved, confuted, and convinced, he fell at last.

21. ELIJAH DEFEATS AHAZIAH.—I. KINGS, 22:50-53. II. KINGS, 1.—Ahaziah sat on his father Ahab's throne, but was nothing the wiser or better for his father's experience. He became sick, and sent not to Baal, nor to the calves of Jeroboam, but to Baal-zebub, the god of Ekron. This was stubbornness. Their false gods had been defeated in every contest; but he would not acknowledge the true God of Israel. Elijah met the messengers, and sent them back with the assurance of his death, because of his stubborn rejection of evidence and determination to not acknowledge Jehovah. Twice the king sent fifty men to capture Elijah; and at Elijah's word they were consumed by fire. The third captain besought the prophet for the lives of himself and his fifty men. Elijah went with him, and repeated the message to the king. Ahaziah died, having followed the steps of Ahab, Jezebel, and Jeroboam.

22. EVIDENCE GIVEN TO JEHORAM. A. M. 4108-3120. B. C. 896-884.—II. KINGS, 3:1-27.—Jehoram now took the throne, and met the fate predicted by Elijah; but the Lord did not destroy him without first giving him and Israel proof of his existence and government. On the division of the kingdom of Solomon, the subjugated nations north, east, and west, fell to Israel; and now Moab rebelled, and Jehoram got the king of Edom and the king of Judah to help him reconquer Moab. Doubling the south end of the Dead sea, they were about to perish for water in the wilderness of Edom. Jehoram acknowledges Jehovah's hand, and impeaches Him with gathering these three kings together to destroy them. Jehoshaphat inquires for a prophet of the Jehovah, and Elisha is produced; but he bids Jehoram go to the prophets of his father and mother; and said if he did not respect Jehoshaphat he would not look toward Jehoram. But as it was, he told them Jehovah would furnish water without rain or wind, and would deliver Moab into their hands, and they would destroy the country. The water flowed along from the direction of Edom, and filled the country. Moab was deceived and defeated. Jehoram reformed so far as to put away his father's image of Baal, but he adhered to the sins of Jeroboam; and perhaps for the same reason that induced Jeroboam to establish it.

23. ELIJAH TRANSLATED. A. M. 3108. B. C. 896.—II. KINGS, 2.—The Lord saw proper to give his pious servants additional evidence of a happy abode for his faithful witnesses, up in heaven, or out in the universe. For this purpose

he chose his most zealous and faithful servant, Elijah. This translation of Elijah was known to the sons of the prophets beforehand; and they told Elisha, who knew it also, and was determined to stick by his teacher as long as possible; and no excuse Elijah made could divert him from his purpose. The school of the prophets watched from a distance, and witnessed what happened. Elijah divided the Jordan, and both passed over and walked on till separated by a chariot and horses of fire; and Elijah went up in a whirlwind, in sight of Elisha and of the prophets watching from Jericho. Elisha exclaimed, "My father! My father! The chariots of Israel and the horsemen." Elisha had requested of Elijah a double portion of the spirit animating and controlling him; and Elijah had promised it if Elisha witnessed his ascension. Elijah's mantle fell; Elisha picked it up, and returning, smote the Jordan, exclaiming, "Where is the Jehovah, God of Elijah?" That Jehovah was present was proved by the waters dividing and Elisha passing over. Having witnessed these events, the prophets watching from Jericho said, "The spirit of Elijah rested upon Elisha." They came to meet him, and bowing to him, acknowledged his competency to teach them. Elijah went up in a whirlwind, and the prophets insisted hunting the country, lest the wind, or spirit of the Jehovah, having taken him up, should have cast him upon some mountain or into some valley. Elisha objected: but they insisted till he consented; and fifty sons of strength searched three days, but found him not. Elisha had no doubt of his ascension into Heaven like Enoch. Thus Israel was shown that Jehovah was the God of Heaven, and Elijah had been His prophet; and the miracles and predictions of Elisha proved that the same spirit rested on him.

24. ELISHA TAKES HIS PLACE.—II. KINGS, 2:19-25. 4. 5. 6:1-23.—This event, which should have turned every heart to God, only provoked their hostility and derision. Youth, at Bethel, followed Elisha, expressing the taunt and derision they learned from parents, and older persons, telling him to go up along with Elijah. They said: "Baldhead, go up! Baldhead, go up!" But he proved his own mission in a way that taught the impious parents and friends a lesson they never forgot: of these youth, forty-two in number were destroyed by two bears. Elisha wrought miracles, proving to all who witnessed them that he was a true prophet of the true God. He increased the widow's oil, brought the dead child to life, allayed poison in food, fed one hundred men with small quantities of food, made iron swim, healed the leper, and captured the Syrians.

25. NAAMAN, THE SYRIAN.—The Syrian's knowledge of Jehovah is shown in the case of Naaman, the leper; and the way the captives from Israel taught the knowledge of the Jehovah, is seen in the talk of the little girl that waited on his wife. Naaman was a great Syrian general, and in their raids had captured a little girl of Israel who waited on his wife. This little girl knew Elisha and Jehovah, and believed in them, too. Naaman was a leper, and the little girl said the prophet in Samaria would heal him, if he applied. This was not treated as children's talk, but was believed, and made the base of action, for the Syrians knew the power of Jehovah, and of His prophets. The king of Syria sent a present, a royal letter, and Naaman to be healed, to the king of Israel. This astounded Jehoram, who had not the common sense of the little captive girl; he thought it impossible, and that this was only a pretext for a quarrel.

26. THE NATIONS LEARNING TO FEAR JEHOVAH.—Elisha sent the king word to send Naaman to him, and Syria should know that Jehovah's prophets were not all dead, nor banished from Israel. The history of Israel was well known in Syria, and so was their apostacy; and this may have emboldened them to fight the armies of Israel, while they feared their prophets. Naaman is cured, at the word of Elisha, and avows himself a convert to Jehovah, and a rejecter of all other gods; but he was an high officer, and had to accompany the king in his devotions to Rimmon, and he hoped Jehovah would excuse him in that

official act. This may give us an idea how those acted who were convinced that Jehovah was the true God. They did not stand up for the truth, at all hazards, like the prophets of Jehovah. We also see the nations are learning that Jehovah is with His prophets, when He is not with the kings and armies of Israel; and they are learning to fear the prophets more than they fear Israel. The Lord is preparing the nations for a change, in the development of the Kingdom of God. The people rebel, and Jehovah delivers them into the hand of the enemy, but He sustains His prophets; hence, the nations will learn to conquer Israel, while they fear Jehovah and His prophets; and when the land of Israel is desolated, her captive children, impressed by the teachings and miracles of the prophets, will teach the nations to know and fear Jehovah; and though philosophers and statesmen may not believe their wondrous stories, they may pick up the true morality, and take a hint respecting the being of the true God; and the pious, in retirement, will discover the attributes of Jehovah, and love them.

27. THE SYRIANS CAPTURED BY ELISHA.—II. KINGS, 6:8-23.—Another circumstance taught the Syrians, and surrounding nations, to fear Jehovah and His prophets, while they executed His punishments upon the nation of Israel. The Syrians laid ambushes for Jehoram, but Elisha informed him, and he saved his life several times. This led the king of Syria to suspect spies, or treason in his camp; but his servants informed him that Elisha told the talk of his bed-chamber to the king of Israel. So he sent a great army to capture Elisha; but Elisha captured them, led them into Samaria, and delivered them into the hands of Jehoram. Jehoram wished to kill them, but Elisha prevented him, and had them refreshed, and sent safely home. This stopped their raids.

28. ELISHA SHOWS HAZEAL HIS FUTURE BARBARITY TO ISRAEL.—II. KINGS, 8:7-15.—When Ben-Hadad was sick he sent to meet Elisha, and to inquire of its termination. Elisha told Hazeal the part he would act in destroying Israel. Thus, the nations were taught beforehand what Jehovah was about to do, and why He did it; so when they conquered Israel they could not attribute it to themselves, nor to their gods. They were taught His holiness, by His punishing Israel's wickedness. Jehoram had no excuse for his rebellion against Jehovah, for he had special favors shown him that ought to have converted him from the sins of Jeroboam, and induced him to establish the worship of the true God.

29. JEHORAM HARDENED IN APOSTACY.—II. KINGS, 6:24-33.—Ben-Hadad besieged Samaria till the famine was so great that women eat their own children. Jehoram believed Elisha had some power to control this famine, as Elijah had in the time of Ahab, and vowed, in the name of Jehovah, to behead the prophet. Being prevented by the elders, he acknowledged this evil from the Jehovah, and concludes it useless to wait upon Jehovah any longer. He had abandoned Baal, and returned to the calves and demons of Jeroboam. Jehovah had favored him before, and he was expecting it again; but being disappointed, he now gives up all respect for Him. He will worship the calves without any reward, but will not serve Jehovah unless served by Him.

30. RESTORED NOT THE WORSHIP OF JEHOVAH.—II. KINGS, 7. 8:1-6.—But Elisha predicted abundance of food within twenty-four hours. This prediction was ridiculed by the king's noblest officer; but his own fate was foretold, and came to pass. The Syrians fled, leaving all their stores; and the starving people, rushing out of the gate for food, trampled that officer to death. He saw the abundance, but did not eat of it. Jehoram was delivered again, but did not restore the worship of Jehovah; and though preserved from the Syrians by the prophet, he must now fall by the hand of Jehu, according to the word of Elijah. Elisha sent a young prophet, and anointed Jehu to cut off the house of Ahab, and destroy Baal out of Israel, as Elijah had ordered.

31. THREE DESTROYERS ON THE STAGE.—II. KINGS, 8:7-15. 9:1-26, 30-37. 10:1-28.—Hazeal was now king of Syria, having dethroned the dynasty of Hadad. Thus we have Elisha, Jehu, and Hazeal, the three Elijah was told to anoint to finish up the work he had begun. Jehoram had been wounded in battle with Hazeal, and was at Jezreel to be healed when Jehu came against him. Jehoram was slain, and left to the dogs in what had been the vineyard of Naboth.² Jezebel was thrown out of a window, and trodden down by the cavalry, and was eaten of dogs, by the wall of Jezreel. The sons of Ahab, seventy in number, were beheaded; and by a strategism, all the worshipers of Baal were destroyed at once. Thus, Jehu destroyed Baal out of Israel, and boasts of his zeal for Jehovah, and refers with confidence to the prediction of Elijah he had fulfilled, as the words of Jehovah.² This destroyed the pernicious friendship between the kings of Israel and Judah.

32. JEHU'S IMPIETY.—The language of Jehu's men to him, when anointed,³ shows the soldiers looked upon the young prophets as a set of crazy fools, but were willing to have their influence when it suited their designs. Though Jehu saw the supreme divinity of Jehovah demonstrated, yet he adhered to the sins of Jeroboam, and reestablished the worship of the calves as the national religion. The worship of Baal was debasing and cruel, embracing human victims, and was practiced by the surrounding nations. Perhaps that of the calves was not so brutalizing; and being Egyptian, was not so likely to merge the Israelites into the nations. Baal represented the sun, and was the supreme God of the Asiatics. The calves represented On, of Egypt, who represented the sun also. Joseph's wife was a daughter of the priest of On. Baal was destroyed out of Israel, but the calves of Beth-Aven were retained. Jehovah was acknowledged, feared, and rejected. Jehu had more Atheism than superstition.

33. SEVERE JUDGMENTS.—Having prepared many of the rising generation, by the teachings and miracles of the two greatest prophets of Israel, to carry His truths to the nations, the Lord began to give over the impious to the sword, and the pious to captivity. Hazeal smote Israel in all their coasts, burned their strongholds of defence, slew their young men with the sword, dashed children to pieces, and ripped up pregnant females.⁴ Severe judgments! but nothing less will correct the rebellion and impiety. The pious will remember the threatenings in the law of Moses; and in afflictions, or captivities in strange lands, they will teach the fear, hope, and service of Jehovah, the God of their fathers. He has fulfilled both the promises and threatenings, and now come the captivities threatened by Moses, and announced by Ahijah.⁵ They must pass the Euphrates. The territory of Israel has become contracted; all east of the Jordan, and on the north, down to the south end of the sea of Galilee has been captured;⁶ and the pious can serve Jehovah about as well among the nations as in the promised land, under their own kings. Judah also had captured, and fortified cities and territory on the south.⁷

(2) II. Kings, 9:25-6. (3) II. Kings, 9:11-13. (4) II. Kings, 8:7-15. 10:32-3. 13:3-6. (5) I. Kings, 14:15-6. (6) I. Kings, 15:20. (7) II. Chron., 13:19. 17:2.

CHAPTER XLVIII.

REIGN OF JEHOSEPHAT. A. M. 3090-3115. B. C. 914-889.—I. KINGS, 22; II. CHRON., 17-20.

1. JUDAH VERY PROSPEROUS. — Jehoshaphat commenced his reign in the fourth year of Ahab, king of Israel. He garrisoned the cities of Judah, and those Asa had captured in Ephraim, and could muster one million one hundred thousand men, besides those in the garrisons. His citizens loved him and made him presents; and the nations brought him presents, which must have been on account of his fidelity to Jehovah, and His worship, for he was not a conqueror; and he became rich. No doubt many in the nations, becoming acquainted with Jehovah in the time of David and Solomon, hoped to see that religion extend over the earth, but they had been vexed and discouraged in seeing the apostacy of Solomon, and the division of the kingdom. Now, seeing that worship restored by Asa, and promoted by Jehoshaphat, they were rejoiced, and sent their aid to advance the cause of the true God. Among these were Philistines and Arabians.

2. GOVERNMENT AND RELIGION RIGHT.—His heart was lifted up in the ways of the Jehovah, and he sent priests and Levites to the princes with the book of the law, to teach throughout the cities. He took away the idols, altars, groves, and the remnant of the Sodomites; and the Lord established his kingdom. He sat judges throughout all the fenced cities of Judah, and charged them to fear the Jehovah, who sat with them in judgment, and with him was no iniquity, nor taking of bribes, nor respect of persons, and they judged not for man but for the Jehovah. A suitable psalm for the occasion is the Eighty-second, composed by Asaph, and is supposed to have been written at this time. He established a supreme court in Jerusalem, composed of the priests, Levites, and chief of the fathers of Israel, charging them to act courageously in the fear of Jehovah, and he would be with them. In the matters of the Lord, the chief priest, Amariah, was over the court; and in the king's matters, Zebadiah, ruler of the house of Judah, was the royal attorney. Jehoshaphat's subjects were largely composed of emigrants from Israel, and this supreme court in Jerusalem represented the interests of all; they were, in fact, the united tribes of Israel governed by the throne of David. This court was a representative body, and Jehoshaphat delegated to it part of his absolute authority; and thus a wicked king might be counteracted in apostacy. But no system of government can stand against corruption. Righteousness exalteth a nation, but sin is a reproach to any people.⁸ A second time Jehoshaphat went out through the land, from Beer-sheba to Mount Ephraim, and brought the people back to the Jehovah, God of their fathers, before he established the judges in the fortified cities.

3. THEY TRUST IN JEHOVAH.—The Moabites, Ammonites, and Mount Seir conspired against Jehoshaphat, and brought an overwhelming army against him. Jehoshaphat proclaimed a fast, and all the cities of Judah congregated to ask help of the Jehovah. He stood and prayed in the assembly, confessing Jehovah, the God of their fathers, dwelling in Heaven, and ruling all kingdoms of the

(8) Prov., 14:34.

nations, and that He is almighty and gave them their country. He supplicated assistance against that great multitude, confessing their own inability to stand; and he pleaded the approved prayer of Solomon at the dedication of the temple.

4. **GAINED A VICTORY.**—The spirit of the Jehovah came upon Jahaziel, who informed them they should triumph without fighting. The battle was God's, and not theirs; and they should stand and witness the deliverance of Jehovah. Jehoshaphat bowed, all the people fell to the ground and worshiped the Jehovah, and the Levites praised Him with a loud voice. Jehoshaphat exhorted the people thus: "Believe in the Jehovah, your God; so shall ye be established; believe His prophets and ye shall prosper. After consultation, he appointed singers to praise Jehovah, for His mercy endureth forever.

5. **THE SLAUGHTER.**—When the Jews began to sing, the children of Ammon and Moab exterminated those of Mount Seir and then destroyed one another, before Judah saw them. The spoil taken by the Jews was very great, taking three days to gather it. On the fourth day they assembled in the valley of Blessing, or Berachah, and blessed the Jehovah, and sung psalms One Hundred and Fifteen and Forty-six. Then with the king in front, they returned to Jerusalem, with music and joy. The surrounding nations heard that Jehovah again fought for Judah, and feared to make any more combinations against the throne of David while the Jews served the Jehovah. The nations were now learning the conquests of Israel were on account of their rebellion and sin against Jehovah, and not on account of the power of the invading gods and armies. The gods of Israel were disposed of by the kings; but the kings of Judah were governed by Jehovah. Judah, though weak at first, had become great and strong; and Israel, though strong at first, had become small and weak.

6. **JEHOSHAPHAT'S ERROR.**—But Jehoshaphat committed a great error when he joined affinity with Ahab and feasted with him. On his return the prophet Jehu accosted him thus: "Shouldest thou help the ungodly, or impious, and love them who hate the Jehovah? Therefore is wrath upon thee from before the Jehovah." Jehoshaphat did not ignore his religion on account of Ahab or his sons; but when Ahab desired his help against the Syrians he refused the flattery of the false prophets, and must have a true prophet that would not worship Baal, though Ahab hated him; and when he went with Jehoram against Moab, he must have Elisha consulted. True, this brought these two prophets before the people of Israel, and their predictions being verified, furnished evidence for Jehovah and against the false prophets. Perhaps Jehoshaphat hoped to reform Israel; but the only way to reform the impious is to testify against them.

7. **REPROVED, BUT PERSISTING.**—Jehoshaphat continued his affinity with Ahab, and undertook a partnership sea-expedition with his son Ahaziah; but Eleazer prophesied against the expedition and partnership, and the ships were wrecked. In a second expedition, Jehoshaphat would not let the servants of Ahaziah go with his; or first, the servants went in different vessels, and served their different gods. But he continued his alliance with Jehoram, and the punishment grew out of the friendship, in the natural order of cause and effect. His son Jehoram married Athaliah, the daughter of Ahab, who proved herself equal to her mother, Jezebel, in wickedness and murder. Thus, like Solomon, Jehoshaphat sapped the foundation of his own prosperity, by fellowship with Polytheists and atheists.

8. **JUDAH AND ISRAEL CONTRASTED.**—About eighty-one years have rolled away since Jerusalem was pillaged by Shishak, and Judah has become rich and powerful. The land must have been as fertile as Moses promised, in case of obedience (Chap. 70, § 4), to have supported such a dense population. Thus, the nations witnessed the fulfillment of the promises given by Moses, in the history of Judah; and of the threatenings, in the history of apostate Israel. Thus, Judah, in union with Israel, lost but one battle in one hundred and forty-one

years—from the return of the Ark from the Philistines, till the division of the tribes. Five years after, Rehoboam's apostacy was checked by the invasion of Shishak. Then reformation and prosperity returned for eighty-one years more, making two hundred and twenty-seven years of victory, with but two defeats. Since the division, Israel has disobeyed and suffered by famine, civil wars, and invasions, till her territory is contracted to Samaria, and her power and riches are gone. Nothing but impiety could prevent Israel and the nations from believing in Jehovah, and serving Him. No miracle is equal in evidence to this consecutive development of the kingdom of God. In every possible way, is the power and government of Jehovah manifested. He is the God of Israel; but He is the God, without Israel; and He disposes of Israel, and the nations, just as He tells them by the prophets He will do. All the nations, from Egypt to Assyria, are as inexcusable for their Polytheism as Israel.

Period Seventh. A. M. 3115–3262. B. C. 889–742.

Partial Apostacies and Reformations, and Corresponding Adversities and Prosperities.

CHAPTER XLIX.

APOSTACY AND REFORMATION IN JUDAH. A. M. 3115–3194.
B. C. 889–810.

1. JEHORAM OF JUDAH.—II. CHRON., 21; II. KINGS, 8.—Jehosaphat scattered his sons into fenced cities, and enriched them with presents, and gave the throne to Jehoram. Jehoram followed the sins of Ahab, having Athaliah for wife and counselor; slew all his brothers, and different princes of Judah—I suppose, those resisting his idolatry. He built high places in the hills of Judah, caused the citizens of Jerusalem to commit fornication, and compelled Judah to it. Here is persecution to force the pious into wickedness, as Ahab, instigated by Jezebel, did in Israel. Would the pious be worse situated under the Syrians? A writing of Elijah was sent to him by some of the pious in Israel, who had preserved it, denouncing the wrath of Jehovah upon him, for his apostacy and murders. Edom and Libna revolted; the Philistines and Arabians, who had made presents to Jehoshaphat, made a raid into Judah, and carried off the king's substance, wives, and sons, except Athaliah, and her son Jehoahas, or Ahaziah. The Lord smote him in the bowels with an incurable disease; and in two years his bowels dropped out, as Elijah's letter threatened him.

2. JEHOAHAZ, OR AHAZIAH.—II. CHRON., 22; II. KINGS, 9.—Ahaziah came to the throne, and had his mother, Athaliah, daughter of Ahab and Jezebel, for counselor; and he, too, walked in the ways of the house of Ahab. He went to visit Joram, or Jehoram of Israel, at Jezereel, and Jehu killed him and forty of his kindred, when he destroyed the house of Ahab. The Jezebel policy was uniting the thrones of Israel and Judah in Zidonian Polytheism.

3. ATHALIA USURPS THE THRONE.—II. CHRON., 22–24; II. KINGS, 11.—When Athaliah saw her son was dead, she murdered all the royal seed she could find, and usurped the throne of David for six years. But Joshabath, daughter

of Jehoram, and wife of Jehoiada, the high priest, took Joash, an infant son of Ahaziah, and hid him in the temple six years. Then Jehoiada, the priest, and I suppose, chief of the senate, gathered the princes, showed them the young king, anointed him, had him guarded, and slew Athaliah. All this evil came upon Jehoshaphat's family, and upon Judah, for his affinity with the house of Ahab, as the prophet had foretold him. The sons of Athaliah had broken up the house of the Jehovah, and bestowed all the dedicated things upon Balim.

4. THE JEZEBEL INFLUENCES.—See what a train of evils followed out of Ahab's marriage with Jezebel, daughter of the king of Zidon, which was contrary to the law of Moses. How pernicious to the cause of God and truth are impious mothers and wives! and how much evil a false step of a good man may bring on the cause of God and truth. But Athaliah must have had wicked coadjutors in Jerusalem, or she never could have succeeded as she did. The seeds of corruption and dissolution are sown in youth, health, and prosperity. Judah was secretly apostatizing, while rejoicing in the salvation of the Lord, under Jehoshaphat.

5. IMPIETY, AND NOT IGNORANCE.—This was the second apostacy of Judah, and lasted about fifteen years. Jehoram, being thirty-two years old when he came to the throne, must have witnessed all the events of Jehoshaphat's reign of twenty-five years, and was married at least fifteen years before the death of Jehoshaphat. It is probable Jehoram spent much of his time in the family of Ahab, and became an atheist, or Polytheist. His son Ahaziah was fourteen years old when Jehoshaphat died, and must have known many of the wonders done by Jehovah, and the impiety of Ahab. Thus, these three incarnations of the devil were matured by the knowledge of good and evil; they acted to defy Jehovah, and teach the Jews that His religion was a humbug. While at the court of Ahab, disgracing his father's religion in observing idolatrous rites with Athaliah, Elijah observed him, and left a denunciation of the wrath of Jehovah upon Jehoram, to counteract his influence on the throne of Judah. But the fate of these three impious wretches, taken with the threatenings of Moses, David, and Elijah, confirmed the truth of Jehovah's law and testimony. Strange such a man as Jehoshaphat should form affinity with such a man as Ahab! But Scripture confines itself to the development of the kingdom of God, and does not gratify the historian, nor furnish the facts for the philosopher, nor amuse the biographer. Jehoshaphat may have hoped to reform Israel, or he may have hoped to unite the two crowns by the marriage of Jehoram with Athaliah. But according to the law, the touch of the unclean pollutes the clean; but the touch of the pure, will not purify the unclean. (Hag., 2:11-14.)

6. REIGN OF JEHOIADA, THE PRIEST.—A. M. 3126-3164. B. C. 878-840.—II. KINGS, 11. 12; II. CHRON., 23. 24.—Joash was in his 7th year when anointed king of Judah, and the first part of his reign might be called the reign of Jehoiada, the priest. Joash did right while under Jehoiada's influence; but the high places of Jehoram were not destroyed, and the people burned incense and sacrificed on them instead of in the Holy City. This was contrary to the law, which required them to sacrifice in the place the Jehovah should choose, which was now in Jerusalem. Jehoiada made a covenant with all the people and the king, that they would serve the Jehovah. Then they broke down the house of Baal, his altars, his images; they slew Mattan, the priest of Baal, and restored the worship of the Jehovah, according to the law of Moses and ordinances of David. After this they collected money and repaired the house of the Lord, though the priests were tardy about it. The Jews offered burnt-offerings continually in the temple of Jehovah all the days of Jehoiada. Jehoiada became old, and died at the age of 130 years, and was buried in the city of David among the kings, because he had done royal work for Jehovah and his house and people. Thus we discover, while the kings were leading a party after Baal, Jehoiada withstood them and maintained the cause of Jehovah.

7. JOASH AFTER JEHOIADA'S DEATH.—The last apostacy was so soon arrested by Jehoiada the Jews were not brought to repentance by the fruits of their rebellion. As soon as this good priest was dead, the princes made obeisance to the king; he complied with their request, and forsook the house of the Jehovah, God of their fathers, and served idols in the groves: so wrath came upon Judah and Jerusalem. Hazael captured Gath, and turned toward Jerusalem, Joash stripped the temple of its riches, took his own treasures, and hired him to go away. The spirit of Jehovah came upon Zachariah, the son of Jehoiada, and he reproved them, telling them they could not prosper, for as they had forsaken the Jehovah, so he had forsaken them. But the king commanded, and they stoned him to death. For this ingratitude of Joash and the people to Jehoiada, the priest, the martyred son said: the Jehovah look upon it and require it.

8. DEFEATED AND DESTROYED.—Then the Syrians came against him with a small band, and Jehovah delivered Joash, with a great host, into their hands; because he and the Jews had forsaken the God of their fathers. The Syrians came to Jerusalem and destroyed the princes of the people, who had enticed Joash into apostacy, and sent all the spoils of them to Damascus, leaving Joash in great distress. Then his own servants killed him in his bed. The assassins were sons of strange women, an Ammonite and a Moabite; and undoubtedly they were idolaters. Such was his fate for rebellion against Jehovah and ingratitude to Jehoiada. Impiety increased under the judges, till Israel was brought so low that all hope was lost: then Jehovah delivers them in a way they could not deny His power and interposition. Then they must have a king: the Lord gave them a king, but informed them that disobedience would cause the rejection and destruction of them and their kings. So now they begin to find it true. Syria, once subjugated by David in the name of Jehovah, now defeated Israel and Judah when worshiping Baal. Kings conquer kings; but so far yet victory sits upon the banner and name of Jehovah.

REIGN OF AMAZIAH. A. M. 3166-3195. B. C. 838-809.—II. KINGS, 14; II. CHRON., 25.

9. AT FIRST GOOD.—Joash was succeeded by his son Amaziah, who did right in the first part of his reign, and became strong. He slew the assassins of his father, but not their children, as the law of Moses directed. Judah was reduced to three hundred thousand chosen men in fifty-six years since Jehoshaphat, who could muster one million one hundred thousand of all grades: such were the fruits of alliance with Ahab, unlawful marriages, and the worship of Baal. This decrease in the army was caused by wars and migration. When the pious saw the protection and prosperity of true religion in Judah they emigrated there, and made the kings rich and strong. But when force was used by Jehoram to make them transgress, the worship of Jehovah was abandoned, and the temple was broken up; they would return to their native land, where, in no place, but in Israel under Jezebel, have we as yet found any persecuted for their religion. The children of Jehovah love to dwell together and enjoy His blessings; but the advancement of His kingdom often requires them to be scattered, as salt, among the nations, and lights to the world.

10. ADOPTED OF THE GODS OF SEIR.—Amaziah hired one hundred thousand men of Israel to fight Edom, without inquiring of the Lord. The prophet informed him that Jehovah was not with Israel, and if he took them he would be defeated. He had paid them, but feared Jehovah, and dismissed them. They were enraged, and fell upon defenceless cities of Judah, killed three thousand, and took much spoil. Amaziah smote the Edomites, killing twenty thousand; but, like a fool, he brought home their gods and worshiped them. The prophet reproves him for his folly in adopting gods who could not save those he had conquered. He was wroth,

and ordered the prophet to be silent or be smitten, for he was not the king's counselor. The prophet replied: I know God has determined to destroy thee, because thou hast done this and hast not hearkened to my counsel.

11. **TEMPLE ROBBED BY ISRAEL.**—Amaziah was elevated in his own estimation, and competent to choose and protect what gods he pleased, and Jehovah was no more than any other god adopted by a nation. Kings and nations chose their gods; but Jehovah created Israel and Judah for his own purpose, and he will not give up his sovereignty over them to kings nor gods. Amaziah bantered Jehoash, king of Israel, to battle, and was defeated, and the temple was robbed by Israel. They had long forsaken the God of their fathers for the gods of Egypt, and now they show their impiety by plundering His temple. As a nation, Jehovah had forsaken Israel, but for His individual servants' sake and the training of missionaries, He will not yet send them beyond the Euphrates. After his apostacy a conspiracy was formed against him, and he fled to Lachish; but they sent and killed him there: for what cause we are not told, but perhaps for bringing evil upon the nation by rebelling against their God. He was succeeded by his son Uzziah: also called Azariah.

CHAPTER L.

ISRAEL UNDER THE JEHU DYNASTY, AND TO END OF THE KINGDOM. JEHU AND HIS SONS. A. M. 3120–3279.

B. C. 884–725.—II. KINGS, 10. 13. 14.

1. **THE JEHU RELIGION.**—The Jehu dynasty reigned now in Israel, and kept up a strange mixture of Polytheism with a fear and regard for Jehovah and His prophets. We find Jehu citing the predictions of Elijah and assuring the people that every word of the Jehovah by Elijah would be fulfilled; professed to be fulfilling His will, and to have a great zeal for Him, when destroying Baal out of Israel; but he adhered to the sins of Jeroboam. His son Jehoahaz, when oppressed by Hazael, besought the Jehovah and obtained deliverance, but departed not from the sins of Jeroboam. Hazael destroyed Israel, so that Jehoahaz had but fifty horsemen, ten chariots, and ten thousand footmen. Thus Hazael has done his work, Jehu has done his, and Elisha is doing his, according to the programme given to Elijah on Mount Horeb by the Jehovah.

2. **JEHOASH.**—The third of this dynasty was Jehoash, or Joash, who regarded Elisha so much that he wept over the prophet's dying bed, and attributed to him the protection of Israel, as Elisha had to Elijah, saying: My Father, my Father! the chariots of Israel and the horsemen thereof; and Elisha encouraged him with the promise of three victories over the Syrians. These victories he achieved, and recovered the cities his father had lost: yet he did evil in the sight of Jehovah, and followed all the sins of Jeroboam, and retained his idolatry for the national religion. The views and notions of Jehoash and Israel in respect to Jehovah and His prophets are about the views and notions and conduct of all the kings and nations from Egypt to Assyria. They believed Him to be a great God, and His people could not be conquered while He protected them; but He was holy, and

would punish His people for apostacy, and then they could be defeated. They considered all the gods dependent on kings and armies, and often regarded Jehovah in the same light, but were as often convinced by sad experience in the end that this was a mistake.

3. JEROBOAM II.—The fourth in this dynasty was Jeroboam, who commenced his reign in the fifteenth year of Amaziah, king of Judah, and continued forty-one years, till the fourteenth of Uzziah. The Lord supported him by the prophet Jonah, as He had his father by Elijah. As Jonah promised and encouraged him, he restored the coast of Israel from Hamath on the north to the Dead sea. Though their captivity was determined, Jehovah's purposes required them to remain awhile longer, till better taught by the prophets and posted in regard to the future. In Jeroboam's reign Hosea makes his prophetic appeal to Israel. After the old boundary was restored and things looked prosperous, as if the evil day was past, Hosea prophecies the rejection and captivity of Israel, and their final and perpetual restoration;² and Amos predicts the fate of other nations.³ Jonah threatens the Ninevites with destruction, and such was their fear of Jehovah and His prophets they fasted, prayed, and repented.⁴

4. END OF THE JEHU DYNASTY. A. M. 3231. B. C. 773.—II. KINGS, 15: 8-12.—The fourth son of Jehu on the throne was Zachariah, who followed his predecessors in the sins of Jeroboam, son of Nebat, and was assassinated. Thus, as the Lord had promised Jehu, his son of the fourth generation sat on the throne of Israel. Surely they did not worship the calves of Jeroboam because they interfered in the government of Israel, for Jehovah managed that according to the programmes promulgated by His prophets, and Jehu and his sons knew and believed it, too. They adhered to the national religion out of policy, like Jeroboam, or because they loved animal gratification, and sin.

5. MISSIONARIES PREPARED.—But while the government was idolatrous, multitudes, whose names do not appear in history, profited by these divine lessons, and carried their religion with them into captivity, where they shone as lamps in a dark night. The girl who waited on Naaman's wife, brought him to acknowledge Jehovah to be the true God, and to promise worship to none else. The Lord was training up missionaries to disperse among the nations, and make an aggressive movement upon the Polytheism of more distant and remote nations. He was schooling them by His law, providences, and prophets, as He did their fathers in the wilderness. Then, they were journeying to a home, to live under their own rulers; but now, they are about to be dispersed among the nations, where the impious can find idols and practice heathen rites, and the pious can witness for Jehovah and His truth. If the Lord could count more than seven thousand pious in Israel, when Elijah thought himself to be alone, how many thousands were in the surrounding nations, at this time, who loved and served the God of Israel?

6. SOME PIOUS YET IN ISRAEL.—II. CHRON., 28:8-15.—In Israel, when Pekah carried captive two hundred thousand women and children of Judah, we find a prophet of Jehovah was there, named Obed, who reproved them for their rage, and slaughter, and taking Jews captive, with the design of enslaving them. He said: "For the sins of Judah, the Jehovah was wroth with them; but Israel, too, had sinned against Jehovah, and unless they restored these captives, the fierce wrath of Jehovah was upon them. Then, chief men of Ephraim stood up confessing their sins, and acknowledging that great and fierce wrath was against Israel, as the prophets had denounced. They opposed the army, and the warriors left the captives and spoils before the princes, who clothed, fed, and anointed them, and conveyed them like brethren to their own land and people. Thus, we see, if the government was corrupt, yet there were pious men of influence among them, and even the fighting men feared the wrath of Jehovah.

(2) Hosea, 1-3. (3) Amos, 1, 7:1-9, §§ 4, 12. (4) Jonah.

The captivity, which was completed within the next sixteen years, did not find much alteration in the character of Israel. They made a better showing, at this time, than when Elijah tested the divinity of Baal. The pious of the nations will sympathize with the pious Israelites in their captivity, and fellowship them in their religion.

7. THE KNOWLEDGE OF JEHOVAH AMONG THE NATIONS.—Egypt and Assyria, and all intervening nations have become acquainted with the God of Israel and Judah, and feared Him, if they did not love Him. All other gods were dependent on their worshipers, and in subjection to kings; but Jehovah made His unarmed prophets a terror to kings, and dread to armies. The nations have learned that Jehovah had given laws and institutions to Israel; and while they obeyed, they were invincible and prosperous, according to promises by Moses; but when disobedient, they were easily subjugated and afflicted, as threatened by him. Still they considered Him the local God of Israel and Judah, but not their God.

8. JONAH INFECTED WITH THIS NOTION.—JONAH, 1-4.—Infected with this notion, the prophet Jonah tried to escape from his own country and the presence of Jehovah, but became convinced that He not only created the sea and dry land, but also governed them. The mariners on the Mediterranean sea first called everyone on his own god by name, while Jonah was asleep; but at last they called upon the Jehovah, obeyed the prophet, feared exceedingly, offered sacrifices, and made vows. These were on the west, while Ninevah was on the east. The Assyrians were the most powerful nation in the east, but they feared, fasted, reformed, and called mightily on the great God, when threatened by Jonah, in the name of Jehovah. A more extensive and severe fast and lamentation is not on record. Jonah had acted as prophet to Israel, and against Syria, when Jeroboam II. recovered the coasts of Israel, and the fame of Elijah and Elisha and Jonah had spread through Samaria and Damascus to Ninevah. Jonah may have expired, and sunk to the bottom (Jonah, 2:6) before the fish swallowed him; when he prayed out of the belly of sheol, or hell (Jonah, 2:2), where his spirit was, his body was in the belly of the fish (Jonah, 2:1). Where was Christ when in the grave?

9. PARTICULAR NATIONS.—After this, Babylon hears of Hezekiah, and sends messengers to inquire about the wonderful phenomenon of the sun going back ten degrees. Egypt has been familiar with the history of Israel from the beginning. Hiram, king of Tyre, acknowledged Jehovah the Creator of Heaven and earth, and helped build the temple. All intervening nations have been in contact with Israel, and have learned the independence, supremacy, claims, and attributes of Jehovah, their God. But with the exception of individuals, no nation loved Him, or adopted His religion, and many in Israel hated His service. Now, Jehovah is about to make offensive war upon Polytheism in the nations, while He chastises His own people for idolatry and impiety. He sends His witnesses among the nations, while He dashes to pieces their gods and power, and roots them out of their own lands.

10. PROPHETS TO TEACH ISRAEL AND THE NATIONS.—Jehovah now raises up prophets to publish His programmes to His own people, and then sends them among the nations, and commences to work, by friends and foes, according to these programmes. Moses predicted apostacy, judgments, and dispersions of Israel, and also their reformation, restoration, and great prosperity. To David was promised permanent and perpetual possession, and prosperity for Israel, and universal and everlasting empire to His throne; now, an order of prophets are raised up to delineate judgments and mercies, adversities and prosperities, captivities and restorations in all their minutia and circumstances, so that the historian cannot record the events better after they have transpired. While the

world thinks revealed religion a failure, the child of God, versed in the teachings of Scripture, sees all things progressing and developing according to divine programmes.

11. JOEL AND HOSEA PROPHECY.—In the prosperous days of Uzziah, king of Judah, about two thousand six hundred and ninety years ago, Joel predicted immediate calamities, and exhorted to reformation, promising as great blessings. He also predicts latter-day wonders, and the final triumph of God's people, which are not yet fulfilled. About the same time, in the reign of Jeroboam II., Hosea and Amos prophesied in Israel. Hosea tells Israel they shall cease being a nation, and be utterly removed; but Judah should survive, and find mercy and protection from Jehovah, and not from arms; and their dependence on Jehovah, and support by Him, should be apparent. Israel, after their rejection, shall be reunited with Judah under one leader. They would be many days without a king, prince, sacrifice, statue, ephod, or terapheme—without idolatry, and without any communication from God; after that, they should return and seek Jehovah, their God, and David, their king. This shall be in the latter days, and for evidence to future generations, and for inspiring hope in times of disheartening adversities. Though two thousand six hundred and ninety years have passed, this part of his prophecy has not yet been fulfilled.

12. AMOS, 1-7.—Amos predicts the captivity of Damascus-Syria, which had threatened the absorption of Israel; also, the extinction of the Philistines of Ashdod, Ashkelon, Gaza, and Ekron; also, the destruction of Tyrrus, and the captivity of Edom, Ammon, Moab, Israel, and Judah. The prophet shows their wickedness, and cruelty. They were idolatrous; but not so superstitious as they were debauched, and impious. These predictions began to be fulfilled soon after they were delivered. In about fifty-three years after, Damascus was carried into captivity. Amos also predicted the death of Jeroboam II. by the sword. Israel should be sifted among the nations, and yet not the least stone fall to the earth. "All the sinners of my people shall die by the sword. After this, the throne of David shall be resuscitated to greater power and glory, and shall possess the remnant of all nations called by my name."⁶ This implies the destruction of other nations which have acknowledged the Jehovah, and the incorporation of the remnants with Israel. The captivity of Israel shall return, rebuild, plant and eat the fruit, and no more be pulled up nor removed.⁷ Hosea accuses them of wickedness, and debancheries.⁸ No longer did they furnish a house of worship for all nations, nor did the nation witness for Jehovah.

13. END OF THE KINGDOM OF ISRAEL.—II. KINGS, 15-17.—After the Jehu dynasty, assassinations, usurpations, civil wars, and anarchy occupied the throne of Israel about forty or fifty years, and terminated in the extinction of the kingdom of Israel. Shallum assassinated Zachariah, and in one month was murdered by Menaham, who was a ravenous brute, like Hazael; he smote Tiphshah and Tirzah, because they accepted him not, and ripped open pregnant women; he taxed the people, and paid tribute to Pul, king of Assyria, to have the kingdom confirmed in his hands. He reigned ten years, and was succeeded by his son Pekahiah, who reigned two years, and was killed by Pekah, son of Ramaliah, who reigned twenty years. Pekah, like the rest, adhered to the sins of Jeroboam, and was invaded by the Assyrians, under Tizeath-Pileser,⁹ who carried away captive into Assyria the cities on the north and east, and left Israel very small and weak. Pekah was murdered by Hoshea, who reigned nine years, and was captured by Shalmaneser, or Sargon; then Samaria was carried captive to Assyria, and the kingdom of Israel was extinguished. But all this time, there were prophets and pious people in Israel, as we have seen in section sixth.

(6) Amos, 9:10-12. (7) Amos, 8-9. (8) Hosea, 4. (9) II. Kings, 15:29.

CHAPTER LI.

REIGN OF UZZIAH. A. M. 3194-3262. B. C. 810-742.—II. KINGS, 15:1-7; II. CHRON., 26.

1. UZZIAH OBEDIENT AND PROSPEROUS.—Uzziah was but sixteen years old when he ascended the throne, and did right while young, and under the direction of Zachariah, who had understanding in the visions of God; and so long as he sought the Jehovah, he prospered. Thus the fidelity of the law was fully tested. While Judah had kings who served the Jehovah, they prospered; but when they had an impious one, they suffered; and when the same king served the Lord, they recruited; but when he apostatized, they diminished. It was obedience, and not the king, that secured prosperity, as the law promised; and disobedience brought on the curses denounced by the law, and the king could not prevent it. So the Lord told them, by Samuel, before he anointed a king for Israel.¹ Uzziah became great, and conquered all around him with an army of three hundred and seven thousand five hundred men, fortified and improved his kingdom, invented engines for throwing stones and shooting arrows, and his fame was spread far abroad.

2. JOEL PROPESIES.—Joel, 1-3.—While everything looked prosperous and triumphant, Joel predicts judgments from God, and exhorts to consider them, and reform without hypocrisy, and thus receive a blessing, and escape the enemy's taunt: "Where is their God?" He also foretells of an abundant bestowment of the spirit, which endowed the prophets, before some terrible day of Jehovah. There shall be a remnant and deliverance in Mount Zion, and whoever will call upon Jehovah shall be delivered. The captivity of Judah and Jerusalem shall be returned, and all their enemies punished. Tyre and Zidon and the Philistines are mentioned, in particular, as enemies guilty of plundering, murder, and dispersing, and shall experience the recompense of wrath. Egypt and Edom shall be desolate; but Judah shall be safe, Jerusalem holy, and in the possession of God's people. But the time for these events is not set. Henceforth, the pious in Judah, as well as in Israel, may prepare for captivity and dispersions, with an assurance of being regathered, and becoming triumphant and blessed; and the impious may look for disgrace, and destruction.

3. UZZIAH'S IMPIETY.—Elevated by success and prosperity, Uzziah undertook to transgress the law, and offer incense on the altar. The priests opposed him, and he was smitten with the leprosy, which cut him off from the temple of Jehovah during life, and his son Jotham administered the government. In the year Uzziah died, Isaiah began to prophesy in Judah,² and while history continues to present the external condition of the nations, the prophecies present the internal moral character and destiny. When Israel was rebelling in the wilderness, and the impious were proscribed the promised land, Moses recorded the declaration, that "the whole earth shall be filled with the glory of Jehovah." Then, He was training Israel for His work; but now, He is about to take Egypt and Assyria, with all the intervening nations, into His school of discipline, and intersperse Israel among and beyond them for teachers. These nations have

(1) I. Sam., 12:14, 15, 25. (2) Isaiah, 6.

witnessed the history of Israel from Egypt till now, and have seen full proof that Jehovah is the only living and true God; but whatever individual piety may be among them, as nations they all have rejected Jehovah and His laws. They have seen Israel chastised, and reformed; but now they must be shook to pieces, and made to fear and honor the God of Israel. The prophets will tell their fate beforehand, and Jehovah will make the heathen perform His work.

4. ISAAH ORDAINED, AND AN OUTLINE GIVEN.—In the year king Uzziah died, Isaiah was designated to the duties of a prophet. In the temple was seen a visible manifestation of the Jehovah in glory, and enthroned in power. This was the Son of God, who afterward became incarnated, and dwelt among men.³ This sight struck Isaiah with a consciousness of the impurity of himself and people; but being emblematically cleansed, he volunteered to act as ambassador to Israel. He was commissioned to make the Jews impenitent till utterly dispersed, and the land utterly desolated of them; but a remnant, like the tenth devoted to the Lord, should return and prosper. The nation would be like a hardy tree that has been browsed on by stock all winter, but still retains its trunk and vitality, and in the spring sprouts forth in luxuriant growth, overspreads former boundaries, and bears abundant fruit. So the holy seed, pious citizens, and promised Messiah are the stability and vitality of the nation. A more apposite representation of the Jews, down to the present time, cannot be drawn by the most skillful historian.

5. PREDICTIONS.—ISA., 2-5.—In the latter times the Mount and house of Jehovah shall be most conspicuous before all nations and above every other object, and be the center of their religious concourse. Civil laws and religious teachings shall proceed from Zion and Jerusalem. Jehovah will judge among the nations and rebuke many people; universal peace and agricultural pursuits shall bless the nations, as was promised to Abraham's seed. Idolatry shall be utterly abolished and despised, and Jehovah alone shall be exalted as the true God. Thus, when Polytheism appeared to be triumphing in Judah and Israel, the prophets, full of confidence in Jehovah's word, boldly predict its extirpation and the triumph of the sole divinity of Jehovah. But severest judgments, utter desolation, and absolute subjugation for all kinds of wickedness must purify the nations. Then a remnant shall be holy, prosperous, and protected at all times and seasons. But no dates are given when these things will transpire, though the same general positions are often repeated in various details. Now the captivity of both Judah and Israel is a settled fact; wickedness the cause, and reformation the only stay of execution. In the time of David and Solomon, Israel experienced the greatest blessings promised in the law of Moses, and now the prophets predict the greatest curses threatened: thus the covenant of Sinai will be fully verified, and the truth of Jehovah established. After all these judgments, the great reformation, restoration, and consummation of the kingdom of God according to the covenants, oaths, and promises shall be witnessed by all intelligent beings.

6. JOTHAM REIGNS, AND MICAH PROPHECIETH. A. M. 3246-3262. B. C. 758-742.—II. KINGS, 15. II. CHRON., 27.—Jotham governed Judah while his father, Uzziah, was disqualified by the leprosy, and at his death took the crown, in the second year of Pekah, king of Israel. Jotham did right, became more powerful, fortified his country, conquered his enemies, and received tribute from the Ammonites. The people did not follow his example, but did corruptly, sacrificing and burning incense in the high places. The effects of Jehoshaphat's alliance with Ahab were still experienced, and perhaps of the apostacy of Solomon. Micah reproves, admonishes, and threatens vengeance, but predicts prosperity in some future time. As an event near at hand, he predicts the overthrow of Israel and their royal city Samaria.⁴ After sixteen years' reign, Jotham died, and was succeeded by his son, Ahaz, who reigned sixteen years more.

(3) John, 12:39-41; 1:14. (4) Micah, 1-2.

Period Eighth. A. M. 3262–3394. B. C. 742–610.

*Third Head of the Red Dragon Developed and Broken. Impious Rebel-
lions and Great Reformations in Judah.*

CHAPTER LII.

REIGN OF AHAZ AND CONTEMPORARY EVENTS. A. M. 3262–3278.
B. C. 742–726. II. KINGS, 16. II. CHRON., 28.

1. REBELLION OF AHAZ, AND IMPIETY OF SYRIA AND ISRAEL.—Ahaz was wicked, and followed the abominations of the nations, sacrificing and burning incense in the high places, on the hills, under every green tree, and made his son pass through the fire in offering, or in dedication to some false god. Rezin, king of Syria, and Pekah, king of Israel, conspired to dethrone him and set a king of their own upon the throne of David, in defiance of Jehovah's covenant with him. The Syrians never recovered those coasts of Israel from which Jeroboam II. expelled them; but now they unite with Israel to usurp the throne of David. Thus, the throne was invaded at the most opportune time: when occupied by an apostate son of David, who disregarded covenants and laws and insulted Jehovah.

2. ISAIAH SHOWS THE INTERPOSITION OF JEHOVAH.—ISA., 7. 10:1–4.—The Lord favored Ahaz for his covenant's sake, and sent Isaiah to encourage him and announce the destruction of both Syria and Israel in a very short time, and for present assurance offered to give him any sign he could ask of Jehovah, his rightful God. But he would not try the Jehovah, nor have anything to do with Him. The Lord gave a sign that would be evidence to future generations who would regard its fulfillment. He also showed Ahaz the adversities his throne would experience from Assyria and Egypt, the sources to which he was now looking for help, and the desolation of his country; but the individual enjoyment of those remaining in the land without a king or government.

3. FORETELLS NEAR AND FUTURE EVENTS.—While Syria and Israel were demonstrating their power and impiety against Judah, Isaiah foretells the destruction of both by the Assyrians; and while the throne was thus threatened with subversion, the prophet foretells of a Wonderful Prince on the throne of David: For unto us a child is born, unto us a son is given: and the government shall be upon His shoulders: and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end; He shall abide upon the throne of David and upon His kingdom, to order it and to establish it with judgment and with justice from henceforth, even forever. The zeal of Jehovah of Hosts will perform this.⁵ This must be the Divine Royal Messiah of whom David sang. The threatening aspects of his day did not frighten the prophet to conceal his hope.

4. INVASION BY SYRIA AND ISRAEL.—The prophet shows the impiety, boasting, and rebellion of Israel, and describes their destruction; shows a remnant shall survive these ruins, and describes the reward of their enemies.⁶ But these

(5) Isaiah, 9:6–7. (6) Isaiah, 17:23.

prophecies produced no repentance in Ahaz or his coadjutors; and though Jehovah would not suffer Syria and Israel to usurp the throne of David, yet He delivered Judah into their hands, and they defeated Ahaz and took many captives. The Syrians carried a great multitude to Damascus; and when Damascus was captured by Assyria these Jews were carried farther east and north. Pekah slew one hundred and twenty thousand in one day, and carried away two hundred thousand women and children and much spoil to Samaria. These were restored. (See Chap. L., § 6.)

5. **AHAZ DEFEATED, BUT IMPIOUS.**—The Edomites and Philistines also invaded Ahaz, took captives, and captured villages and dwelt in them. But instead of confessing his sins and reforming and accepting of deliverance from Jehovah, he implored help of the Assyrians. He sacrificed to the gods of Damascus, impiously saying: They helped the Syrians, and he would serve them that they might help him. This was not superstition, but impiety. He would worship anything but Jehovah; and he hired the Assyrians to capture Damascus, with all its gods. I think Ahaz was an atheist, and had more faith in Tiglath-Pileser than in any gods.

6. **OBED'S PREDICTIONS.**—**OBED, 1.** ISA., 1.—While Edom showed power invading Judah, Obediah predicts their complete and permanent overthrow and total extinction for crimes the prophet describes: more malignity than superstition. Isaiah shows and reproves the iniquity of Judah, describes their consumption, and only a remnant should be left; but reformation and prosperity were sure to those.

7. **THIRD HEAD OF THE RED DRAGON INTERFERES.**—Tiglath-Pileser, or Tilgath-Pileser, king of Assyria, whose royal city was Nineveh, on the Tigris river, hearkened to Ahaz and captured Damascus, the capital of Syria, slew the king, carried the people captive to Kir in Armenia, about seven hundred and fifty miles from Jerusalem. Thus ended the Damascus-Syrian kingdom, as Amos predicted.⁷ He also invaded Israel and captured all east of Jordan and north of Samaria, and carried them to Assyria, east of the Euphrates, about four hundred and fifty miles from Jerusalem, as Ahijah told the wife of Jeroboam about one hundred and ninety-seven years before this event.

8. **AHAZ MORE IMPIOUS.**—Ahaz had robbed the temple of its treasures and exhausted his own to hire the Assyrians; but though they captured his enemies at last, they did not help him in time to save his dominions nor restore what had been taken from him, but kept to themselves all they found. But, freed from his rivals, he rioted in hostility to Jehovah. He removed the brazen altar and put in its place a new one made after the pattern of one he saw in Damascus when he met Tiglath-Pileser; ordered the offerings to be made on it, and had the impudence to talk about inquiring at the one he moved. Though severely scourged by Israel and Syria, he no doubt counted his policy in hiring the Assyrians a success: better than trusting in Jehovah and listening to Isaiah. He cut to pieces the holy vessels of the temple, shut up the doors to prevent any one worshiping Jehovah. He made altars for himself in every corner of Jerusalem, and high places in every separate city of Judah, to burn incense to other gods and to provoke to anger and insult the Jehovah, God of his fathers. If he was not an atheist, he must have been a fool madman; yet he died in peace, but was not permitted to lie in the royal sepulchers. While he lived the people submitted to him; but some power, perhaps the supreme court, judged him unworthy a place among the kings when dead.

9. **HOSEA AND ISAIAH PROPHECY.**—**HOSEA, 5. 6.**—Hosea still expostulates with the remnant of the Ten Tribes; with what success we are not told; his

(7) Chap. 50, § 12.

labors may have produced fruit in their captivity. Isaiah⁸ now predicts the subjugation of the Philistines by Hezekiah, and he keeps before the people a few important facts or objects to be impressed on the minds of Judah and Israel before their final captivity and dispersion: Reformation, restoration, and glorious prosperity without end; and a Great Prince on the throne of David, served by all nations. This is the sum of all prophecies after this, except local events and the fate of nations.

CHAPTER LIII.

REFORMATION UNDER HEZEKIAH. A. M. 3278–3307. B. C. 726–697.—II. KINGS, 18; II. CHRON., 29–32.

1. **THIRD HEAD OF THE RED DRAGON REMOVES ISRAEL.**—In the sixth year of Hezekiah came the final captivity of the Ten Tribes. Hosea continues showing their sins, reproving, admonishing, and denouncing judgments,⁹ till within two years of the final captivity. Shalmaneser, king of Assyria, captured Samaria and carried the people to Halah, five hundred miles, and to Heber, seven hundred and twenty-five miles, from Jerusalem. These were cities of the Medes on the river Gozan.¹ In transplanting the Syrians of Damascus and the Jews and Israelites among them, the knowledge of Jehova was carried north into Armenia, for the Syrians had this knowledge, and undoubtedly many of them were pious and served the Jehovah. In the first captivity of Israel the history of Jehovah's dealings with them was carried into Assyria, and in the last captivity of Samaria this knowledge was carried into Media, and perhaps Persia. Now the monarchy that scattered these truth-bearers is engaged in a contest with the Jehovah, the God of Israel and Judah, and the result will be known among these captives and the nations forming the great Assyrian empire. This monarchy has captured cities, nations, and gods. Jerusalem withstands him; the prophets foretell, in the name Jehovah, his defeat and overthrow. Most eagerly will the pious among these captives inquire the result, while the impious will dispute the truth and argue the impossibility; others will become interested and some will embrace the true religion of the true God. Nations may not change their national religion, but individuals will.

2. **REVIEW OF THE ANTAGONISTS.**—The kingdom of God comes now in direct contact with one of these mighty empires that have changed the face of the earth and ruled the world. It left Egypt on the southwest and located among the small tribes or nations between it and the Euphrates river on the northeast. These tribes and nations were all brought under one sceptre by David, who kept garrisons in Syria. When the kingdom of Solomon was divided and became weakened by internal wars, these tribes and nations recruited and became more or less independent, but no one became able to conquer the rest. Damascus-Syria once appeared likely to assume the supremacy, but was brought down and driven back by Jeroboam II.

(8) Isaiah, 14:28–32. (9) Hos., 7–14. (1) II. Kings, 18:9–12. 17:5–23.

3. ATTITUDE OF EGYPT AND ASSYRIA.—These minor nations were liable to be absorbed by Egypt or Assyria, which were both disposed to enlarge their domains. Assyria was adopting the system of transplanting conquered countries, cities, and prominent men, so as to destroy their nationality and power and mould the rising generations into one consolidated empire. Both Egypt and Assyria coveted the intervening territory and watched each other with mutual jealousy. When Israel was a child, Egypt had fought Jehovah and disputed His divinity. The intervening nations had disputed His supremacy over their gods and His ability to give Israel the land and position among the nations which He had promised them. Now, Assyria comes in direct contact with the kingdom of God, and having vanquished gods and nations, disputes Jehovah's supremacy over kings, and armies, and governments of the nations. Israel and Judah have been debating this question ever since the reign of Solomon; and now Assyria, with all its wealth and power, heads the controversy.

4. ASSYRIAN EMPIRE.—Nineveh, on the Tigris river, is the royal city of Assyria, or Syria beyond the Euphrates. Once it humbled itself before Jehovah, at the preaching of Jonah, but prosperity and conquest made her kings as impious and defiant as any of the kings of Israel or Judah. They extended their empire into Armenia on the north, the Persian gulf on the south, the Medes and Persians on the east, and the Mediterranean sea on the west. They were the founders of the first of the five vast empires that have ruled the known world. The ruin of their cities show them to be honorable rivals to Egypt in the arts and sciences. This empire forms the third head of the Polytheistic antagonism to the kingdom of God, or of the great red dragon, and was the most competent antagonist of the day that the Old Serpent could raise to consummate his fourth policy.

5. DEPLORABLE CONDITION OF JUDAH.—Hezekiah was one of the best kings of Judah, but labored under every disadvantage. Being twenty-five years old when he ascended the throne, he had lived nine years under the good reign of his grandfather, Jotham, and had witnessed all the disastrous events of his father's wicked reign, and inherited all the evils brought on the country. Cities were captured, the kingdom invaded, the men of war slain, and the country under tribute to Assyria for protection. The temple was despoiled and shut up, and the people were corrupted with idolatry and impiety by his wicked father, and the vengeance of Heaven hung over their heads, according to the law of Moses and denunciations of the prophets.

6. REFORMATION.—In the first year of his reign, and first month, he reopened the house of the Jehovah and cleansed and repaired it. He gathered the Levites and ordered them to purify themselves and cleanse the temple. His speech was short and to the point, showing their sins and condition and what must be done. It must be read to be appreciated.² He removed the high places, broke the images to pieces, cut down the groves, broke the brazen serpent to pieces because they worshiped it, and called it "a piece of brass." We find two classes of idolaters: the one is impious, and the other superstitious. The first do not like to retain the knowledge of the true God in their thoughts and speculated about Him till their foolish minds were benighted and atheism flitted over their cogitations. The other, at first, venerated some attribute of God as they found it imperfectly exhibited in some animal, or other object; but after a while, losing sight of the attribute, they worshiped the whole object, supposing the Deity to dwell in it. It was a pity to destroy the brass serpent, for it was the memorial of a great and important event; rebellion, punishment, and free favor to those who believed and accepted mercy as a gift, were associated with its existence. But having lost sight of these important facts, they worshiped the form, and perhaps confounded it with the serpent worshiped by the nations.

(2) II. Chron., 29:5-11.

7. **SUCCESS.**—They cleansed the temple, put its furniture in order, and made it holy, according to the law of Moses; they restored the singing and service, according to David, the king, and Gad, the Seer. The offerings were so abundant the priests could not attend to them; but the Levites were more upright and had purified themselves, and helped the few upright priests. The abundance of the offerings show the people had not apostatized as much as the ministers of the sanctuary. Hezekiah and all the people rejoiced in the sudden and successful turn in affairs.

8. **INVITATION AND REPLY.**—Hezekiah wrote letters, and sent posts throughout all Judah and Israel, from Beersheba to Dan, the old outposts, exhorting them to return to the Jehovah, God of their fathers, with the assurance of His favor; and also invited them to Jerusalem to keep the approaching feast of the Jehovah, according to the law. But the Israelites generally ridiculed the idea and derided the messengers. In this narrative we discover the captivity by Tiglath-Pileser³ did not take every family and person in these regions, but only those in the fortified cities and influential citizens who constitute the strength and government of nations.

9. **TAUNTING REPLY TO THE INVITATION.**—Perhaps they thought it only a scheme of Hezekiah to collect the broken fragments of David's empire and strengthen himself against Shalmaneser, who was absorbing all neighboring nations; but that it was a ridiculous idea to suppose Hezekiah could stand against the Assyrians. As to Jehovah, the God of Israel, methinks I hear them say: "The king of Assyria is greater than all gods; He kicks and knocks them about like old sandals, captures their countries, robs their temples, carries the people to the lands of other gods; He mixes up and changes round the nations till the poor gods can't find their own people, and the bewildered people don't know what god they are under, nor how to serve him. David worshiped the Jehovah, conquered nations, and burned gods; and now Shalmaneser is capturing nations and burning gods on a larger scale! We had better worship Shalmaneser, or his god, if he has any." Thus they would show their atheism, and deride the messengers.

10. **STATE FACTS.**—What use in trying to keep up the worship of Jehovah and be laced up in His iron-jacket laws and institutions? One king of Judah tramples them under his feet, abolishes His worship, defiles His house, and, like Ahaz, dies in peace. Another regards and obeys the laws of Moses, purifies the temple, restores the worship, but, like Asa, hires an idolatrous king to protect him from apostate Israel. Ahaz wisely secured the favor of the all-conquering Assyrians by robbing the treasury of Jehovah's temple, and obtained the captivity of his enemies, and Hezekiah had better follow his example! To restore the worship of Jehovah is impossible! Eleven-twelfths of His people are now in captivity, and the rest will go as soon as Shalmaneser sees proper to take them! Restore the worship of Jehovah! Why, more than half the priests are Polytheists or atheists! None but a crazy man would think of it. Thus they derided the invitation, and laughed at the messengers.

11. **JEHOVAH'S WITNESSES FEW AND UNOBSERVED.**—Jehovah's people are hidden ones. Elijah thought all Israel but himself worshiped Baal, when his rejecters were over seven thousand, and never were fewer witnesses for Jehovah to be found in Israel, nor a less proportion in any captivity; they were the life of the nation, though not often appearing in the changes of government. So now, some of the remotest north tribes, that had been overrun by the Syrians and Assyrians, humbled themselves and came to Jerusalem, the city of their fathers' God. They could say: "Nothing has happened but what Moses predicted and threatened." And when the temple was dedicated, Jehovah told

(3) II. Kings, 15:27-29.

Solomon, if they sinned He would forsake that house—it should be destroyed, the people should go into captivity and be a curse and reproach among the nations.⁴

12. EVENTS ACCORDING TO PROGRAMME.—But Moses said, also, when they repented they should find favor among strangers, and be restored to their own land, and be blessed more than their fathers. Permanent, peaceful, and prosperous abode for Israel was promised to David, and his son should rule the whole world. If his seed sinned, Jehovah would chastise them, but not cast them off forever.⁵ The prophets have now predicted captivity as inevitable; but reformation, restoration, and prosperity were also sure. Everything is moving along according to programme, and shows the intelligence and power that made the programme is carrying it out, and the throne of David will yet rule the world. The Ark was captured once, but its captors were conquered by it; and Samuel's prayer destroyed the armies that had vanquished Israel. The covenants, laws, promises, and predictions harmonize and are moving on to completion. These present triumphs of the enemy are permitted, to draw the attention of the nations to behold His efforts and hear His boasts, and then will Jehovah show His power and glory, and nations will be compelled to acknowledge His existence and government.

13. MANY SCATTERED WITNESSES.—So they came from Asher, Zebulun, and Manasseh; and in Judah the Lord gave them one heart to do the commandment of the king and the princes by the word of the Jehovah. So a vast multitude assembled in Jerusalem to keep the feast of unleavened bread, and they took away all the altars in Jerusalem and cast them into the brook Kidron. Then they kept the passover. The priests and Levites were ashamed of themselves, seeing the people so far ahead of them in the reformation, and they sanctified themselves and filled their places. Those officiating on the first occasion were not enough for the present multitude; additional force was needed, and then others took shame and came into the work. Everything was done according to the law, and they kept the passover.

14. REJOICINGS.—But many of Israel from Ephraim, Manasseh, Issachar, and Zebulun, could not be purified in time, yet they did partake; and Hezekiah prayed for the sincere, and the Jehovah answered him by healing all the diseases among the people. This manifestation of Jehovah's favor filled them with joy; it showed the sins and rejection of a nation did not debar the individuals in it who served Him from His favor. So the Israelites present were very glad and kept the feast the whole seven days, and then all of the assembly took counsel and kept seven days more with greatest rejoicings. The king and princes furnished offerings abundantly, and many priests were cleansed and added to the number that officiated. Since the time of Solomon and the secession of Israel, there had not been such rejoicing in Jerusalem. The priests and Levites arose and blessed the people, and their prayers were heard in Heaven.

15. IDOLATRY ABOLISHED.—Then they went to the cities of Judah and broke the images in pieces, cut down the groves, throwed down the high places and altars; they utterly destroyed all of them out of Judah and Benjamin, also in Ephraim and Manasseh. The power of Israel being broken, none could resist them. Then all Israel returned to their own cities and possessions, and Hezekiah made provision for the present and future support of the ministers of the Temple.

16. SUPPORTED BY THE PROPHETS.—Isaiah predicts the destruction of Moab to take place in three years, and describes it particularly and poetically.⁶ Micah prophesies against the chief men of Judah and Israel, supported the reformation under Hezekiah, and denounces the false prophets who lied to the people in

(4) I. Kings, 9:4-9. (5) Chap. 70. (6) Isa., 15. 16.

the name of Jehovah, causing them to apostatize.⁷ Falsehood has always had advocates speaking in the name of the true God. Then, they said: the Lord said what He did not say; and now they say the Scriptures teach what they do not say nor teach. His expostulations are warm, sincere, and to the point, and, like the other prophets, he encourages the pious to hold on to their religion in their dispersion, for most prosperous and happy times will reward their labor and sufferings; but the wicked shall as surely be punished, and, finally, be totally defeated.

17. **ISAIAH AND NAHUM.**—Isa., 18. 19. Nahum 1–3.—Isaiah prophesies the restoration of the Ten Tribes, describes the punishment of Egypt and her gods, then disputing empire with Assyria, predicts the conversion of both Egypt and Assyria and their union with Israel in the service of Jehovah and in their unbounded prosperity. Nahum predicts and describes the destruction of Nineveh, the royal city of Assyria, which was now in the height of power, and bid fair for universal empire. Isaiah prophesies the destruction of Tyre, the commercial mistress of the world, and its restoration after seventy years.⁸ Also, he describes the invasion of Palestine by the Assyrians and their defeat before Jerusalem, and he predicts the advent of the Messiah and His glorious reign.⁹ He describes the overthrow and utter desolation of Babylon before it had come into power.¹ Here we have a poetic representation of the meeting of souls in sheol, which corresponds with the meeting of such spirits on earth, under similar circumstances, and gives the desolation of Judea.² Again, we have the invasion of Judah, and destruction of Babylon, Duma, and Arabia.³ All these desolations have been accomplished as the prophet described, though centuries rolled away before Babylon became an utter desolation. (See Bush's Scripture Illustrations on these texts, Comprehensive Commentary, and others.)

18. **SAMARITANS TAUGHT TO FEAR JEHOVAH.**—A. M. 3284–3326. B. C. 720–678. II. **KINGS**, 18:9–12, 17:7–41.—Now, Samaria has been captured in the sixth year of Hezekiah, after three years' siege, and the people transplanted to the country of the Medes,⁴ and their place filled afterward with Polytheists, brought by Esar-haddon⁵ from Babylon, Cutha, Ava, Hamath, and Sephervaim. This is the origin of the Samaritans. These foreigners, speaking different languages and worshiping different gods, made gods for themselves and put them in the high places left by Israel. The Jehovah sent lions and slew some of them, and they, according to the teachings of Polytheism—that every land had a particular god—understood this evil to come from the God of Israel. The knocking and kicking about of images by the Assyrians may have taught them the folly of idolatry, but did not correct their notion of many and local gods. They requested one of the old inhabitants, and the king of Assyria sent them one of the priests of Israel, who taught them the knowledge and fear of Jehovah; so they feared Jehovah but served their own gods. This retained the knowledge of the true God in the land till it rooted out Polytheism. Many of the Israelites remained in the country, and the pious of them, being reanimated by the reformatations under Hezekiah and Josiah, witnessed for Jehovah till the returned captivity from Babylon restored the true worship in Jerusalem.

19. **TRUTH CARRIED BY CAPTIVES.**—The pious captives could maintain the knowledge and worship of Jehovah among the nations as well as in Israel, and have as good influence on those around them as they had in Israel. They had retained that knowledge for two hundred and forty-nine years under their own idolatrous kings and the persecutions of Jezebel. The Jews in Egypt retained theirs till Christ came, and since that event the unbelieving part of the Jews, while dispersed among all nations, have retained their worship of Jehovah for over eighteen hundred years. So these captives from Israel may have retained

(7) Mica, 3–7. (8) Isa., 23. (9) Isa., 10–12. (1) Isa., 13. 14. (2) Isa., 24–27. (3) Isa., 21. 22. (4) Chap. 50, § 13. (5) Ezra, 4:2.

the true religion in Armenia, Media, Persia, Chaldea, and Assyria, till the gospel gladdened their hearts. Some citizens of the nations became proselytes to their religion, and shared their hopes; and Magi remained in the East looking for the promised Messiah till His advent. Facts sustain the opinion that these dispersions were aggressive movements of the kingdom of God upon the dominions of the Old Serpent, and that the pious captives carried the true knowledge of the true God among the nations, and it was maintained there till Christ came.

20. ISRAEL A WARNING TO JUDAH.—In the captivity of Israel the Lord gave a warning to Judah that he could and would vindicate the covenant of Sinai and execute the prophetic threatenings of the law of Moses. He sent them faithful prophets, reminding them of the object of their national existence, their relation to Him, obligation to keep His laws, and certain calamities if they rebelled against their God. These prophets gave positive predictions of the time and manner of their punishment; and thus additional proof of the existence and government of Jehovah, the God of Israel, was given to them and to all nations, when they were cut off and cast out of their own land, as Moses had predicted above seven hundred years before. The pious remaining in their own land, and those scattered among the nations, being instructed afresh by these late prophets announcing the captivity, would maintain and disseminate this true religion.

21. SYNAGOGUES.—Whether the synagogue worship, as it existed in the days of Christ and the apostles, had yet been established, we cannot say; but they had sanctuaries in Israel in the time of Jeroboam II.;⁶ and unless they spent the Sabbath days lounging about, they must have had some place for priests and Levites to instruct; for all could not attend at the sanctuary, or temple, every Sabbath. Its necessity for the mutual edification and comfort of the pious must have devised them at an early day in Israel;* in the captivity they were indispensable, and we shall find the elders of the Jews sitting around Ezekiel in their captivity.⁷ In these meetings or synagogues the heathen come out of curiosity: would see, hear, learn, and become proselyted to Jehovah. Thus, as the kingdom of God ceased to be national, it became congregational; and when the temple was destroyed the synagogues became the centers of religious worship, and after the second temple was built they had both till the Royal Messiah came.

(6) Amos, 7:9. Ps., 74:8. (*) Numb., 23:3. (7) Ezk., 8:1. 14:1. 20:1. 33:31, 32.

CHAPTER LIV.

THIRD HEAD OF THE RED DRAGON BROKEN. A. M. 3289-3306.
B. C. 715-698.

1. PROSPERITY AND ERROR.—II. KINGS, 18:7, 8, 13-16. II. CHRON., 32:1-8. ISA., 20.—After the great reformation the Lord was with Hezekiah and prospered him in every undertaking. He subdued the Philistines, and rebelled against the Assyrians who had been acknowledged by Ahaz as his master and protector. I am not sure Hezekiah did right in rebelling against the Assyrians, who had been invited by Ahaz to protect the Jews from the Syrians and Israel, and had done so. Tiglath-Pileser had not forced submission, but accepted it when offered to him. Ahaz volunteered submission to him rather than seek Jehovah; and Hezekiah rebelled without asking counsel of the Lord, and was not sustained in this rebellion. However, this rebellion furnished the occasion to decide the contest between the third head of the dragon and the kingdom of God. After Tiglath-Pileser and Shalmaneser had captured Syria and Israel, Sennacherib invaded Judah and captured all the fenced cities and threatened Jerusalem.⁸ Though Hezekiah prepared to give him battle and encouraged the people to trust in Jehovah, yet he confessed his fault and submitted to pay the tribute imposed on him. This necessitated him to strip the gold off the temple and give it to the king of Assyria.

2. CONFIDING IN EGYPT A FOLLY.—Perhaps Hezekiah had bargained with Egypt for help when he rebelled against Assyria. Thus Asa, after a miraculous victory over the Ethiopians and Lubims, obtained in the name of Jehovah, hired the Syrians against Israel, and was reproved by the prophet. And while the Assyrians were taking Ashdod, we find Isaiah predicting the shameful captivity of the Egyptians and Ethiopians, and that the Jews should be ashamed of their reliance on these two nations;⁹ he also predicts heavy judgments upon Jerusalem for their folly and hypocrisy, confiding in Egypt, and contempt of God's word; he exhorts to reformation, and promises mercy and holiness; he also predicts the destruction of the Assyrians.¹

3. HEZEKIAH'S SICKNESS.—II. KINGS, 20:1-11.—Hezekiah put Jerusalem in a state of defense and exhorted the people to trust in Jehovah, who would fight their battles, and was more than all the Assyrians; and the people leaned themselves upon the words of Hezekiah.² But the faith of Hezekiah himself was sorely tried. He was taken sick, and the Lord informed him by Isaiah to arrange his business, for he was about to die. This was sad news, for Sennacherib had not left the country, and though he had received the tribute, he still menaced Jerusalem. Thus the cause of Jehovah was brought to the last extremity. The people rested on the words of Hezekiah; and now the king himself is struck down and must die. The last hope is gone! And the king-supremacy party are sure of a triumph! Hezekiah turned his face to the wall and wept sore and prayed! He had done all he knew and all he could to reestablish Jerusalem, Judah, and Israel in the true religion, and now he must die, while all his labors are about to be obliterated and the hope of the pious crushed.

(8) Isa., 36:1. (9) Isa., 20:1-6. (1) Isa., 29-31. (2) II. Chron., 32:1-8.

4. **PIOUS MUST TRUST IN JEHOVAH ALONE.**—The people relied on the word of Hezekiah; but what will they do in captivity without a king? They must learn to trust in Jehovah alone. The people having learned how little they could depend on their king's power or faith, the Lord prepares them for the great conflict. Isaiah is sent back with the message to the king: His prayer was heard; in three days he should go up to the temple; fifteen years should be added to his life; he and Jerusalem should be delivered out of the hand of the king of Assyria. Hezekiah asked a sign, and the sun was turned back ten degrees; the people witnessed the miracle and believed in Jehovah, in Hezekiah, and in Isaiah, and are prepared for the contest. (Isa., 32-35.)

5. **IMPIOUS SPEECH.**—II. KINGS, 18:17-37. 19:1-7.—Sennacherib sent three generals from Lachish, with a vast army, against Jerusalem, notwithstanding Hezekiah had paid his demanded redemption. The city was well fortified, and rather than enter into a siege, Rab-Shakeh tried to persuade the people to make a treaty and surrender and be transplanted to another country like their own. The Assyrian policy was to break down and mix up the nations of different languages and religions, and thus form a large empire easily kept in subjection. Rab-Shakeh showed them their weakness; they could not raise two thousand horsemen, and so could not face the least division of the Assyrian army, much less resist the whole army. Did they trust in the Jehovah? He said: Hezekiah had taken away His high places and altars, and the Jehovah had commissioned him to destroy Jerusalem, where Hezekiah ordered the people to worship. But still that was a matter of indifference, for the king of Assyria was greater than all the gods, and had ravaged their countries, robbed their temples, and kicked their images into the fire. Can Jehovah deliver Jerusalem out of my hands? Where are the gods of Hamath, Arpad, Sephervaim, Henah, and Ivah? Have the gods of Israel delivered Samaria?

6. **HEZEKIAH APPLIES TO ISAIAH.**—No one answered, as the king had commanded. Hezekiah sent to Isaiah to pray for the remnant of Judah; for Rab-Shakeh had reproached the Living God; and as the facts stood before the people no one could contradict him. Hezekiah trembles for the cause of Jehovah, and calls Him Isaiah's God, as if he doubted his own acceptance with Him. This was a day of trouble; the cause of Jehovah was about to triumph when this impious boast, sustained by such array of facts, silenced the most pious and believing. (Psalm 44.)

7. **STATE OF THE CONTROVERSY.**—The prophet returned answer: The Jehovah says: Be not afraid of his blasphemy; I will send a blast upon him, and he shall hear a rumor and return to his own land, and fall by the sword in his own land. Thus the programme is given, and the great controversy going on since the days of Solomon is fairly stated. A king of kings and disposer of gods against Jehovah, the God of gods and disposer of kings. Which are most to be feared, the gods or the kings? And is Jehovah an exception to all other gods? And now we have the greatest of the kings threatening Jerusalem and defying her God; and Jehovah says, He will defend Jerusalem and cause that king to return and fall by the sword in his own land.

8. **ASSYRIANS RETIRE FROM JERUSALEM.**—II. KINGS, 19:8-35; II. CHRON., 32:9-37.—Rabshakeh heard his master had left Lachish, and leaving Jerusalem found him warring against Libnah. It is reckoned Hezekiah composed the Forty-fourth Psalm on this occasion, and nothing could be more suitable. It describes the feelings and cogitations of God's people in times when all appears to be lost, and is much like his production when sick and had recovered. (Isaiah, 38:9-20. 37.)

9. **SENNACHERIB'S LETTER.**—II. KINGS, 19.—Sennacherib heard "the rumor," that Tirhakah, king of Ethiopia, was marching against him; he returned not to Jerusalem, but sent Hezekiah a letter full of impiety and defiance to Jehovah;

and in this he but expressed the belief of the rulers of that age. He said: Let not thy God, in whom thou trustest, deceive thee, saying Jerusalem shall not be delivered into the hand of the king of Assyria—he had heard of Isaiah's prediction when Hezekiah was sick—behold! thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered? Have the gods of these nations which my fathers destroyed delivered them, as Gozan, Haran, Rezeph, and the children of Eden, which were in Thelasar? Where is the king of Hamath, of Arpad, of Sepharvaim, of Hena, and Iva? In this letter Sennacherib exalts himself above all the gods, and regards Jehovah as not superior, if at all equal to those. In this letter he spoke the sentiments of all the intelligent, or scienced, of the world in that age. The gods had been losing respect ever since David burned those of the Philistines.

10. THE LETTER PRESENTED TO THE LORD AND ANSWERED.—Hezekiah brings the letter into the house of Jehovah, and confesses the facts that the Assyrians had destroyed the nations and burnt their gods, but prays the Jehovah for salvation from these conquerors, that all kingdoms of the earth might know that Jehovah was God, and He alone. The Lord informed Hezekiah, by Isaiah, that his prayer was heard, and so was Sennacherib's blasphemy; and after describing his arrogance and giving the true reason of his success, the prophet assures Hezekiah that he shall not come into Jerusalem, nor shoot an arrow into it, nor besiege it; but he shall return and fall, as already promised.

11. THE THIRD HEAD OF POLYTHEISM BROKEN.—That night the messenger of Jehovah slew one hundred and eighty thousand of the Assyrian army, and Sennacherib returned to Nineveh, and was murdered by his two sons while worshiping in the house of Nisroch, his god. In the presence of his god, two of his own sons slew him! Thus Jehovah proved His superiority over the boasting conqueror of gods and kings, and made the weak and defenceless city of Jerusalem triumphant in the name of the Jehovah. This result was flashed around among the nations that had felt or dreaded Assyrian power and among the transplanted colonies who were trembling for the result and dreading the derision of Polytheists and atheists. On this occasion were composed Psalms Seventy-three, Seventy-five, and Seventy-six, which are well adapted to the situation and express the sentiments and feelings of the pious under such circumstances.

12. JEHOVAH VANQUISHES.—Then many brought gifts to Jerusalem unto Jehovah, and presents to Hezekiah, so he was magnified in the sight of all nations from thenceforth. The retrograde of the sun which was worshiped by all nations, and the defeat of the conqueror of gods and kings in answer to the prayer of Hezekiah, and according to the word of Isaiah, brought the eyes of all people upon him, and taught them that his God was supreme. The phenomenon of the sun, their supreme god, whether in fact or appearance, was noticed in Chaldea, and brought letters and presents from the king of Babylon to inquire about the wonderful event. Hezekiah was elated with the honor conferred on him, and showed the messenger all his riches; and Isaiah informed him that, though delivered from Sennacherib, all he had should be carried to Babylon instead of Nineveh, and his offspring should be eunuchs in the palace of that king. Hezekiah accepted the message with humility.⁴ Babylon, under Mero-dach-Baladan, had been reconquered by Sennacherib into an Assyrian province, and the overthrow of that monarch gave joy to that prince, though it did not restore him to his throne. When Isaiah predicted the captivity to Babylon, it was still under the scepter of Nineveh. The fall of Nineveh, and rise and fall of Babylon were now predicted in the divine programme.

13. THE NATIONS TAUGHT.—II. KINGS, 20:20–1; II. CHRON., 32:27–33.—Samaria had been captured and the remnant of Israel gone into captivity about eight years before this, but the nations had learned that the gods of Israel were

(4) II. Kings, 20:12–19; II. Chron.; 32:25–6.

the calves of Jeroboam, and they also knew Jehovah had great prophets and many worshipers there. Jehovah is yet the God of Judah; and Jerusalem, alone, triumphs over Assyria. During the fifteen years added to his life, Hezekiah became exceedingly prosperous and very rich; and though his kingdom was small, he left it in good condition, and the worship of Jehovah was reestablished among the scattered remnants in the tribes of Israel. When he died, he was laid in the highest sepulchres of the kings.

14. WHAT ISRAEL WOULD HAVE GAINED BY OBEDIENCE.—Had Israel obeyed the Jehovah from the time of David, their natural increase and the proselytes would have occupied all the country from the river of Egypt to the Euphrates, while Egypt and Assyria had been converted or made tributary.⁵ But now they are dispersed into Babylon, Persia, Media, Armenia, Assyria, Egypt, and all intervening tribes and nations; and by their calamities, the world must be brought to a knowledge of the true God. As captives among the nations must they dwell, to draw attention to the history of Jehovah's works and government, and show the nations beforehand, by the prophecies and their fulfillment, what was about to be their own fate, and that Jehovah was the God of all nations. The temple and city of Jerusalem must attract much attention; their destruction and restoration must excite inquiry and reflection; the overturning and changing of nations must create consideration; and the fact that all this was done according to prophetic programmes given by the God of Israel, must produce incalculable effect upon all reflecting minds. Thus the knowledge of Jehovah will be extended to the utmost boundary of these overturned nations, and will permeate more remote countries, and triumph over the thrones of the conquerors. Thus the fate of Israel and Judah, as nations, will become the riches of all people on the earth.⁶

LAST PROPHECIES OF ISAIAH.—ISAIAH, 40-66.

15. PREDICTIONS.—ISAIAH, 40-45.—Isaiah comforts the pious with predictions of final restoration, purity, and prosperity under the compassionate care of the most meek and yet most competent king. (Isaiah, 40-1.) He prophesies again the restoration of the Jews, the advent and character of the Messiah, and expostulates with them. (Isaiah, 42-3.) He shows the folly of idolatry; the conversion and submission of the strong, neighboring nations; gives a very particular prophecy about some one in power in a nation named Cyrus, who should order the restoration of Jerusalem and rebuilding of the temple; his victories and captures are described particularly. This prediction was given, that when this Cyrus should fulfill it, he might know that this Jehovah was the only God. This was fulfilled in about one hundred and seventy-four years after this. Thus we see the destruction of Jerusalem and the temple, and their restoration are programmed. (Isaiah, 44-5.)

16. PREDICTIONS.—ISAIAH, 46-56.—Isaiah prophesies the overthrow of Babylon and the impotency of their gods; and argues, from the predictions and their fulfillment, the sole divinity of Jehovah. (Isaiah, 46-7.) He reproves the obstinacy of the Jews, which would not yield to evidence; but it must be whipped out of them by judgments. All this trouble and expense was for the sake of His name and the conversion of the world from Polytheism, and not on account of the importance of the Jews. (Isaiah, 48.) In the person of Isaiah, the Messiah talks with the Jews about their rejection of Him, and the nations accepting Him, but still comforts them with gracious promises. (Isaiah, 49.) The prophet shows the rejection of Christ, His character, and the final triumph of His kingdom. (Isaiah, 50. 51. 52:1-12.) Then he describes the

(5) Ps., 81:13-16. (6) Rom., 11:11, 12, 26, 27.

humiliation, suffering, death, and exultation of the royal Messiah, emphatically called God's servant. (Isaiah, 52:13-15. 53.) The restoration, enlargement, and triumph of Jerusalem and Israel, their permanent and perpetual prosperity and felicity are confirmed with an oath. (Isaiah, 54.) This is what was promised to David, but has not yet been fulfilled, though over two thousand nine hundred and twenty-four years have rolled away; but the history of the past makes us confident of the fulfillment of what is yet future. He continues the same subject, giving the interest and participation of the pious in the nations in these blessings, when the kingdom of God shall be consummated. (Isaiah, 55. 56:1-8.)

17. PREDICTIONS.—ISAIAH, 56:9-12. 66.—Isaiah again discourses over the calamities of the Jews, inflicted for idolatry and hypocrisy, which he shows up in their true character and consequences. (Isaiah, 56:9-12. 57. 58. 59:1-15.) From Isaiah 59:16 to 66, or end of the book, Isaiah is reveling in the rich, happy, and glorious views of the consummated age of the kingdom of God, of which Jerusalem will be the glorious capital and center, and Israel shall be the priests of the living God. But it is impossible to condense his prophecies without spoiling their glorious splendor. Remember, these glorious scenes were programmed when the hope of Israel was about to be dissipated and the adversary about to deride that hope exultantly. Isaiah has not given a new hope to Israel, but has reasserted, expanded, developed, and minutely described the fullness of the covenants, oaths, and promises made to Abraham, Moses, and David. For the fulfillment of the prophecies of the fate of other nations, see Bush's Scripture Illustrations, Comprehensive, and other commentaries on those predictions. All due up to the present time have been fulfilled, and passed into the page of history.

CHAPTER LV.

REIGN OF MANASSEH. A. M. 3306-3363. B. C. 698-641.—II. KINGS, 21 ; II. CHRON., 33 ; ISAIAH, 22:15-25.

1. HEREDITARY PREROGATIVES BECOME CORRUPT.—After the captivity of Israel, Judah remained about one hundred and thirty-three years, and fifty-five years of this time was allotted to the reign of Menasseh, who at first was wicked, but reformed and did good. What proportion of time was devoted to evil, and what to good, we are not told. The wicked Ahaz was the son of the good Jotham; the good Hezekiah was son of the impious Ahaz; the wicked Manasseh was son of the good Hezekiah; and the good Josiah was son of impious Amon, and all after Josiah were wicked. All organizations and positions, inherited and regulated by flesh and blood relation, have and will always become corrupt; hence, we can see that before the kingdom of God can be consummated, the citizenship must be limited to those born of the spirit, or born of God. Resisting holy instruction and good example, cause impious children of pious parents to become very wicked; and resisting bad instruction and example in parents, cause pious children to become very good. Resistance makes strong for good or bad. The sons of Samuel, the best of prophets, were bad.

2. **MANASSEH'S YOUTH.**—Manasseh was twelve years old when he ascended the throne, and had not witnessed his father's distresses and distinguished deliverances. We are not told how soon he commenced overturning the reformation effected by his father, but if he commenced soon it must have been the work of princes who acted the hypocrite while Hezekiah reigned. However, it appears very much like the conduct of a fool-hardened youth. He appears determined to invalidate all the evidence of Jehovah's divinity and to establish wholesale idolatry and wickedness in defiance to his authority. Bad as Ahaz was he was no match for the grandson.

3. **HIS IMPIETY PERMITTED.**—He appears to have regarded the retrograde of the sun and the destruction of Sennacherib as mere chance work; but he will give the Jehovah an opportunity to prove His existence, government, and veracity. He restored all his father had destroyed, built altars to the sun, moon, and stars, in the court of the temple, and set a graven image of the groves in it, to pollute it. The disposition in men to venerate sacred things and forget the invisible and incomprehensible God, makes it necessary to desecrate or destroy these things. The Ark was taken captive, the brazen serpent was broken, and the temple was often polluted and at last destroyed. Thus the pious were educated to distinguish between sacred things and Jehovah himself, and to worship Him in exile without any association with material objects. They will learn to witness for Him and serve Him without a temple, Ark, or altar. They must learn that God is a spirit, and they must worship Him in spirit and in truth, or in reality and not in form.⁷

4. **MANASSEH WAS DEFIANT.**—He either burnt a son in the fiery embraces of the iron Molock or he passed one through the flame in dedication to him. He dealt with familiar spirits and wizards, observed times and used enchantments, and shed very much innocent blood—I suppose of those opposing his apostacy*—and wrought wickedness till he filled Jerusalem; and he seduced the people to more wickedness and abominations than of the nations destroyed by Joshua. Whatever the law of Jehovah forbid, that he would do, as if to defy His authority. The Lord sent prophets to reprove him, to expostulate with and admonish the people, and to announce his wrath and the utter desolations of Judah, but he was defiant and murdered the pious, and, it is said, he had Isaiah ripped in two with a saw.

5. **WAS REFORMED IN PRISON.**—Isaiah had prophesied the captivity of Shebna and the captivity and death of Manasseh,⁸ and the Lord brought the Assyrians upon Manasseh and they bound him and brought him to Babylon, where he found time in prison to reflect. Being defeated and afflicted, he repented, humbled himself greatly, and entreated the Jehovah; and the Lord heard, and released him and brought him back to Jerusalem. So he was convinced that Jehovah was the true God and superior to kings. Then he took away the strange gods, and idols, and altars out of the temple, and cast them out of the city; he commanded Judah to serve the Jehovah, and he repaired the altar and sacrificed thereon. The people complied so far as to sacrifice to Jehovah, but did it in the high places and not in Jerusalem, as commanded in the law. He died, and his son Ammon took the throne for two years. (Joseph Ant., 10. 3:2.)

6. **AMON'S REIGN.**—II. KINGS, 21:19–26. II. CHRON., 33:21–25.—Amon was impious, and his servants assassinated him. The kings of Judah that were assassinated were impious, and sometimes they may have been murdered by mistaken men, desiring to prevent more wrath upon the nation. The people, or supreme court, executed the murderers and defended the throne of David.

(7) John, 4:23. (*) Joseph Ant., 10. 3:1, 2. (8) Isa., 22:15–21; II. Chron., 33:11–19.

CHAPTER LVI.

THE LAST REFORMATION. REIGN OF JOSIAH. A. M. 3363-3394.

B. C. 637-606.—II. KINGS, 22; II. CHRON., 34; II. KINGS, 23:1-20.

1. JOSIAH'S YOUTH.—The government must have had some other source of power than the throne, for the assassins of Ammon were executed and Josiah was king when but eight years old. Perhaps the supreme court, established by Jehoshaphat, with the high priest, Hilkiah, managed the government while Josiah was a child upon the throne. When Josiah was sixteen years old and eight years on the throne, he began to seek after the God of his illustrious progenitor, David; and when twenty, he began to purge Judah and Jerusalem from the groves, the high places, the carved images, and the molten images. He was present at their destruction, and reducing them to dust strewed them on the graves of their worshipers. He burnt the bones of the idolatrous priests upon their altars to pollute the altars and insult their gods. Thus he purged Judah and Jerusalem. He did the same in the cities of Manasseh and Ephraim, Simeon and Naphtali, reducing them to dust and casting them into the brooks. Syria and Israel being led into captivity, there was no government in Palestine to oppose him. The valley of Tophet, or son of Hinnun, or Gehenne, was devoted to the worship of Moloch, another idol of the sun. This iron image was heated as a stove and his arms worked by a spring. When the victim was laid on his arms it was instantly clasped to his heated bosom and roasted to death, while the drums (called toph) drowned the cries of the child. Josiah polluted it with all the filth of the city and dead carcasses. There the worm-devouring carcasses never died, and the fire-consuming rubbish and filth never was quenched during the days of Josiah; and as Baal-Zebub, the god of Ekron, became a distinguishing name for Satan; so Tophet, or Gehenne, became suitable names for the perdition of the wicked.

2. POLLUTED THE ALTAR OF JEROBOAM.—He took away the horses dedicated to the sun and burned the chariots of the sun with fire. The high places which Solomon had builded for Ashtaroath, Chemosh, and Milcom had never been destroyed, so he defiled them with the bones of men after he had demolished the images and groves. He polluted Jeroboam's altar at Bethel by burning men's bones upon it, as the ancient prophet had foretold three hundred and fifty years before, and then destroyed it and the grove. (Chap. 45, § 4.) All the houses of the high places in the cities of Samaria, which the kings of Israel had made, but were now occupied by the new gods of the Samaritans, Josiah destroyed them like the rest.

3. PURGED ALL THE LAND OF ISRAEL.—When robbing the sepulchres of bones to pollute the altars, he inquired about an epitaph over one, and was told that was the sepulchre of the prophet who had denounced these events transpiring; and it was left to witness to future generations as it had to the past. Here we discover the captivity had not taken away every one in the country, but many of Israel remained, and they were acquainted with transpiring events, and with the predictions of the past. Thus Josiah took away all these abominations out

of the countries that pertained to Israel, and made all the present inhabitants serve the Jehovah. The government of Israel being destroyed by the captivity of the ruling class, there was no power in the country to resist Josiah; so he replanted the religion of Jehovah among the remaining Israelites and the new mixed-up Samaritans.

4. JEREMIAH CALLED TO WITNESS FOR JEHOVAH.—JER., 1. 2. 3:1-5.—A faithful prophet was raised up in the person of Jeremiah to keep their character and captivity before their eyes. He pointed to their iniquity and to the penalty; gave much support to Josiah's reformation, and continued his labors from the thirteenth year of Josiah till the captivity was completed. He was a prophet to the nations, including Egypt and Chaldea, as well as to Judah. Jehovah was about to revolutionize all these nations and teach them to know Him. His rebukes and admonitions, exhortations and denunciations, were most sincere and pathetic. The prophets give us a better internal view of the nation than the history: impiety, and not ignorance, induced them to rebel against the laws of Jehovah. They had false prophets and false expounders of the law, besides the whole corps of Polytheistic advocates. They were obstinate, and would not reflect on their history and the incontrovertible proofs of Divine power and favor. They had miraculous sustenance, protection, and prosperity when obedient; punishment when they apostatized; pardon and return of favor when they reformed. The Polytheists had plundered and abused them; yet they will forsake their only friend and protector and go with their cruel enemies, to their own injury and disgrace.

5. WRATH ON JUDAH BY THE LAW.—We find the remaining fragments of the tribes united with Judah in repairing the temple. In the eighteenth year of Josiah's reign, and the twenty-sixth of his age, he undertook to repair the temple, and the high priest found in it a book of the law given by Moses. It appears Manasseh destroyed all copies of the law he could find which condemned him and his impiety. When Josiah learned the contents of this roll he rent his clothes, for he discovered that the recent denunciations of the prophets were nothing more than the covenanted penalties of the law which had been so impiously violated, and great wrath was hanging over them.

6. COVENANT TO OBEY THE LAW.—Josiah sent to Hulda, the prophetess, to inquire of the Lord for him and the remnant of Judah. Was it worth while trying to save the nation by reformation? The Lord informed him that the wrath denounced in the law should be executed, but he should be gathered to his grave in peace, and not see that evil day. Then he assembled all the elders of Judah and inhabitants of Jerusalem and read the book to them, and covenanted to walk after Jehovah and to obey all written in that book. He made them stand to it, and they did so.

7. ZEPHANIAH PROPHECIES.—ZEPH., 1, 3.—About this time the prophet Zephaniah exhorts the people to repentance; denounces vengeance on Judah, and declares the day of trouble, distress, and desolation to be at hand. He predicts woe to the Cherithites, the Moabites, Ammonites, and Ethiopians, and describes the desolation of Nineveh as utter and total. He inveighs against the pollutions and oppressions of the Jews; predicts a remnant trusting in Jehovah, and promises their restoration, blessing, and prosperity.

8. PASSOVER KEPT, AND PROPHETS PROPHECY.—Josiah kept the passover as written in the law, and arranged the temple service according to David's regulations. The passover had not been observed in such strict accordance with the law of Moses since the days of Samuel. While Josiah established reformation, Jeremiah, Zephaniah, and Habakkuk reproved, admonished, expostulated, denounced, and predicted in the name of Jehovah. Jeremiah reproaches the Jews for backsliding after the reformation by Josiah, and describes, in prophetic anticipation, the sorrows of the approaching captivity. (Chapters 3, 4, 5, and 6.)

Habakkuk also reproves their backsliding, and depicts the Chaldean army in their ravages; shows the majesty of Jehovah and the conditions of the conquered countries. (Chapters 1, 2, and 3.) Jeremiah exhorts the Jews to reform, and they should be protected and prospered in their own land; but if they do not the temple of the Jehovah will not save them, although it was the only one to Him in the whole world. He describes their wickedness, and laments the miseries of the people on the near approaching captivity. (Chapters 7–10.) He reminds them of the covenant made under Josiah, and treats on many important subjects. (Chapters 11 and 12.)

9. CAPTIVITY AND RESTORATION DETERMINED.—This was the last reformation attempted before the captivity, and was the most extensive and thorough ever accomplished. Throughout the whole territory of all the tribes the inhabitants were reminded that Jehovah claimed to be the only Living and True God, and would not allow that land to be devoted to Polytheism, but had, and would send His own people into captivity and bring them back and be their only God. The mass of the people were hardened to their own destruction. They had the best of kings and most faithful of prophets; and while many were thus prepared against the evil day, most firmly united to Jehovah, had His secret in their breasts and the understanding of His holy covenant (Psalms 25:14), the majority were fitted for destruction.

10. JOSIAH'S DEATH.—II. CHRON., 35:20–27. II. KINGS, 23:25–30.—The great Assyrian monarchy being now subverted, Pharaoh Necho extended the kingdom of Egypt to the Euphrates. As he marched upon Charchemish on the Euphrates, Josiah, without asking counsel of the Jehovah, went out to stop his march at Megiddo. Necho tried to dissuade him, but Josiah attacked the Egyptian army and was killed. History does not give enough information to enable us to justify or condemn this act, and we shall not conjecture. Necho did not insult Jehovah, declined to fight the Jews, and professed to be commissioned by God. After the exodus of Israel, the Egyptians never disputed the divinity of Jehovah nor offered Him an insult. But Judah was too corrupt to appreciate such a king as Josiah, and he was taken away that the judgments might come on them. The prophets and pious lamented him, and always mentioned his name with approbation and sorrow. This was the last good king of Judah, and he was the most pious.

*Period Ninth. A. M. 3394–3417. B. C. 606–583.
Rebellions, Warnings, Predictions, and Captivity.*

CHAPTER LVII.

REIGN OF JEHOIAKIM. FOURTH HEAD OF THE DRAGON
APPEARS. A. M. 3394–3405. B. C. 606–595.—II. KINGS,
23:30–37; II. CHRON., 36:15; §§ 1–8.

1. JEHOIAKIM MADE KING BY PHARAOH.—The Jews made Jehoahaz king on the throne of his father, Josiah; but he commenced to follow the wicked kings, and after three months Pharaoh Necho dethroned him and filled the place with his brother, Eliakim, and changed his name to Jehoiakim and reduced the country to tribute. Thus, for a time, the destiny of Jerusalem appears to be in the hands of Egypt, which governs to the Euphrates; but still the prophets assert it shall be destroyed by the Chaldeans.

2. JEREMIAH KEEPS THE GOVERNMENT OF JEHOVAH BEFORE THEM.—Now Jeremiah draws our whole attention. By various means he impresses upon them the certainty of their captivity and the destruction of Jerusalem, and expostulates and exhorts; but he is contradicted by false prophets, who promise the people peace. Jeremiah proves his mission by predictions to be fulfilled soon. (Jer., 13–20; 22:1–23.) He threatens the destruction of temple and city. The princes and priests tried to have him killed, but were prevented by the elders of the land, who could quote other prophecies to the same import. One especially defended him, named Ahikam. (Jer., 26.) Jeremiah predicts the destruction of Pharaoh's army on the Euphrates (Jer., 46:1–12), and reproves and condemns the Jews by the example of the Rechabites, who had sheltered in Jerusalem for fear of the Chaldean army. (Jer., 35.)

3. ASSYRIAN MONARCHY DESTROYED AND CHALDEA IN POWER. A. M. 3398. B. C. 606.—The great city Nineveh, whose kings had conquered from the Persian gulf to the Black sea, and from the Caspian sea to the Mediterranean sea, Egypt, and the Arabian peninsula, as predicted, was now destroyed, according to the predictions of Nahum and others. The Sythian hordes from the north had weakened its power; the Medes and Babylonians revolted, and, uniting, destroyed Nineveh and divided the empire, and the west part fell to Nebopolasser, king of Babylon. While these events were transpiring east of the Euphrates, Pharaoh Necho, whose father had revolted also, extended the power of Egypt to that river. As the prophets predicted the captivity of the Jews to be by the Chaldeans, the Jews regarded the Egyptians as friends, and Necho's army at Charchemish as their safeguard; but Jeremiah predicted its destruction. Thus the third, or Assyrian, head of the red dragon was destroyed.

4. MORE OF THE DIVINE PROGRAMME.—Now Jeremiah predicts the length of the captivity by Nebuchadnezzar to be of seventy years' duration, and predicts

the fate of the surrounding nations by the same king of Babylon. The prophecies of the desolations by the Assyrians had been fulfilled on Syria, Israel, and Egypt. Now the predicted doom of the other nations is at hand, and Jeremiah informs them that the destroyer is on the warpath. He impresses this doom by a very apposite symbol: he presents them a cup of wine, representing the fury of Jehovah upon them. If any king refused to drink, they were assured they should certainly drink; they should be destroyed by the sword of the king of Babylon, and should not be buried, but be as manure upon the ground. (Jer., 25.) At another time³ he sends them yokes, and with them the predictions of their fate. (Jer., 27-8.) These symbols of subjugation and wrath were presented to Moab (Jer., 48), to the Ammonites (49:1-6), Edom (49:7-22), Damascus (49:23-7), Kedar (49:28-33), and Elam (49:35-9). The inhabitants of Damascus were those placed there when Tiglath-Pileser carried the former Syrians captives.

5. RECHABITES PRESERVED.—While the programme presents the destruction of all these nations, not one of the children of Jonadab, the son of Rechab, should be cut off forever. (Jer., 35.) These were of the Kennites, of the offspring of Jethro, Moses' father-in-law, that sojourned in Judah. This day they remain in Arabia, observing the laws of Moses and the injunctions of Jonadab.⁴ Like the history of those nations predicted to destruction, their history is interwoven incidentally with the history of Israel; and these histories show the impossibility of giving the outline of such a complex history as that of the kingdom of God, filled with so many incidental mentions of tribes, remarks about nations, and predictions of destinies, unless that outline history was true. Their present existence substantiates the inspiration of the prophet. This promise was recorded for our benefit, who are two thousand four hundred years after the time it was given.

6. GUILT OF THE ADJACENT NATIONS.—These nations around Israel have had all the evidence that Jehovah was the only true and living God that Israel had; and they feared Him, but did not love nor obey Him, and continued to worship their false gods. But now He tells them: "I begin to bring evil on the city called by My name, and should ye be altogether unpunished? Ye shall not be unpunished." Besides those closely around Israel, the prophet presents the cup of doom and destruction to all those more remote nations, where many of Jehovah's people were already dispersed—north, south, east, and west; and then Babylon, herself, must become a prey to many of these nations.

7. JEREMIAH'S ROLL.—JER., 36.—Jeremiah being imprisoned for his faithful warnings and teachings, pronounced all his predictions about Israel, Judah, and other nations, and Baruch wrote them down in a roll, and then went into the temple and read them in the ears of all the people, who were congregated out of all the cities round about, and exhorted them to repentance. In doing this, Baruch endangered himself to the treatment of Jeremiah, and he was also liable to the evils threatened upon his people, and he was much dejected at the prospect before him. But the Lord informed him that evil was coming on all lands, and though he could not expect great things, yet his life should be secure in all places. (Jer., 45:1-5.)

8. THE KING AND THE ROLL.—The contents of this roll were reported to all the princes of Judah, who had it read to them, and then to the king, Jehoiakim. The king cut it up and burnt it, and ordered Baruch and Jeremiah to be taken. But the Jehovah hid them. The king and his princes were hardened and did not fear. Baruch wrote another copy, as Jeremiah indited, with many additions. Then Jeremiah told the king and princes their doom from Jehovah for burning the roll and not reforming. Their fate soon overtook them, for they rebelled against Nebuchadnezzar, and he sent against them raids of the Chaldeans and Syrians, Moabites and Ammonites, who ravaged the land, killed the king, and left him unburied. (II. Kings, 24:1-5; II. Chron., 36:8, 5; Jer., 22:18-19.)

(3) Chap. 58:4-5; (4) See Encp., R. K., and Comp. Comment.

COMMENCEMENT OF THE CAPTIVITIES.—II. **KINGS**, 24:3-4; II.

CHRON., 36:5-8; DANIEL, 1:1-7; §§ 9-14.

9. **PIOUS AND IMPIOUS MUST BE TAUGHT.**—Mankind may be divided into two classes—the pious and the impious. The pious have a consciousness of insufficiency in themselves and depend on some superior power. They fear a Divine Being, and when correctly instructed, will try to obey Him; but they are liable to fall into superstitious regard for those persons and things associated with His service and worship, and, forming conceptions of divine things, they lose sight, or the correct knowledge, of the Deity himself. Hence, the necessity of the capture of the Ark by the Philistines, the destruction of the brass serpent, the pollutions and the destruction of the temple and the holy city. God is a spirit, and they who worship Him must learn to worship Him in spirit and in truth; without associations with times, places, and things, they must venerate, love, and seek to be transformed into the attributes of God, or be renewed into His image in holiness, knowledge, and righteousness. The impious are self-sufficient, banish all divine fear from their breasts, reject all kinds and degrees of evidence, follow animal propensities, pervert all the institutions of divine religion into licentiousness and gain, and make their destruction necessary to the advancement of the kingdom of God and the welfare of mankind. No use to furnish evidence to the impious, unless to leave them without excuse. They must be destroyed!

10. **SUPERSTITION GUARDED AGAINST.**—When the pious of the nations saw the gods mutilated, kicked around, knocked about, and burnt, and the power of the invisible, unrepresented Jehovah demonstrated, according to the words and predictions of the prophets, they were in danger of regarding the temple and city of Jerusalem as they were accustomed to regard their own idols. But when they saw these destroyed, and yet the power of God still manifested without them, they were better able to form more correct ideas of His being and character and attributes. The impious must be overawed, or destroyed. All the developments of the kingdom of God are programmed beforehand, showing that intelligence, as well as power, is consummating an object.

11. **THE FOURTH HEAD OF THE RED DRAGON.**—The kingdom of God comes now in direct contact with the Babylonian or Chaldean empire, which constitutes the fourth head of the red dragon, or the fourth headship of the Polytheistic antagonism to the kingdom of God. Like most other powers, it passed through various vicissitudes of fortune, but latterly formed a province of the great Assyrian empire. That monarchy being engaged with the Sythean hordes in the north, Egypt, Babylonia, and Medea revolted; the last two combined, and destroyed Ninevah and divided the empire. Nebuchadnezzar became master of all on the west, and made Babylon the empire city.

12. **CAPTIVITY BEGINS.**—Everything being prepared, the captivity of the city of Jehovah begins. The other fortified cities of the holy land had been captured by the Assyrian monarchy, and people of Babylonia and other parts had been planted in the cities of Samaria. Jerusalem had withstood the Assyrian power, and, on account of Divine favor, had attracted the eyes of that whole empire, and from the days that Nineveh had humbled herself at the preaching of Jonah, and the king of Babylon sent messengers to Hezekiah concerning wonderful events, the prophets and prophecies of the God of Israel and Judah were known and regarded among the nations. The capture of Jerusalem by Babylon had been foretold by Isaiah to Hezekiah, one hundred years before this, and that prediction was carried by captives into all parts of the Assyrian dominions. The wickedness and abominations of Judah had surpassed the filthiness of the devoted Canaanites and Amorites, and all these nations knew the prophets had devoted them to destruction and captivity.

13. TRIUMPH OF POLYTHEISM. A. M. 3398. B. C. 606.—In the ending of the third and beginning of the fourth year of Jehoiakim's reign, under the king of Babylon,⁵ the first captivity to Babylon took place; then part of the vessels of the house of Jehovah were taken to Shinar by Nebuchadnezzar, and put in the treasure house of his god. What a triumph this was for Polytheism, and for the atheist who regarded kings and armies superior to all gods. Here idolatry and rebellion against Jehovah first showed themselves, and though checked for a time by the confusion of tongues, from this center they had overspread the whole world, and now the vessels of Jehovah's temple—and the only one He has upon earth—are presented in the house of Baal as trophies from a supreme king. Sennacherib was defeated, but Nebuchadnezzar captured the city of Jehovah and pillaged His temple. Had not the pious been prepared for this beforehand by the threatenings of Moses and the predictions of the prophets, they might have given up the hope of Israel in despair, and regarded the prediction of Moses—that the glory of the Jehovah should fill the whole earth—as an idle boast. But Jeremiah continued forewarning of every event, though opposed by the false prophets, the king, and the princes, till the whole captivity was completed; then he left them, authorized to look for a return after the seventy years transpired.

14. DANIEL AND COMPANIONS SELECTED.—According to the king's orders selections were made of some of the choice children of the royal family, and of the princess of Judah, to stand before him and minister to his wishes. Among these were four who come to notice in after history: Daniel, Hananiah, Mishael, and Azariah—named in Chaldeac language, Belteshazzar, Shadrach, Meshach, and Abed-nego. These four youths determined to adhere to the laws of Jehovah, and not submit to any laws or customs of Babylon that required them to disobey the God of their fathers. Their course of conduct was modest but firm, and they cautiously avoided bringing their instructors into danger. They refused the luxuries of the king and dieted temperately, according to the laws of Moses. By this means they avoided eating or drinking anything consecrated to idols. Their God gave them knowledge and skill in all learning and wisdom, and the king found them ten times better than all the magicians and astrologers in his dominions. Daniel lived till Cyrus issued the decree for the return of the Jews, and to the third year of Cyrus.

15. JEHOIACHIN MADE KING.—II. KINGS, 24:6–16; II. CHRON., 36:9, 10; JER., 22:24–30. 23:1–8.—Jehoiakim rebelled against Nebuchadnezzar three years after that monarch had released him from his fetters and restored him to his kingdom. This brought upon him, at the command of Nebuchadnezzar, all the neighboring nations subject to the Babylonian power, who ravaged the country and besieged Jerusalem. Jehoiakim was slain, perhaps in a sally, and his dead body cast into the highway,⁶ as Jeremiah foretold. (Jer., 22:18, 19.) Jehoiakim being dead, his son, Jehoiachin, reigned in Jerusalem three months.* The Egyptians were driven back into Egypt and left Nebuchadnezzar in possession of all the countries east of their borders. Now, when everything appears lost, Jeremiah predicts the return of Israel and Judah and their safety and abundance under the reign of a righteous Son of David, called Jehovah-our-Righteousness, or Our Righteous Jehovah. They shall be gathered out of all countries, and in His days Judah shall be saved and Israel shall dwell safely in their own land. This is the same as the promise to David, and will be realized yet. Jeremiah exposes and denounces the false prophets who caused the people to transgress. The prophets of Samaria made the people transgress by prophesying in the name of Baal; but the prophets of Jerusalem prophesied lies in the name of Jehovah and caused the people to transgress till they were cast off and the city forsaken. (Jer., 23:9–40.)

(5) II. Kings, 23:36–7. 24:1; II. Chron., 36:5–7; see § 8. (6) Town., note 3, period 7, pt. 1, § 2. (*) II. Kings, 24:8.

16. THE SECOND CAPTIVITY. A. M. 3405. B. C. 599.—Nebuchadnezzar again captured Jerusalem, and Jehoiachin, or Coniah, was taken, and with his wives, mother, servants, princes, and officers, was carried to Babylon; the treasures of the king and of the temple were taken; the gold vessels made by Solomon were cut in pieces, and the craftsmen, smiths, and men of valor, to the number of ten thousand—and all were taken to Babylon. Among these captives were Ezekiel, who became a prophet to the captives, and Mordecai, who appears in the reign of Ahasuerus, the Persian Monarch. The time when the seventy years' captivity began was in the first captivity. (See §§ 13, 14.)

CHAPTER LVIII.

REIGN OF ZEDEKIAH, THE LAST KING. A. M. 3405–3416. B. C. 599–588.—II. KINGS, 24:17–20. 25:1–21; II. CHRON., 36:10–21.

1. ZEDEKIAH KING.—False prophets and Jeremiah: Nebuchadnezzar made Zedekiah, son of Josiah, king over the remnant, who were of the poorest and least fitted for war, and Jerusalem and the temple remained eleven years longer to attract the eyes of Jews and Gentiles. The predictions of desolations and captivity have been so promptly fulfilled, we might suppose false prophets would no more oppose Jeremiah; but now they promised a speedy return of the captivity and spoils. Jeremiah continues his ministry, as the Lord directs, and exhorts Zedekiah to submit to the king of Babylon and serve the Jehovah, and promises that it would be well with the remnant. But Zedekiah rebelled against the king of Babylon, and did not serve the Lord.

2. EZEKIEL INSTRUCTS THE CAPTIVES.—About three hundred miles northeast of Jerusalem there was a numerous body of captives, on the river Cheber, and among them was a priest named Ezekiel, commissioned to be a prophet to them. (Ezek., 1. 3:1–21.) He keeps them posted in the programme of events transpiring at Jerusalem, and with its abominations and miserable doom. He shows the miseries and destruction of Jerusalem by scenic representations, that certainly drew their attention. (Ezek., 3:22–27. 4–7.) He exhibits the idolatry that procured the captivity, and shows a pious remnant preserved. (Ezek., 8–11: 1–21.) He prophesies against Zedekiah, the false prophets, Jerusalem, and the Jewish nation (Ezek., 11:22–25. 12–19), and against the elders in the captivity who still adhered to idolatry, and reviews their idolatrous tendency from Egypt till the captivity. (Ezek., 20–23.) At the beginning of the siege, he prophesied the destruction of Jerusalem. (Ezek., 24.) Thus the Jews were well instructed in the knowledge of their relation to Jehovah, of His superiority to all the gods of the nations, of His government of them and the nations, of His revelations to Moses and the prophets, and nothing but impiety could induce them to follow idolatry, and believe the existence of many gods.

3. JEREMIAH STILL INSTRUCTS AT JERUSALEM.—At Jerusalem Jeremiah predicts good for those in captivity, but evil for those remaining in Jerusalem. (Jer., 24.) He sent a letter to the captive Jews in Babylon, telling them to make themselves at home, to increase, and seek the peace and welfare of the place wherever they sojourned; he warns them against the false prophets, diviners,

and dreamers, and after the seventy years they should return a reformed people and beloved of God. But those in Jerusalem should be consumed by the sword, famine, pestilence, and captivity; and those in Egypt should meet the same doom. But the false prophets, lying to them in captivity, should die and not see the happy day. (Jer., 29.) Once Jehovah trained up a young generation of Israel in the wilderness, under the teachings of Moses, for forty years; and now He is training up another young generation, by the teachings of His prophets, during seventy years in captivity.

4. JEREMIAH USES SYMBOLS TO DRAW ATTENTION.—Jeremiah prophesies of a more remote reformation, restoration, and prosperity for Israel and Judah, after grievous dispersions. They shall again frequent the temple, and be governed by the throne of David; shall be taken into a new covenant, from which apostacy is impossible. (Jer., 30–31.) Again, he wears a yoke in token of the Jews' subjection to the king of Babylon, having sent yokes to the other nations with the assurance of their subjugation to the same monarch. A false prophet breaks the wooden yoke off Jeremiah's neck, and asserts the return of the holy vessels within two years; but he is informed that the yokes shall be iron, and all those nations shall serve the king of Babylon, and that he should die that present year for a warning to the people. (Jer., 27–8.)

5. OTHER NATIONS.—Jeremiah describes judgments and captivity for other nations. Moab shall be destroyed, because he magnified himself against the Jehovah, but in the latter days he shall be regathered. Ammon and Elam shall experience the same; but Edom, Damascus, and Kedar shall be destroyed and not regathered. (Jer., 48–9.) He describes the utter destruction of the present all-conquering Babylon, which, though captured by Cyrus only seventy years after, was centuries in experiencing the consummation. (Jer., 50–51.)

6. REFORMATION AND RELAPSE.—Zedekiah violated his oath of fidelity and rebelled against the king of Babylon. Nebuchadnezzar came and the city was besieged. Zedekiah sent for Jeremiah to pray the Jehovah God for them. The prophet shows him his own fate particularly. They pretended to reform and liberated their Hebrew slaves, but imprisoned Jeremiah for prophesying against them. (Jer., 37:1–4. 34:1–10.) While in prison and the city besieged, Jeremiah was commanded to buy property and take a deed, and thus give assurance of the return of the captivity and of the restoration of the city. He again prophesies the restoration of both Israel and Judah. David's righteous branch shall reign; in his day, Judah shall be saved and Jerusalem shall dwell safely. He shall be called Jehovah, our Righteousness. David shall never want a man on his throne over Israel, as sure as day and night. (Jer., 32–3.)

7. FEARED, BUT DID NOT REFORM.—Pharaoh-Hophra marched out of Egypt, and Jeremiah predicts the destruction of the Philistines and the defeat of the Egyptians (Jer., 47. 37:6–10); and though Nebuchadnezzar raised the siege to march against Pharaoh, the prophet insures their return and the destruction of the city. When the siege was raised the people reclaimed their slaves, and Jeremiah devotes them to the sword and to captivity. (Jer., 34:11–23.) Jeremiah attempted to leave the city and was imprisoned as a deserter; however, the king was afraid and took him out to learn what word was from the Lord. Jeremiah retold him his fate and asserted the unmerited cruelty of his imprisonment, and requested to be removed from the filthy dungeon; so he was kept in the court of the prison and allowed a piece of bread every day. (Jer., 37:11–21.)

8. IMPIETY OF PRIESTS AND PEOPLE; CITY DESTROYED.—Having driven back the Egyptians, the Chaldeans returned to the siege, and Zedekiah sends to inquire of the Jehovah. Jeremiah utters his former predictions, and tells them the only hope for life was in deserting to the Chaldeans (Jer., 21); therefore, the princes importuned the king and had Jeremiah cast into the dungeon, where he was nearly smothered in the mire and filth. But an Ethiopian Eunuch

interceded with the faithless king, drew him out, and restored him to the court of the prison. The king, who was afraid of the Jehovah and also of the princes, again interviewed the prophet, who exhorted him to surrender. Ebed-Melech, the Ethiopian, was promised security of life, because he trusted in Jehovah and delivered Jeremiah. The city was now taken, the temple dismantled and burnt with fire, as predicted, and Jeremiah was released from prison by the Chaldean captain of the guard. (Jer., 38. 39. 52.) A. M. 3416. B. C. 588.

9. CAUSE AND CONSEQUENCES.—The chief of the priests and of the people transgressed, polluted the temple, and wrought abominations like the heathen. They derided the messengers of Jehovah, scoffed at His word, and maltreated His prophets; so their destruction was necessary, or the covenant with Abraham would become a failure. Therefore, the Jehovah brought upon them the Chaldeans, who slew their young men with the sword in the sanctuary, without compassion for men or women, old or young. All the vessels of the house of Jehovah, great and small, the treasures of the temple, of the king, and of the princes were carried to Babylon. The house of Jehovah was burnt with fire, the wall of the city was broken down, all the palaces were burnt, and all choice vessels were destroyed. All who escaped the slaughter were carried to Babylon and were subjected to Nebuchadnezzar and his sons, till the conquest of that empire by the Persians. Every event and many attendant circumstances had been foretold by the prophets, but most particularly and circumstantially by Jeremiah. All was foretold, so that the pious might be prepared to stand the trial and witness for Jehovah, and the impious might know it was the work of Jehovah, the God of Israel, and not of Baal, or any other false god, nor was it the supremacy of kings and armies over the gods.

CHAPTER LIX.

THE LAND FORSAKEN OF ALL RULERS AND GOVERNMENT.

A. M. 3416–3417. B. C. 588–587.—II. KINGS, 25:22–26; JER., 40–43.

1. THE REMNANT LEFT.—But the poorest of the people, having the least ambition to revolt, were left to cultivate the ground, and over these was Gedaliah made governor. When this was known abroad, many of those scattered through the land and into other territories, collected to Gedaliah at Mizpah. He assured them of safety under the Chaldeans, and advised them to cultivate the ground and settle down in their cities or villages. The governor's residence in this place should have associated in their minds some important events in their history. Here, after apostacy and affliction, Samuel achieved a memorable victory over the Philistines and the deliverance of Israel by a prayer! Here the first king of Israel was anointed, and the last governor of the kingdom will be assassinated. Some of those who returned were officers, with their men of war, who, being in the country, had escaped the Chaldeans. But one Ishmael, of royal blood, and claimed the right to govern, was sent by the king of the Ammonites, where he had fled, to assassinate Gedaliah and capture the people. These surrounding nations, disregarding their own predicted fate, rejoiced in the desolations of Israel and Judah, and hoped to possess their lands. The Ammonites were in the raids

sent by Nebuchadnezzar when Jehoiakim was slain; but this act was an assault upon the Chaldeans, and the destruction and captivity of the Ammonites and others soon followed.

2. **THE PEOPLE APPLY TO JEREMIAH FOR ADVICE.**—Johanan and other officers overtook Ishmael, recovered the captives, brought them to Chimham, and designed to go into Egypt for safety. Now, when Jerusalem was captured, Jeremiah was given his choice to go to Babylon or remain with Gedaliah, and he chose to stay with the last remnant. On the present occasion the remnant, small and great, every one, applied to him. Their language is peculiar: Pray for us unto Jehovah, thy God! As if conscious that they themselves had lost that relation. They promised to do what He said, whether good or evil. Jeremiah complied; and the Jehovah commanded them to remain, promising them blessing and protection; but if they persisted in going into Egypt they should never return to their own land, but should die by the sword, famine, and pestilence in Egypt; for upon Egypt also would Jehovah pour out His wrath, as He had done upon Jerusalem.

3. **REBEL AND GO INTO EGYPT.**—But they rebelled and impeached Jeremiah with being instigated by Baruch to have them destroyed. So they went into Egypt. Here Jeremiah, as commanded, took great stones and placed them for Nebuchadnezzar's throne, assuring the people the king of Babylon would spread his royal tent over them, and dispose of Egypt as he pleased: burn her gods in their temples, break in pieces their images, plunder their country, and carry away captives. Then he describes the capture and judgments on Egypt and her gods; but after this subjugation it shall again be inhabited. He also promises the return and safety of Israel. (Jer., 46:13–28.)

4. **SHOWN THE CAUSE OF THEIR RUIN, BUT REFUSE TO RETURN.**—As the Lord directed, Jeremiah reasons and expostulates with the Jews in Egypt practicing idolatry there, reminds them of their past experience and history, reproves them for present conduct, and threatens them with certain destruction. They tell him they will not reform, but continue to worship the queen of heaven; the women claimed to be decent about it, too, for they always had their husbands with them when practicing the rites. Jeremiah tells them their certain destruction; but still a small remnant shall escape these calamities and return to the land of Judah. This remnant would be witnesses to these predictions and their fearful fulfillments. (Jer., 44.) This is the last we hear of this prophet, who witnessed for Jehovah against the Jews forty-one years. The individual is dropped, and the development of the kingdom of God goes on and is historically followed out. Tradition says Jeremiah was stoned to death by these Jews in Egypt.

Period Tenth. A. M. 3398-3468. B. C. 606-536.

During the Seventy Years of Captivity.

CHAPTER LX.

FEELINGS OF THE PIOUS, THEIR WITNESS-BEARING, AND FATE OF THE NATIONS. A. M. 3398-3435. B. C. 606-569.

1. POLYTHEISM TRIUMPHANT.—PSALMS, 74. 79. 83. 94.—Thus Jerusalem was destroyed and the land desolated, as the prophets foretold; the temple worship was abolished, and not another palace of Jehovah was on the earth, and the synagogues in Judea were burned up. For a time Polytheism triumphed, the surrounding nations rejoiced, and the pious mourned. Asaph says: We are become a reproach to our neighbors! A scorn and derision to those around us! They said: Where is their God? They reproached and blasphemed the name of Jehovah. Their neighboring nations thought to possess their land and obliterate the name of Israel.*

2. TAUNTS AND RETORTS.—PSALMS, 89, 137; LAM., 4:21, 22.—The pious sat in silence by the water channels of Babylon and hung up their harps on the willow bushes. Not satisfied with murdering, enslaving, and abusing the Jews, the Polytheists taunted them about their God and religion. The Scriptures give a few specimens of these taunts and reproaches; but we may with safety to truth contemplate every variety of insult. They said: Sing us one of the songs of Zion! Be merry, ye bigoted people of the over-jealous Jehovah! Sing us some of David's triumphant songs: sing about Jehovah, that Great God and Great King, whose palace and city Nebuchadnezzar has plundered and destroyed; sing about the dumb idols, the gods feared by the nations, and the folly of worshipping them, while Baal, the supreme god of Babylon, looks down with complacency upon the sacred spoils of Jehovah's temple! Sing about David's universal and everlasting throne, now empty and captured! Sing about the subdued nations and enemies licking the dust while bowing and prostrating themselves at his triumphant son's feet; then offer up a prayer for poor blind Zedekiah, whose eyes Nebuchadnezzar gouged out for violating his oath of vassalage to him! Sing of the covenants, oaths, and promises. At first these taunts were overwhelming; but after awhile they called out the different prophecies about the nations and predictions of good to Israel and Judah. Thus the predicted development of the kingdom of God was reprophecied to the nations, the cause of the present distress was made known, and the fate of the nations and their idols set before the Polytheists. Daughter of Babylon, thou art near to destruction, and shall meet the same judgments measured out to us! Edom's malignity shall be remembered by Jehovah, and his desolation sure and perpetual. (Lam., 1-5.)

3. FAITH CONFIRMED WHILE GRIEF IS FELT.—Had not the pious been prepared for this state of things by the threatenings of the law and the minute and circumstantial predictions of the prophets, they would have sunk into despair and atheism; but having realized the threatened and predicted punishments for the

(*) Ezek., 25:2, 3, 6, 13, 15; 35:10-15: 36:2, 3, 13, 20.

rebellion and wickedness of the nation, they could now calculate with certainty on their promised good and predicted prosperity. But the nearest objects and events make the most sensible impressions on us. Asaph laments the desolations of the nation, city, temple, the condition and sufferings of the people, and the reproach of the true religion, but confesses the sins of the Jews and the justice of their calamities, and prays for compassion, remembrance of old relations and covenant peculiarity, asks for restorations of favor and the subjugation of their enemies. Jeremiah saw his predictions verified and his opposers confounded, but feels the condition of his people and their religion, which he represents most pathetically. Their sins were great, Jehovah is righteous, and their condition deplorable; they sigh, they weep, and are disconsolate; they are murdered, abused, and divided, and, worst of all, they are cast off by their God! The enemy can ridicule their hope, reproach their God, scoff at their religion, deride their strict morals, point to the sacred vessels of Jehovah given as trophies to the temple and treasury of Baal, and the pious Jew could give no answer, but simply point to their history of the past and promises for the future.

4. ENEMIES MADE TO FEAR FOR THEMSELVES.—Still they could make the nations fear for themselves, for those prophets, whose threatenings had been so fearfully verified in Israel and Judah, had also predicted the destruction and captivity of the gods and nations. Ezekiel instructed the captives on the river Cheber in regard to the fate of Jerusalem till verified, and then tells them the fate of other nations. He prophesies the judgments on Pharaoh for his treachery to Israel, and foretells the desolation of Egypt (Ezek., 29:1–16); relates the greatness of the Assyrians and their fate; and says such shall be the doom of Pharaoh and Egypt. (Ezek., 30:20–26. 31.) He describes the sins and perdition of the Jews, of the Ammonites, Moabites, Seer, Edomites, and Philistines. (Ezek., 33:21–33. 25.)

5. ACCOUNT OF TYRUS.—Then he gives a minute account of Tyrus, her greatness, and utter destruction by Nebuchadnezzar. The earth of this Tyre was scraped off by Alexander to make a pier to the New Tyre on the island. (Ezek., 26, 27.) Again, he gives an account of the destruction of Egypt (Ezek., 32:1–32) and takes up a lamentation for the funeral of Egypt, Ashur, Elam, Meshech, Tubal, Edom, the princes of the north, and the Zidonians. He affirms the return and future prosperity of Israel (Ezek., 28:24–26); he appeals to the captives and admonishes them, and shows God's justice in punishing the impenitent and pardoning the penitent. (Ezek., 33:1–20.)

6. JERUSALEM'S REPROACH AND RESTORATION.—Ezekiel describes and condemns the rulers and teachers, but Jehovah promises to be a good shepherd to the people and regather and keep them in safety. (Ezek., 34.) Edom shall be desolate for their impiety, covetousness, and cruelty to Israel and Judah in the time of their distress and captivity. (Ezek., 35.) The captivity of Judah and Israel, and the destruction of the temple and city, were a common topic for talkers, and noticed by everyone; therefore, their return, prosperity, and rejoicing cannot be concealed; and these are promised to them. The Jews shall be holy, rebuild Jerusalem and the temple, and have their worship restored (Ezek., 36). When Israel has given up all hope, then shall they be restored, regathered, and saved, and David shall be their king. (Ezek., 37.) This must refer to some later regathering than that from Babylon, which took place at the time appointed, before the captivity took place, and the hope was realized at the time set. Then he describes a great slaughter of Gog and company, and after that a holy and happy state of things, which is still in the future. (Ezek., 38, 39.) After this he describes a temple larger than Jerusalem and a city larger than Palestine, which are most glorious. (Ezek., 40–48.) When Nebuchadnezzar destroyed Tyre, the riches had been shipped to an island, where, after seventy years, she recovered from her destruction; and he got no reward after thirteen years' siege. Here,

Ezekiel promises to give him Egypt for pay. The idols of Egypt shall be destroyed, and the Egyptians shall know the Jehovah. (Ezek., 29:17-21. 30:1-19.)

7. **MISSIONARY POSITION.**—The captivity was now completed, and the judgments of God were wasting the impious, as was predicted. The Israelites were scattered over what had been the Assyrian empire, besides voluntary migrations. They were in Asia Minor, Armenia, Media, Persia, Babylonia, Assyria, Syria, Palestine, Arabia, and Egypt. Their ruined city and temple was one center of thought, and the sacred vessels and furniture in Babylon formed another. When will vengeance overtake Babylon? and when will favor return to Mount Zion? Hostility to the Jews and friendship for them would cause all knowledge of them, their God, and their destiny, to permeate all circles of society, and enable all tribes to compare the religions of Polytheism with the religion of Jehovah.

8. **ALL NATIONS IN THE CAPTIVITY INTERESTED IN THE SEVENTY YEARS.**—Seventy years was the predicted duration of the captivity of Judah and power of Babylon. These facts concerned all the tribes in that empire, and had been made too conspicuous to be overlooked. The conquest of Babylon would cause all captive tribes to think on their condition under the new conqueror, and the release and promotion of the Jews and their religion would cause them to think of their own fatherland. Where could they learn their own destiny? Not from their gods, priests, and soothsayers. Their gods had never threatened them with captivity for apostacy or disobedience, nor promised them restoration. But the Jews could show their own destiny, and teach the nations what Jehovah had foretold about them. Princes, priests, diviners, philosophers, gods, and people had to learn their own destiny from Jehovah's prophets.

9. **INFLUENCE.**—The Jews could look forward with confidence to the restoration of their city and temple; and then, who could doubt the existence of Jehovah, and that he was the God of Israel, and could and would keep his covenants and perform both his threatenings and promises! Israel and Judah were cured of their Polytheism, and ever since have despised idolatry. Since then, the nations have improved their moral philosophy and their ideas of the Deity, and have furnished many proselytes to the Jewish religion. From the period of the dispersion of the Jews among the Egyptians and Babylonians, we find the Greeks began to have more exalted and refined ideas of the Deity, and that they applied themselves more particularly to that philosophy and literature which contributed so eminently to raise them to the highest intellectual rank among ancient and modern nations.¹ Pythagoras traveled among the dispersed Jews.²

10. **NATIONS KNEW THE CONTROVERSY.**—Long before this the nations had learned that Jehovah had been carrying on a controversy with His people for their Polytheism and wickedness, and that His power and government were not restricted to Israel and Judah, but as His prophets showed, extended to their enemies. They had heard what these prophets foretold concerning Israel and Judah, and had seen these judgments executed to the letter. When the captain of the Chaldean guard liberated Jeremiah from prison, he acknowledged his predictions, and that Jehovah had fulfilled them in delivering Jerusalem into the hands of the Chaldeans.

11. **NATIONS EXPERIENCED PREDICTIONS ON THEMSELVES.**—All the nations contiguous to Israel found the judgments of God only begun at the house of Jehovah. They found these same prophets had foretold the destruction and captivity of the nations themselves. Jeremiah had presented them a cup of wine of the wrath of Jehovah and sent them yokes as emblems of bondage to the king of Babylon, and in due time they experienced the bitter fulfillment of

(1) Town., note 46, period 7, pt. 4, §§ 9, 10, p. 1041-3. (2) Town. New Testament, pt. 9, p. 201.

these predictions. Thus Jehovah lets his enemies succeed till they become arrogant and conspicuous in the controversy, and then defeats them in such a manner that they cannot deny his interposition and power. They witnessed the success of the Chaldeans where the Assyrians had failed, and now they were ready to adore Nebuchadnezzar, or Baal, his god, as superior to Jehovah and Israel. But now they must feel the conqueror's power on themselves, and witness His superiority over their gods; and then let that God, who can vindicate his divinity against Nebuchadnezzar and Baal, be acknowledged as the only true and living God. Once the prophet Elijah decided the divinity of Jehovah against Baal in Israel by miracle in answer to public prayer; now the superiority of Jehovah alone is about to be decided, against monarchs and gods, in the presence of all nations having heard of Jehovah and Israel, by prophecy and miracle combined.

12. THE PECULIARITY AND SUPREMACY OF JEHOVAH.—So all these nations—Assyria and Egypt, with the intervening tribes, those along the Mediterranean coast, and the Medes in the east, and all those engaged in the controversy with the Jews and Israel about the only one God—were conquered and captured by Nebuchadnezzar, as the Jewish prophets foretold in the name of Jehovah. The wicked, brutalized idolater might see nothing but the equality of gods and their dependence on their devotees and protectors; but the wiser, thinking class of men could not shut their eyes, but notice the peculiarity and supremacy of Jehovah, the God of Israel. So, after Nebuchadnezzar had executed the predicted judgments on all these nations and their gods, then Jehovah vindicates his supremacy over Baal and Nebuchadnezzar—the king of kings, the conqueror of nations, and the smasher-up of gods.

13. PSALMS COMPOSED DURING THE CAPTIVITY.—To appreciate the situation, feelings, and hopes of the pious during the captivity, we must contemplate those Psalms written in this period of apparent adversity, but real advancement, of the kingdom of God. Whether all the Psalms arranged here by Townsend were written during this period or under some other adversity, they are all adapted to this time. (Psalms 10, 13, 14, 15, 25, 26, 27, 36, 37, 49, 50, 53, 67, 77, 80, 89, 92, 93, 123, 130, and 137.) Reflect upon the situation and the subject and the controversy, and the pious Jew like the writer of the poem.

CHAPTER LXI.

CONTEST WITH THE BABYLONIAN EMPIRE, OR FOURTH HEAD OF THE DRAGON. A. M. 3434-3465. B. C. 570-539.—

DANIEL, 2, 3, 4, 5.

1. **SUPERIORITY OF JEHOVAH ACKNOWLEDGED.**—In the captivity of Jehoiachin, the king of Babylon selected some of the best and noblest blooded youth to be educated for his own service and court. Among these we find Daniel, Shadrach, Meshach, and Abed-nego, who were honored by Jehovah in vindicating His divinity against the king of Babylon. The Lord gave Nebuchadnezzar a vision of empires in the form of an image. The king forgot the dream, but was so impressed he could not rest till he could know the dream and its import. He called the Polytheistic chief diviners who professed to know the secrets of the gods—magicians, astrologers, sorcerers, and Chaldeans—and demanded of them both the dream and the interpretation upon the pain of death if they failed. They acknowledged it above their power, asserted the demand unreasonable, and none but the gods whose dwellings were not with men could make known the secret. They could not tell even the dream, and he commanded them to be put to death. Daniel made known both the dream and the interpretation. Then the king fell on his face and worshiped Daniel, and commanded the Polytheists to offer an oblation and sweet odors to him, and said: Of a truth, your God is a God of gods, a Lord of kings, and a Revealer of secrets; and he acknowledged the superiority claimed for Jehovah by the Jews.

2. **NEBUCHADNEZZAR'S IMAGE.**—With all Nebuchadnezzar and his predecessors had learned about the God of Jerusalem, he could not resist the idea of his own superiority over all kings and gods. He had vanquished the nations and gods, robbed their treasuries, and ruined their temples, and though he found no image of Jehovah in Jerusalem, yet he had captured everything sacred to Him, and presented them to the god dependent on himself. This god he worshiped as matter of choice or national custom, but did not fear; no god could deliver out of his hand! He concluded to make a big idol of gold, or enameled with gold, about one hundred feet high and eleven in diameter, and to compel all nations to worship it. He did not forbid them to worship their own gods, but they must worship his idol as the supreme god. He was supreme king, and they must acknowledge his idol as supreme deity or be cast into the fiery furnace.

3. **HIS SENTIMENTS.**—Daniel sat in the king's gate, and had been acknowledged superior to all grades of Polytheism, and so none could accuse him. But the other three were accused to the king, who inquired into the truth of the charge from themselves and offered them another trial; but if they refused they should be cast into the furnace of fire, and he exclaimed, with boastful confidence: Who is that God that shall deliver you out of my hands? He knew Jehovah was the God of the Jews, and though he acknowledged His superior knowledge of secrets, yet he challenges His power. This was a special challenge to Jehovah, whose divinity alone was acknowledged by the three youths. This was more impious than Sennacherib, but was not refuted in the same way. Nebuchadnezzar here spoke the sentiments of the rulers and philosophers of that time.

4. **HIS DEFEAT.**—On the other hand, the supremacy of Jehovah is boldly asserted: If it be so, our God whom we serve is able to deliver us from the burning furnace, and He will deliver us out of thy hand, O king! But if He does not, be it known unto thee, we will not serve thy gods, nor worship the golden image thou hast set up. Full of fury, he commanded, and they were cast, bound, into the furnace heated to its utmost capacity, and the heat killed the stout men that cast them in. Though bound and cast into the furnace, they were not hurt. The king looked and saw them walking in the furnace, and another walking with them the king supposed to be a god. He was in consternation, and inquired if his orders had been obeyed; and they answered: Truly we did. He told what he saw, and approaching the furnace he called the three by name to come forth, and acknowledged them to be the servants of the most high God.

5. **HIS DECREE.**—The princes, kings, governors, captains, and counselors being gathered together, saw these men on whom the fire had no power. This was a conspicuous miracle, wholly in the hands of the enemy, and witnessed by the greatest power and intelligence of the empire. Then the king acknowledged the supremacy of Jehovah over gods and monarchs, and made a decree that every people, nation, and language who spoke anything amiss against the God of Shadrach, Meshach, and Abed-nego should be cut in pieces and their houses made a dunghill; because there is no other god that could deliver after this sort. Then he promoted them in the province of Babylon on account of this event. He did not forbid the worshiping of other gods nor enjoin the worshiping of Jehovah, but forbid speaking disrespectfully of Him. Here in Babylon, without armies, images, altars, or temples, Jehovah demonstrated His supremacy over kings and gods in the presence of the greatest king and officers in the world, and compelled them to acknowledge it in an official document to all the subjugated nations, people, and languages.

6. **TRIUMPH FOR THE WITNESSES.**—This decree in all languages would furnish the pious with an answer to all deriders of their religion, and point all thinking men to the invisible God, who is independent of all material representations, locations, and rites. Why, then, did not this great God protect His nation in their own land, city, and temple? Because of their abominations which He had covenanted to punish. He is holy and true, as well as just and almighty. No other nation, not even conquering Babylon, could show such a god as this Jehovah. This acknowledgment followed in quick succession the universal decree to worship Nebuchadnezzar's golden image. All reflecting minds must have paused and considered these events a complete victory of the God of Israel over supreme authority and absolute command.

7. **ANOTHER DECREE.** A. M. 3435. B. C. 569.—The victories of the pious Jews are not yet ended. Another decree from this conquerer of nations, lord of kings, and disposer of gods to all people, nations, and languages that dwell in the earth, narrates another dream, its interpretation by Daniel, and its accomplishment, which convinced him that the Most High lives forever, His kingdom is eternal, and all the inhabitants of the earth are nothing before Him. He doeth according to His will in the army of Heaven and among the inhabitants of the earth, and none can stay His hand or say unto Him: "What doest Thou?" In the former decree, the divinity and supremacy of Jehovah was established; in the second decree, the interposition, disposition, and absolute government of the world by Jehovah are proven.

8. **THE KING'S FULL CONVICTION.**—This dream was remembered by the king and related to the highest source of intelligence Polytheism possessed—magicians, astrologers, Chaldeans, soothsayers—but they could not interpret the meaning. Then Daniel was called, because the king, still holding to Polytheism, believed the spirit of the holy gods dwelt in him. He believed in many gods and different ranks of them, and that Daniel's God belonged to the superior

order and was supreme among them. The whole transaction was public and of seven years' duration, and of such a kind as no denial or concealment was possible. The king was taught that the Most High rules in the kingdom of men and gives it to whom He will. And now he exalted and honored the King of Heaven, the Most High; all His works are truth and His ways judgment, and those who walk in pride He is able to abase. From the highest exaltation of human attainment, Nebuchadnezzar was degraded, as foretold, to the lowest level with beasts. The victory of the Ark and of Samuel's prayer over the Philistines, was not greater than the victory of the temple's vessels and furniture, with Daniel's interpretations, and the fidelity of his three companions.

9. INFLUENCE OF THESE EVENTS.—Among reflecting men and men searching for wisdom, these decrees must have done much to turn their attention to the Jews and Israelites dispersed among them, and to bring Polytheism into contempt. The Kosmokrats of darkness would have much to do in vindicating the divinity of their gods and devotion to their idols. The God of the Jews became acknowledged, by royal and public decrees, to be above all gods and kings. But the stronghold of Polytheism is in the gratification of animal propensities and lusts of the flesh.

10. REIGN OF EVIL-MERODACH.—II. KINGS, 25:27-30; JER., 52:31-34.—During Nebuchadnezzar's derangement, the government was managed by his son, Evil-Merodach, who, by bad policy, became involved in a war with the Medes. When Nebuchadnezzar recovered, he was offended at this and threw his son into prison, where he formed the acquaintance of Jehoiachin, king of Judah.² After his father's death, Evil-Merodach ascended the throne, released Jehoiachin from prison and made him a favorite guest.

11. BELSHAZZAR'S INSULT TO JEHOVAH.—Nebuchadnezzar did not renounce Polytheism, but he acknowledged the supremacy of Jehovah. His daughter's son, Belshazzar, in a drunken frolic with a thousand of his lords, undertook to ridicule this supremacy of the God of Israel and presumptuously offered Him an insult. He put himself and company on equality with Deity, and ordered the gold and silver vessels of His temple to be brought, that he, his wives, concubines, and princes might profane them, and drink wine out of those sacred vessels of the Supreme God, and at the same time they praised the gods of gold and silver, of brass and iron, wood and stone. This was not superstition, but the impiety of atheism. The shade of a hand writing something on the wall, in the full light of the lamp and visible to all, stopped the impious mirth, and a consciousness of guilt and impiety struck them with a panic.

12. REPROVED AND DESTROYED.—The astrologers, soothsayers, and Chaldeans—the prophets of Polytheism—were called in, but could not explain the mystery. Thus, the Kosmokrats of darkness were defeated the third time; and now Daniel was called in, whose superiority was acknowledged and well known. Though too stubborn to yield to the God of Israel, they acknowledged His Daniel equal to the gods in wisdom, light, and understanding. Daniel rehearsed the training given to Nebuchadnezzar, which he affirmed Belshazzar well knew, but instead of improving and profiting by these lessons he had impiously elevated himself against the Jehovah of Heaven and desecrated His holy vessels while praising dumb and helpless idols; yet his life and all was in the hand of Jehovah, whom he had not glorified. Then the hand moved away and Daniel read and interpreted the writing, and he was publicly honored for his wisdom. That night was Belshazzar slain, and the Chaldean empire was subverted by the Medes and Persians, as Daniel had interpreted the hand-writing on the wall. Thus, this relapse into impiety, atheism, Polytheism was nipped in the bud; and all were taught to fear the God of Daniel, the Jehovah of Israel; and the new government had no mercy on idols.

(2) Town, note 31, per. 7, pt. 4, § 13, p. 1052.

CHAPTER LXII.

ADDITIONAL PROGRAMMES OF THE FUTURE DEVELOPMENT OF THE KINGDOM OF GOD.

1. NEBUCHADNEZZAR'S DREAM.—DANIEL II.—Glorious promises, to be verified after the captivity, were given to the Jews by the prophets. The captivity to Babylon was limited to seventy years; and now, the religion of Jehovah, having begun to triumph in Babylon, how pleasing to suppose the glorious time was about to be realized on the expiration of this captivity. But Daniel's interpretation of Nebuchadnezzar's first dream shows four empires which must rule the world before the kingdom of God will be consummated (Chap. 62, §§ 2, 3). The first was the Babylonian, then in power; the second would be stronger, but less wealth in the same bulk; the third would be stronger still; and the fourth the strongest. The fourth is all iron in the first division, and its last part is iron and clay, or strength and weakness mixed. This mixture is effected by adopting captives for citizens, or incorporating foreign countries, or being overrun by invaders who force themselves into the government and may form the strength or the weakness of the empire. The divisions and material of this image are unnatural to the human body, and therefore significant. What is natural is not significant unless so explained. The material and five divisions are interpreted, but no exposition is given of natural divisions, and no history of them is intended and may not be apposite to what is intended. Legs, arms, feet, and toes are necessary to the formation of the image, but the material and its disposition are unnatural, and must be significant. If the image, as a whole, prefigured some uniting power or influence against or for the kingdom of God, Daniel did not discover nor explain it. In the days of these four kings, or kingdoms, Jehovah, known as the God of Heaven, set up an everlasting kingdom, which will never be superceded nor fall into the hands of foreigners, aliens, nor rebels. The stone was cut out of the mountain when Abraham was selected—not broken off by accident. There was design and intelligence about it, covenants, oaths, promises, and predictions, but no hands nor noise. It gives the image a fatal blow in its last division, or extremity, when in its iron and clay condition or when depending on its mixed material for existence, and knocks it down and grinds it to powder. This stone was not large at first (one family only) and had room to grow, but it became a mountain and filled the whole earth. This kingdom of God was set up during the time of these four kings, and struck the image in its last division of the fourth king. This kingdom began to be separated from civil organization in the time of the Assyrian captivities; its existence, power, and influence, was first noticed, felt, and reported by the Chaldean empire; the Medes and Persians felt its power and advanced its growth; the Greek empire tried its texture and let it alone; iron Rome tried to break it, but broke Polytheism upon it; but iron and clay Rome will be broken by it. Then the whole image of monarchy, despotism, and selfish government will disappear, and the kingdom of God will fill the whole earth and continue forever. These empires were not antagonistic to the kingdom of God, but all of them, down to Nero, did more for, and less against it, than some of the sons of David sitting on his

throne; but their national religion was always antagonistic to it. They no more prefigure that antagonism than the human body prefigures the immortality of the soul. I have here anticipated the historical outline of this programme, but the different parts will be given, in their proper places, with other programmes. (Chap. 69, § 8. 151:6. See 62:2, 3, 4. 72:5.)

2. DANIEL'S FIRST VISION.—DANIEL, 7. A. M. 3463. B. C. 541.—In the first year of Belshazzar, grandson, by his mother, of Nebuchadnezzar, Daniel had a programme of the future, presenting different features of the same powers under the symbols of wild beasts, or monsters. The great agitations of society produced four monster animals, or powers. The first combined the lion and the eagle, but its power was about gone and its courage failed. This appositely represented the Babylonian monarchy, then about to expire. The second was voracious as a bear, and absorbed all its conquests into one consolidated empire, destroyed much flesh, or many lives. This power destroyed the Chaldean empire, Lydia, and Egypt, and though it might not extend its conquests with the courage and strength of the lion and the swiftness and penetration of the eagle, yet it crunched the bones and destroyed the nationalities of the countries and molded them into its own notion. According to the writing on the wall, this was the Medo-Persian empire, which divided its vast domain into one hundred and twenty provinces.*

3. THIRD EMPIRE.—The third could pounce on the prey like a leopard, and was aided in its stealthy springs by four wings of a fowl. This power had four headships and extensive dominions and succeeds the Medes and Persians, but is to be superceded by the next. (See Chap. 72, §§ 5, 6, 7.)

4. FOURTH EMPIRE.—The fourth empire was not like any animal, but was strength, terror, and dread, all combined, and every person felt disposed to get out of its road and hide from its eyes. It annihilated the former empires and reduced them down to primitive provinces, and kept them so for centuries. It chewed them up, broke them down, and stamped them to pieces. It became divided into ten powers united in one directing head. Then another little power pushed itself up among the ten and uprooted three of them. This little power could see far and near and all around, could talk boldly and made big speeches. It was antagonistic to the kingdom of God and made war with the saints or holies, or true people of Jehovah, and prevailed against them. It spoke great words against the Most High, and wore out the saints of Jehovah. It undertook to change times and laws and model everything to its own notion, and all the people, laws, and institutions of Jehovah were delivered into its control one thousand two hundred and sixty years. (Chap. 81, § 5. 140, § 2. 143:6, 7. 147. 117:5.)

5. COVENANTS, OATHS, AND PROMISES SURE, BUT THE TIME LONG.—But the covenants, oaths, and promises to Abraham, David, Israel, the Jews, and Jerusalem remain sure, though far off. The judgment shall sit; the beast and horn shall be stripped of power, and the beast be slain and his body given to the flame. The glorious Ancient-of-Days will judge this monster and this horn. Thrones shall be cast down, and the Son of Man, the royal Messiah, shall receive the universal, everlasting, and almighty kingdom, and His saints will exercise the universal dominion. This will be the end of the great controversy going on then and now. This view of the hope of Israel troubled Daniel's cogitations and changed his countenance, but he remembered the vision and meditated on it. The good time was yet far off, though the seventy years of captivity were about ended. This is the first intimation of the length of time till the happy period to Israel, so often predicted. Three empires after the present one must pass away; the last must be divided into ten powers; then in them a new power must arise,

(*) See Chap. 63, § 8. 71, §§ 5, 6. 123, § 9. Ps. 25.

hostile to the children of God; and then one thousand two hundred and sixty years must transpire. Hope deferred makes the heart sick. This is an extensive programme, extending through ages of centuries. (See Chaps. 81, 142, 140, § 2.)

VISION OF THE RAM AND THE GOAT. A. M. 3465. B. C. 539.

DANIEL, 8.

6. DANIEL'S SECOND VISION.—In his first vision Daniel learned something of the distinguishing characteristics of the powers outlined in Nebuchadnezzar's image of empires; but his attention was especially attracted to the last power developed out of the fourth wild beast. In the third year of Belshazzar his attention was called to the last power developed out of the third wild beast, and is told what powers are represented in the vision. That the Chaldean power would be subverted by the Medes and Persians, might have been discernable by a good statesman in the first year of Belshazzar; but that the Macedonian state would grow into a conquering power and destroy the Medo-Persian government, was the least probable event that could have been conjectured at this time (A. M. 3465, B. C. 539), yet this is foretold. No statesman would have conjectured such a singular history. About one hundred and seventy-eight years passed after this revelation before Macedon attracted any notice from any nation, and was at a safe distance from the western boundary of Belshazzar's kingdom in his third year; but here is a singular history mapped out for the people of Jehovah.

7. MACEDONIAN EMPIRE.—The Medo-Persian empire is pushing north, south, and west, invincible at home and conquering abroad; but the Macedonians will subvert the Persian government at one campaign, without a single retreat, and become the greatest power in the world.† But the first power being broken, four powers will arise out of it, and out of one of these horns, or powers, springs up another little power, which forms the burden of the vision, and is antagonistic to the kingdom.

8. DURATION OF THE VISION.—This vision measures out two thousand three hundred years, and terminates with the cleansing of the sanctuary, and then the daily worship will be renewed or resumed. This must refer to events long after the dedication of the second temple, and must refer to the abrogation of divine public worship and persecution of truth, long after the captivity of Babylon. This period is divided into the ram, the goat, four horns, and a little horn sprung out of one of the four. The time of this little horn is the last or extreme end of the indignation, which shall end at the time appointed; also, it is the latter time of their kingdom, or the last change in these kingdoms till the kingdom of God be consummated. Though their dominions were destroyed by the fourth wild beast, yet their territory, people, and distinctive characteristics must remain.³ Also, it is the time when transgressors are accomplished, or have filled up their time of sufferance. Hypocrites and rebels will no longer be endured in the kingdom of God, or the nations will no longer be allowed to persecute and reject the truth. This little horn must be developed after the fourth beast has done stamping on the third beast, for it continues to the end of the indignation and the cleansing of the sanctuary.

9. TERRITORY OF THIS LITTLE HORN.—The territory occupied by this little horn is the east, south, and pleasant land, or land of desire.* If Jerusalem be the standpoint, all the countries east and northeast, south, southeast, and southwest, and Asia Minor, and perhaps in Europe to the Adriatic. This was the territory of the old Macedonian empire before the subjugation of its four horns by the Romans. (Chap. 138:5. 139.)

(†) Chap. 71, § 6. 72. (3) Dan., 7:12. (*) Zech., 7:14; Ezek., 20:15; Ps., 106:24; Jer., 3:19.

10. **LITTLE HORNS CONTEMPORARY.**—Both these little horns out of the third and fourth wild monsters are contemporary, and both belong to the end of the last times. The west little horn expires with its progenitor, the fourth and last beast, and is superseded by the reign of the saints. The east little horn belongs to the last end of the indignation on the Jews, and is broken without hand, or by violence and slaughter not directly intended for its destruction, and is superseded by the cleansing of the sanctuary. Both are impious and antagonisms to the kingdom of God. The west horn speaks great words against the Most High, changes His laws, institutions, and times, makes direct war on the saints, prevails against them, and wears them out till the judgment; then its dominion is taken away and wasted till the end, or till it expires and the saints take the dominion. The east horn aspires into the host of Heaven, patriarchs, prophets, kings, and pious men, and degrades some of them under his feet, or as inferior to himself; he magnifies himself above the Prince of the hosts, or Prince of princes—the royal Messiah—and claims superiority over Him, but did not speak or boast against the Most High, as the west horn did.

11. **CHARACTER OF EAST HORN.**—He had a fierce countenance, and did not use much eloquence, as the west horn did: cannot see his mouth nor eyes, and yet he had policy and made craft and strategy successful; he had understanding of dark sentences and ambiguous paragraphs, and could turn them to his own account. By rewards or crafty policy he manages the power or abilities of others and makes himself powerful, and by peace and prosperity he destroys opposition, or by deception destroys many. His devastations and carnage are wonderful; he practices continually and prospers; he destroys the mighty and the people of the holy ones, abolishes the daily public worship of Jehovah, and casts the place of the sanctuary down from its high and holy position to a profane or unholy purpose, or to be the site for the abomination that makes desolate,⁴ and he casts the truth or word of God, to the ground and makes it of no account. This great power was given to him on account of the transgressors among God's people, as such a commission was given to Nebuchadnezzar. (See Chap. 72, 138, § 5, and 139.)

12. **IN THE DISTANT FUTURE.**—Thus Daniel was taught that the great victories for truth achieved in Babylon would not bring universal and perpetual peace and prosperity to Jerusalem, but the conflict must go on for ages and be terminated by the direct interposition of Jehovah and the utter destruction of His enemies, and the suffering of the saints would not terminate with the overthrow of Babylon. Daniel fainted and was sick for some time, was astonished at the vision, but none understood it; he was ordered to not explain it, but shut it up, for it was designed for generations many centuries in the future. The hope of Israel is yet in the dim future, and hope deferred makes the heart sick.

(4) Dan., 12:11.

CHAPTER LXIII.

REIGN OF DARIUS, THE MEDE. A. M. 3466. B. C. 538.—DANIEL, 9 ;
PSALMS, 102.

1. DANIEL'S SEVENTY WEEKS.—Daniel, understanding from Jeremiah's prophecies that the seventy years of captivity were about expired, turned his attention from distant prospects to events near at hand ; while the most glorious events were far off in the dim distance, a desirable one was near at hand. The seventy years' captivity were about to expire, the Babylonian empire was now subverted, and hope inspires ardent anticipations and fervent prayers. Notwithstanding the supremacy of Jehovah had triumphed over the kings of Babylon and been proclaimed by royal decrees over the whole empire, and wise thinking men had espoused the truth, yet the impious could point in derision to indisputable facts around them, and the impatient would ask in doubt : When will the promised restoration be realized ? When did the seventy years begin and when will they end ? The pious had met reproaches by telling the fate of their enemies and asserting their own restoration. Now all their enemies have been overtaken by the predicted judgments, and the king of Babylon has lost the sceptre ; but where are the restorations ? Daniel presents his people's case in its true light, confesses their sins, and prays ardently for their restoration.

2. MESSIAH'S FIRST ADVENT.—While praying and his mind filled with glowing desires and animating anticipations, he was shown the first advent of their royal Messiah, His work and death, and then another dispersion of the Jews, that would last till all the abominations, calamities, and desolations imposed by the little horns, previously shown to him, be consummated. This was the dispersion spoken of by former prophets which they represented to be followed by permanent and perpetual peace and prosperity.

3. DURATION OF THE FIRST RESTORATION.—The restoration about to take place was but a short recruiting period, to be followed by a longer and more extensive dispersion. This preparatory restoration will last about five hundred years from first to last. Four hundred and ninety years were allotted to the Jews and the holy city to finish transgression, make an end of sin, to make reconciliation for iniquity, bring in everlasting righteousness, seal up the vision and prophecy, and to anoint, or messiah, the Most holy ; or, to do up the work for reconciling God to man and for preparing the kingdom of God to go forth in its power to subjugate all the nations to its laws and institutions.

4. DIVIDED INTO TIMES AND EVENTS.—From the going forth of the decree, or commandment, to restore and build Jerusalem unto the Messiah Prince, or the Anointed Most Holy, was seven weeks, and sixty-two weeks. The Messiah shall confirm the covenant with many for one week, or bring many into the new covenant spoken of by Jeremiah ;⁵ and in the midst of the week He shall cause the sacrifice and oblation to cease. On account of overspreading abominations He shall make the city desolate of its own people until the consummation of vengeance, and what has been determined and predicted shall be poured out on the countries devoted to desolation. This period of seventy weeks or four hundred and ninety years is made up of $49+434+7$ years, reckoning every day to

(5) Jer., 31:31-34; Heb., 8:8-13.

denote a year, or every week to include seven years. Here let us anticipate what had not transpired at that time. Commencing these four hundred and ninety years with Ezra's commission, A. M. 3546,⁸ then forty-nine years till the end of Nehemiah's last commission,⁶ when the temple and city were completely restored, makes A. M. 3595. Then four hundred and thirty-four years, till the Messiah Prince, makes A. M. 4029. This year ended, Christ being about thirty years⁷ (or in His thirtieth year), commenced His public ministry. Then one week, or seven years, while the new covenant was establishing with many, makes A. M. 4036. Cut off in the middle of the week, or beginning of the middle, makes A. M. 4032 or 4033, and then four or three makes A. M. 4036, which ended, brings us to A. M. 4037. Julian period, 4746-7, A. D. 33-4, the martyrdom of Stephen and first persecution, which drove the Christians out of the synagogues and compelled them to separate from the hostile Jews. According to Townsend's dates, which differ one year from chronology in Supplement to Comprehensive Commentary, this one year would extend the week to Paul's conversion, which ended the persecution. (See Chapters 67, 68, and 102.)

5. RESULT.—Not only the temple and houses, but the streets shall be constructed and the walls of the city shall be built, though in troublous times. In sixty-two weeks, or four hundred and thirty-four years, after this complete restoration, this Messiah shall be cut off, but not for Himself, but, as Isaiah foretold,⁹ for the sins of His people. And the people of the Prince chosen instead of their Messiah shall come and destroy the city and sanctuary, like a flood, and to the end of the war with the little horns desolations are determined and predicted by all the prophets. (See Chapters 139, 140. 107.)

6. DURATION OF THESE DESOLATIONS.—From the decree, or decrees, to restore and rebuild the temple, city, etc., till the Messiah of the Jews was cut off was about four hundred and ninety years, but the vision of the ram and goat was two thousand three hundred years till the cleansing of the sanctuary and the restoration of the public daily divine worship. Now, 2300-490 leaves 1810 years of desolations from the first advent of the Messiah till the final and happy restoration of the Jews. But the four hundred and ninety commenced before the two thousand three hundred about one hundred and seven or one hundred and twenty-seven years, which, added to the one thousand eight hundred and ten, makes one thousand nine hundred and seventeen, or one thousand nine hundred and thirty-seven¹ years of desolations, or till the sanctuary is cleansed. I do not suppose Daniel made these calculations, but he could see that the universal and everlasting kingdom of Father David was not consummated at Christ's first advent, and taking this vision in connection with the little horns and Nebuchadnezzar's dream of an image, he could discover a second advent—the first to suffer and make expiation for sins, the second to give complete deliverance to His people. And now, if we will sing the one hundred and second Psalm and pray Daniel's prayer, we can better appreciate the hopes, fears, and feelings of the pious Jews in their situation at that time.

DANIEL, DARIUS, AND THE LIONS.—DANIEL, 6.

7. DARIUS DEIFIED—Another imperial decree setting forth the supremacy of Jehovah was promulgated by Darius, who superseded the Nebuchadnezzar dynasty over the realm of the Chaldeans. Cyrus gave the throne to him and he occupied it two years; so this triumph of the true God followed soon after the desecration of the holy vessels by Belshazzar. Darius set one hundred and twenty princes over his one hundred and twenty provinces, and over these three presidents, of whom Daniel was the principal one. These presidents envied Daniel

(6) Chap. 68. (7) Luke 3:23. (8) Town., note 25, per. 8, pt. 2, § 4, p. 1120. (9) Isa., 53:5. 8. 12. (1) Chap. 71, § 6.

and sought his destruction, but aware they could find no cause of accusation against him, determined to entrap him by his religion. So all of them conspired to avail themselves of the king's vanity, and inspired him with the idea of his royal supremacy. The king was caught in the snare, and made a decree that whoever asked a petition of any god or king, except of himself, within thirty days should be cast into the lions' den. This decree he signed and sealed, so it could not be altered.

8. KINGDOM OF GOD IN CONTACT WITH FIFTH HEAD OF THE RED DRAGON.—This head has two horns—the Medes and Persians. The Old Serpent was very vigilant just now. The time for the restoration of the Jews and the temple worship was just at hand, and Daniel was ardently praying Jehovah for that consummation, and, becoming a prime minister of the new empire, he would work for what he prayed. The Satan, first made known to man by means of the Old Serpent, must have Daniel destroyed, and, if possible, prevent the predicted and promised restoration; and Jehovah saw proper to give this new and vast empire another royal decree sustaining His divine supremacy and providential government. This empire extended farther east than the former, and there were the homes of the first captives of Israel transferred by the Assyrians; and this first royal decree would arouse the attention of all the nations. The pious Israelites and Proselytes could not obey it, and the Polythesists must neglect their own gods and acknowledge their inferiority to Darius. Then the next decree would call their attention to the Jehovah and His people, temple, and city, and then their restoration would cap the climax and establish the prophecies of Israel and Judah for programmes of the future. Impiety might resist the evidence, but wise men would see and notice the facts.

9. DANIEL'S FIDELITY; DARIUS FEARS JEHOVAH.—Daniel knew what was done, but continued his practice of praying three times every day with his windows opened toward Jerusalem—the desolated city of his God. The officers collected and witnessed what they expected, and then informed the king and reminded him of his decree. Darius saw his own error and was displeased with his own folly and impiety, and till sundown he tried every device to deliver Daniel, but in vain. They reminded him that the laws of the Medes and Persians prohibited the change, or annulling, of any decree or statute established by the king. Then he delivered Daniel to them, and encouraged him, saying, "Thy God, whom thou servest continually, will deliver thee." This shows how the dispersion of God's people, and his victories over Nebuchadnezzar, had impressed the truth upon statesmen and philosophers.

10. DANIEL IN THE DEN OF LIONS.—Daniel was cast into the den of lions a stone closed the mouth of the den and was sealed with the king's signet, so he could not be rescued without them knowing it. Had the lions fell upon Daniel when cast into them, the shutting and sealing the mouth of the den had been unnecessary. When they did not touch him, the king was the more encouraged to test the matter, and the princes and officers determined to force the lions by hunger; and that none should rescue Daniel, or feed the lions, the entrance was secured. Darius was agitated, and went home and passed the night fasting, without sleep or entertainment. Daniel in the lions' den. Darius in his palace. Daniel sleeps. Darius is agitated; fears the lions might devour Daniel, or some persons might open the den and kill him for the lions. Early in the morning the king came to the den and exclaimed, "O Daniel! servant of the Living God! Is the God whom thou servest continually able to deliver thee from the lions?" Daniel answered out of the den: "My God has sent His angel and shut the lions' mouths that they have not hurt me; for I am innocent before Him and in thy judgment also." The king was exceedingly glad, and as his foolish decree no longer bound his authority, he commanded Daniel to be raised out of the den; and no hurt could be found on him, because he believed in his God.

11. DECREE OF DARIUS.—The law being fulfilled, the king ordered Daniel's accusers to take his place in the den, but neither their rank, strength, gods, nor compassion for wives and children could save them. The lions soon mangled their flesh and broke their bones. Then Darius wrote to all people, nations, and languages that dwelt in all his dominions: "Peace be multiplied unto you. I make a decree that in every province of my kingdom men tremble and fear before the God of Daniel; for He is the living God and steadfast forever, and His kingdom shall not be destroyed, and His dominion shall be to the very end. He delivereth and rescueth, and He works signs and wonders in Heaven and in the earth—who delivered Daniel from the power of the lions."

12. VICTORY OVER GODS AND KINGS.—Thus the supremacy of Jehovah, God of Israel, over all kings and gods, was vindicated before the nations, and was proclaimed and established by the decrees of the supreme kings and deified conquerors of the earth, who had pillaged and destroyed the temples of the gods and insulted and captured their images. The effect of this triumph over Polytheism was extensive and lasting—Asia Minor, Egypt, the countries south of the parallel of the Black sea and east of the Indus.² Though the Medes and Persians did not abandon their national religion and veneration of their kings, yet they acknowledged the supremacy of Jehovah, God of the Jews, and gave Him reverence and fear.

13. RELIGION OF THE MEDES AND PERSIANS. A. M. 3468. B. C. 536.—I do not find anything satisfactory about the religion of these nations before the captivity of Israel. It was about two hundred years till this date, since Tiglath-Pileser's captivity of a part of Israel to Assyria; about one hundred and eighty-six years since Shalmaneser captured Samaria and transplanted them into the land of the Medes; and about one hundred and seventy-seven years since Sennacherib captured the fortified cities of Judah; and sixty-seven years since the captivity of Jehoiachin. Thus, the true knowledge of the true God was transplanted from Israel to Media at least one hundred and eighty-six years before this date, and Persia had been intimately connected with the Medes from that time. But it is very probable some of these three captivities were dispersed through Persia, and most of the correct ideas of the Magian system and Zoroasterian theology were learned from these captives. But certainly they were not idolaters at that time, or it would not have been so completely eradicated at the time of Cyrus.³ Perhaps Jehovah sent the forces of the kingdom of God eastward till they reinforced the defenders of the Patriarchal faith, who relighted their lamps from the temple at Jerusalem one hundred years before it was destroyed. And after reestablishing the true knowledge of the true God and of his anointed King of the Jews, and establishing missionary colonies which remained till Christ came, he turned west and attacked Polytheism among the Greeks and Romans.

14. IN THE TIME OF CYRUS.—In the time of Cyrus, or later, it is certain the religion of the Medo-Persian empire taught the supremacy of a living Creator, called Or-Mazd, who was believed to bestow not merely good, but the most precious spiritual gifts, as truth, devotion, the good mind, and everlasting joy. No image of any kind was seen in the Persian temples, but sacred fires were kept burning in them.⁴ As Or-Mazd was the Prince of Light, fire, sun, moon, and stars were symbols of this attribute. While the first worshipers and the more intellectual in later periods may have worshiped with their faces toward these luminaries, as Daniel did toward Jerusalem and David did toward the holy oracles,⁵ the mass of the people and all later worshipers worshiped the symbols themselves as their gods. But as mankind have always degenerated from the divine truth, so the purer worship may have degenerated into Polytheism. They were not idolaters in the time of Cyrus; yet Darius decreed divine prerogatives to himself. Ahasuerus gave Haman power to destroy the Jews, whose laws

(2) Estr., 3:8. (3) Rol., Vol. II., p. 217-220. (4) Anct. Hist., Vol. III, pp. 104-120; Thal. Anct. Hist., pp. 81-3. (5) Ps. 28; II. Dan., 6:10.

and customs were dissimilar to all other nations.⁶ But the Persians did adore the sun and fire, and honored water, earth, and winds as so many deities.⁷ Cyrus first appointed Magi to chant sacred hymns at the rising of the sun, and to offer a daily sacrifice to deities, to whom it was enjoined by their law.⁸ After Cyrus, the kings showed but little regard to any god. But we must not judge the subjects by their kings and princes; all the kings and princes of the ten tribes were impious, but most excellent prophets and people were found among them. But, judging from all the knowledge I can obtain about their religion, the Medes and Persians must be classed with Polytheists, and their empire was the fifth head of the Polytheistic antagonism to the kingdom of God.

Period Eleventh. A. M. 3468–3604. B. C. 536–400.

Captivity Returned. Temple and City Rebuilt and Restored.

CHAPTER LXIV.

FIRST COMPANY RETURNED. REBUILDING COMMENCED. §§ 1–4.

DECREE OF CYRUS. A. M. 3468–3470. B. C. 536–534.

EZRA, 1–3:1–7. II. CHRON., 36:22, 23.

1. THE SEVENTY YEARS EXPIRE.—The seventy years of captivity predicted by Jeremiah have now expired, if it dated from the fourth year of Jehoiakim; but as the captivity was effected at different times, so the restoration may be accomplished by different returns, and the fulfillment of this prophecy may learn us how to calculate those to come. Cyrus ascends the throne, and I suppose Daniel remains a president and prime minister of state. Daniel had understood from the prophecies of Jeremiah that the time of the captivity was about ended; and now Cyrus was on the throne, whose name and promotion was given by Isaiah more than one hundred and seventy years before, as the deliverer of the Jews.

2. PREDICTION CONCERNING CYRUS.—ISA., 44:23–28; 45:1–8.—Thus saith the Jehovah, thy Redeemer: * * I am the Jehovah that maketh all things, * * That saith to Cyrus he is my shepherd and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the Jehovah to Cyrus, whose right hand I have holden to subdue nations before him; and I will relax the loins of kings, * * open the double gates, * * remove difficulties, * * break gates of brass, cut bars of iron, give him hidden treasures, that he may know I, the Jehovah who call him by name, am the God of Israel. For Jacob, my servant's sake, and Israel, mine elect, I have even called thee by thy name, though thou hast not known me. I am the Jehovah, and there is none else. There is no God beside me. I have girded thee, though thou hast not known me, that they may know

(6) Estr., 3:8. (7) Rol., Vol. II., p. 215; Gbn., Vol. I., p. 79, and notes. (8) Comp. Comnt., note, end of Isa., 41.

from the rising of the sun and the west that there is none beside me. I am the Jehovah, and there is none else. I form the light and create darkness. I make peace and create evil. I, the Jehovah, do all these things.

3. HIS KNOWLEDGE OF JEHOVAH.—The Magi taught that there were two original principles, or gods—light and darkness—the first good, the second evil. Zoroaster improved this for the Persians, and taught that there was but one god, who created these two principles. If he lived after this time, he may have borrowed this doctrine from Isaiah's prophecy; but if he lived before the time of Isaiah or the first captivity of Israel, he must have obtained it from some other source, perhaps by tradition from the Patriarchs.⁹ But we are here informed that Cyrus did not know the Jehovah, God of Israel, to be the supreme and only God. And this prophecy was given and recorded that he and all the east and west might know Jehovah to be the only true and living God. There has been much dispute as to the time Zoroaster lived, some making him contemporary with Abraham, and others make him a pupil to Ezekiel, and others reckon two of them. But it is certain he established among the Persians a religion far superior to the mythology of the western nations; it is also certain that Cyrus acknowledged these great truths.

4. DECREE OF CYRUS.—Cyrus acknowledges his dominion to be the gift of the Jehovah, God of Heaven, and says he had a charge from Him to build His house at Jerusalem, in Judea, and calls Him the Jehovah, God of Israel. He is the God who is in Jerusalem. For the building of this house Cyrus made a decree, authorizing the Jews and Israelites desiring to return home to this work; and he restored all the vessels and furniture that Nebuchadnezzar had taken from it, and ordered all their neighbors in their captivity to help them with silver and gold, goods and beasts, and free-will offerings. When this decree went forth in accordance with former predictions, the Jews felt as if it were only a dream; but they were filled with joy, which showed itself in singing and rejoicing. The nations said: The Jehovah has done great things for them! And they answered: The Jehovah has done great things for us, and we are glad of it.¹

5. RESPONSE TO THE DECREE.—Then rose up chief of the fathers of Judah and Benjamin and the priests and Levites, with all others divinely excited, to return and build again the temple of Jehovah at Jerusalem. All their neighbors helped them with vessels of silver and gold, and with goods and beasts and precious things, besides free-will offerings. This shows the triumphs of the truth among the nations during the captivity. Cyrus brought forth out of the treasures of Babylon all the vessels of the house of Jehovah and delivered them to Sheshbazzar, or Zerubbable,² prince or governor of Judah and grandson of Jehoiachin, and they were carried back to Jerusalem with the first return of the Jews and Israelites.

6. NUMBER RETURNED.—The company returned with Sheshbazzar numbered only forty-two thousand three hundred and sixty, besides their servants and maids, who numbered seven thousand three hundred and thirty-seven. Among them were two hundred singers to praise Jehovah. They brought all their substance, and returned to their respective cities throughout all Israel. This was a small number in comparison with those who came out of Egypt under Moses; but now they were in good circumstances and high repute in the land of their captivity, and had no Pharaoh to drive them out. Then the kingdom of God was forming an army, but now it is invading the dominions of the Old Serpent, and having placed its missionary garrisons among the nations, it is about to restore its royal city and citadel for training recruits and furnishing supplies. More will return, and many had still remained scattered over all the

(9) Chap. 63, § 13. (1) Ps. 136, 85, 126. (2) Ezra, 5:16; Zech., 4:9.

territory of Israel who had not lost the effects of the last reformation by Josiah;³ and individuals, families, and smaller companies would return out of different provinces,—unreported in history.

7. DAILY WORSHIP RESTORED. —When they returned to Jerusalem, some of the chief of the fathers offered freely for the temple, according to their abilities, and in the seventh month the children of Israel, being then in their respective cities, the people simultaneously congregated at Jerusalem. Jeshua and the priests, and Zerubbabel with his brethren, builded the altar of the God of Israel, restored the daily sacrifice, observed the divine ordinances, and kept the feast of tabernacles; but the foundation of the temple was not laid, though extensive preparations were made. To this period belong Psalms 87, 107, 111–14, 116, 117, 125, 127, 128, and 134.

8. FOUNDATION OF TEMPLE LAID.—EZRA, 3:8–13. A. M. 3469. B. C. 535.—In the second year of their return they laid the foundation of the second temple, Zerubbabel being governor and Jeshua high priest. Jeshua was the legitimate high priest, according to the law of Moses. When the foundation was laid, the new generation shouted for joy, and those who had seen the first temple wept aloud. When they laid the foundation, they set the priests in their apparel with trumpets, and the sons of Asaph with cymbals, to praise the Jehovah according to the ordinance of David; and they sung together by course in praising and giving thanks unto the Jehovah, because He is good and His mercy endureth forever toward Israel. Psalms Eighty-four and Sixty-six belong to this occasion.

9. THE SUPREMACY OF JEHOVAH ESTABLISHED.—The decree of Cyrus, to rebuild the temple at Jerusalem, had gone forth to all Israel, scattered among all the nations, and many of them had returned to their own land, and all the nations knew it was according to the same programme that dispersed them. But many remained, and to this day they have not all returned. Hence, their universal return, so often mentioned by the prophets, is yet in the future, and will be overwhelming evidence to after generations. Although the supremacy of Jehovah over gods and kings was now established beyond dispute, and His government of the world has been acknowledged by supreme monarchs and universal decrees, yet His kingdom was not permitted to develop itself in peace. Heretofore the Jews were prone to idolatry, but henceforth they despised idols, rejected Polytheism, and suffered martyrdom for the true religion of their fathers. Being more or less mingled with the nations, those of them averse to their own religion could easily abandon the temple, synagogue, and nation, and thus leave the worship, laws, and regulations in the hands of the pious, who, in all places and ages, were zealous for truth, holiness, and righteousness.

10. THE FIFTH POLICY OF SATAN INAUGURATED.—The supremacy of Jehovah being established among the nations, and His sole divinity in Israel, the fourth policy of Satan was defeated; and now he commences his fifth policy, which is to persecute, by open force, the cause and kingdom of God. True to his old serpentine subtlety, he did not openly declare war at the first, nor dispute any truth publicly established; but under the garb of friendship and pretense of zeal for Jehovah, he tries to obscure the truth and tarnish holy religion by mixing it up with the religion of the Samaritans, who feared Jehovah and worshiped their own gods. These Samaritans claimed relationship to the Jews and joint interest in the cause of truth, and desired to unite in building the second temple. True, they had sacrificed to Jehovah out of fear, and Josiah had destroyed their idols and altars, but many, or most of them, preferred and worshiped their own gods.

11. BUILDING OF THE TEMPLE STOPPED. —A. M. 3470. B. C. 534. EZRA 4:1–5.—Being defeated in this attempt, these Samaritans bribed the different government officers to evade, baffle, and defeat the decrees of Cyrus, which they

(3) Chap. 56, §§ 1–10.

could not repeal, and they hired counselors to prevent the orders and to prejudice the Satraps against the Jews. They succeeded in preventing the building for fourteen years from the commencement till the resumption, or twenty-one years from the decree of Cyrus till the completion. Cyrus was so occupied in his wars that he did not attend to the execution of his decree, so the work discontinued from the third year of Cyrus till the second of Darius Hystaspis. Psalm One hundred and twenty-nine belongs to this time, and is supposed to have been penned for this occasion.

CHAPTER LXV.

DANIEL'S LAST VISION. A. M. 3470. B. C. 534.—DANIEL, 10-12.

1. DANIEL'S SELF-AFFLICTION AND HEAVENLY VISITOR.—Perhaps the cessation of the building of the temple was the cause of Daniel's mourning and self-affliction for three weeks, or twenty-one days. While thus engaged in fasting and mourning, a most glorious person appeared to him, who represents Jehovah's providential government of the nations, and informed him that his contrition was recognized and prayers were heard from the very first; and this messenger had interposed to secure the thing for which he had prayed. Messenger had obtained the decree from Cyrus to restore and rebuild, but Cyrus, being otherwise engaged, the prince, or court, of Persia withstood and resisted the execution of that decree for twenty-one years. The twenty-one days Daniel was left to afflict himself before receiving any intelligence, represented so many years' delay in the accomplishment of his object. But Michael, prince of the Jews, by the influence of one of the chief princes in the Persian court—Zerubbabel—helped the messenger by obtaining another decree that will be executed in twenty-one years from the decree of Cyrus. The Persian power, having thus again espoused the cause of Jehovah, this messenger, or ambassador from Heaven, will continue his favor and protection to the Persian empire.

2. SUBJECT: THE FUTURE HISTORY OF ISRAEL.—But after some time Persian influence will become pernicious to the religion of Jehovah, and then will this glorious ambassador turn and fight against Persia. Then in a very short time the prince, or power, of Grecia will come and have all the power here and about Jerusalem. Now, ambassador, or messenger, will exhibit to Daniel what is very much noted in the true writings—the consummation of the kingdom of God, after the great battle of Gog, spoken of by Ezekial, and long before predicted by Moses. No confidence can be placed in any of the controlling nations beyond what they think to be their own interest, for no prince, or power, or court of any people coöperates with ambassador for this noted consummation but Michael, prince, or court of the Jews; but their only hope is in their own prince.

3. PERSIA AND GREECE.—Now, this glorious ambassador of Heaven shows Daniel events, in consecutive order, connected with the destiny of the Jews. Darius, the Mede, was upheld by ambassador when he made his famous decree for the divinity of Jehovah. After him will be three kings in Persia favoring,

or standing up, for the Jews, confirmed by ambassador, Cyrus being the first.⁴ After these, a fourth shall command more riches than any, and will stir up every power and agency against Grecia; but as shown in the vision of the ram and the goat, he shall be defeated.⁵ Then shall the power of Grecia be extensive, self-willed, and invincible; then it shall be divided into four parts, and afterwards it shall be torn up by the roots and distributed to other people, or rulers, and even lose its distinctive nationality.⁶ (Chap. 71:6. 72).

4. NORTH AND SOUTH POWERS.—Two of these divisions call for our particular attention, for Jerusalem is situated between and will be involved in all their broils; Jerusalem and the Jews are the grand objects of this prophecy.⁷ One of these lies north, and the other south, of Jerusalem, and without a miracle it must be claimed by one or the other. The marching and countermarching of these two powers are given till the programme changes by the ships of Chittim, or a western power interferes; not much is said about Jerusalem and the Jews till the last of the north.⁸ Before the western power deprived him of power, this north king appears to have had possession of Jerusalem and the country of Israel.

5. PERSECUTION BY THE NORTH.—This north king will exalt himself against the holy covenant and have indignation against it. He will form alliance with apostate Jews, who, with his forces, will pollute the sanctuary, which is the center and citadel of the true religion, and will abolish the daily sacrifice and substitute that abomination that did once cause the desolation of the temple and city, and will do it again. The impious Jews will be enlisted in his interest and act the hypocrite, while the pious Jews, who know their God and understand His covenants and ways of working, will become mighty by faith in Him and do exploits like the judges of old. After this will come a time of diffusion of true knowledge, which will be the remarkable and prominent event of the time; also persecutions of various kinds for days, or a period; but at some time they shall obtain a little help or exemption from persecution for a short time, and many hypocrites will attach themselves and bring reproach by apostatizing. Some of the most prominent and intelligent shall fall by persecution; but this severe ordeal will purge out the hypocrites and make the society pure to the end, which will come at the specified time. In every age till the end, persecution will purify the kingdom of God. (See Chaps. 75–78.)

6. A WESTERN POWER.—But the end does not come with the expiration of that north power; for the west power will be more unmanageable and irresistible than any former power, and will do as he pleases. He will exalt himself above all the gods, like Sennacherib or Nebuchadnezzar, and even worse; he will boast against the God of gods, and not be defeated, as they were, but he shall prosper till the indignation on the Jews be accomplished. For what is determined and predicted shall be done. This power cannot be controlled by the god of its founder, or by any god. Nor can the love of woman control it, as they do eastern monarchs, as Esther did Ahasueurus. But it will change and honor Almighty God, whom its founders and builders knew nothing about; will honor Him with gold, silver, and precious stones and things of desire, and he will do this in strong military fortifications; he shall become a devotee to that God of power that his ancestors knew nothing about. It will divide the land for a price, and cause the objects of its devotion, or favorites of its new religion, to have extensive rule. (See Chap. 81, etc.)

7. A SOUTH POWER.—But neither shall this reformed mighty power endure, but in the ending of the indignation upon the Jews and their city, or the indignation having ended on them and turned on some other object, the power in the

(4) Chap. 66, § 5, 6. 67, § 9. 68. (5) Chap. 71. (6) Chap. 62, §§ 2, 3, 7. (7) Dan., 10:14. (8) Chaps. 72–74.

south shall push at him, as the Persian ram did the nations around him, but did not destroy this mighty king. After this pushing back to his strong positions,⁹ a north power came down on him like a whirlwind and swept all before him, or like a flood, overwhelmed all Palestine and Egypt by sea and land. Edom, Moab, and most of Ammon escaped this inundation of chariots, horsemen, and ships, and the Ethiopians and Libians were at his steps. (See Chaps. 139. 144:4, 5. 149.)

8. THE NORTH POWER.—This north power planted his last stand, or his permanent palace tents, or his last military royal tent, in Mount Zion, between the two seas; but he shall come to his predicted end and receive no help from his allies. This implies it becomes feeble and depends on help which will disappoint him in the time of need. Rumors out of the east and north will make him desperate and cruel; but he, too, must expire! This is the last hostile power that will possess Jerusalem.

9. MICHAEL DELIVERS ISRAEL.—Now Michael stands up for the Jews, and an unprecedented time of trouble ensues; but the registered Jews shall every one be delivered; even the dead will be resurrectionized, and Daniel, having rested, will stand in his lot at the end of these days of tribulations. All the covenants, oaths, and promises will then be fulfilled. But what bright prospect has appeared in this whole programme for Jerusalem and the Jews while their promised land was so surrounded and overrun by overwhelming and contending powers? Their temple polluted, daily worship abolished, falling by the sword, flames, captivities, and spoliations for many days, and at last their holy mountain occupied with the palace tents of that overwhelming north power! O my Jehovah! what will be the end of these things? How long shall it be to the end of these wonders?

CALCULATION OF DATES.—(SEE CHAPS. 63:4-6; 175, §§ 1, 2, 3.)

10. DANIEL'S DEATH.—Daniel, like his predecessors in the work of the kingdom, goes to rest without obtaining the promises, but, seeing them afar off, is assured that he will stand in his lot when these days of adversity are completed and the happy age begins. No doubt he obtained from Cyrus the first decree to build the temple, and saw that decree baffled, but did not see that work resumed. The work ceased till the second dynasty of Persia ascended the throne. This was in Darius Hystaspis. (See Chap. 66, §§ 5, 6.)

(9) Chaps. 139. 141, § 5-8.

CHAPTER LXVI.

TEMPLE REBUILT AND DEDICATED. §§ 1-4. A. M. 3485-3489.

B. C. 519-515.—EZRA, 5:1, 2; HAG., 1 AND 2; ZECH., 1-6.

1. IMPORTANCE OF THE TEMPLE.—Being discouraged by the frustration of the decree of Cyrus and combined opposition of the satraps of Persia and the leading Samaritans, the Jews had abandoned the temple and built their own dwellings; but the Lord raised up two prophets to stir them up to make the kingdom of God their primary object. The temple was the visible object attracting the attention of the nations and the index pointing out the success of the cause of Jehovah. Therefore its completion and the restoration of its worship as the center, source, and citadel of the true religion was of more importance than their own comfortable homes.

2. ENCOURAGEMENTS AND PREDICTIONS.—The Lord had not blessed their labors, but disappointed their expectations when harvest came, because of their neglect and indifference. Then Zerubbabel, the governor, and Jeshua, the high priest, and all the people feared and obeyed the Jehovah, their God, and went to work on the house of Jehovah of hosts, their God. Then the Lord encouraged them with promises of success and future glory. In His providence He guarded and protected them, His spirit was still with them, and from the time they commenced rebuilding the temple they should experience prosperity on their labor and in their tillage. Though this temple was as nothing in comparison with the former one, yet it shall be more glorified, and they shall yet have peace in Jerusalem. He had once shaken the earth, and once more Jehovah would convulse both Heaven and earth. The desire of the pious of all nations who have learned to look to the seed of David for a saviour, shall come. And again, the third time, the nations shall be convulsed, and by mutual slaughter shall their power be destroyed; and then shall Zerubbabel, or his seed, be a chosen signet with Jehovah. (Hag., 1, 2.)

3. PROSPERITY OF JERUSALEM.—Zechariah also encourages them, promising the successful rebuilding of the temple and city. Jerusalem will not be able to contain all its citizens within its walls, and they shall scatter around in villages; and through prosperity cities shall multiply. Jerusalem shall be chosen, and Zion comforted; Jehovah will dwell in her midst with His glory, and many nations shall be united with her in His cause and kingdom. The priesthood, or ministry, will be purified, the branch of David will appear, and the whole land shall be cleansed and enjoy peace and prosperity. This success will not be secured by armies, but by the spirit of Jehovah. Present difficulties will be overcome, and Zerubbabel, who laid the foundation of the temple, shall finish the work with triumphant shouting. (Zech. 1-4).

4. THE SONS OF OIL KEEP THE LAMPS AGLOW.—By a very apposite symbol, Zechariah is shown the hidden agency that keeps the light of truth before the world. The king and high priest were anointed with oil, and the Jew naturally looked to these two anointed ones to keep the lamps of Jehovah aglow in the nation and in the temple; but they were only anointed, and were not sons of oil. Kings and priests may become corrupted, cities and temples may be

destroyed, rites and ceremonies may be abolished, but sons of oil stand in the presence of the Jehovah of the whole earth and keep the lamps burning in the temple of God. These are witnesses in all times and places, instead of kings and priests, though they may prophecy in sackcloth, be afflicted, unpopular, and hated. (Rev. 11:3-11). The spirit of God dwells in them, and His word is registered in their minds. Like Elijah, Elisha, and others, they stir up the pious, and confront hypocrites, apostates, and adversaries of every condition and grade, when temples are deserted and altars broken down. Iniquity, and all its works and strongholds, shall be destroyed, but the branch of David will consummate the kingdom and be both king and priest. Strangers from afar shall come and help build the temple, and all shall know that the teachings of the prophets are the words of the Jehovah. (Zech. 4-6.)

5. DECREE OF DARIUS HYSTASPIS. A. M. 3485. B. C. 519. EZRA, 5:3-13. 6:1-13; PSALM 138; ZECH., 7, 8.—The Samaritans and bribed rulers tried to stop the work but could not, for the Jews appealed to the decree of Cyrus. Then these adversaries wrote to Darius Hystaspis, who was on the throne of Persia, and the first of the second dynasty, and desired him to examine the records and see whether Cyrus had made such a decree. Perhaps they thought their bribed attorneys had destroyed it, and so felt sure of success. But they were disappointed, for though not at Babylon, where they requested the search to be made, but at Achmetha of the Medes, the record was found, and according to the laws of the Medes and Persians, the decree could not be altered. Darius commanded the Samaritans to keep away from that place and not hinder the work, but to furnish the Jews with materials, offerings, and money out of the king's revenue, that the Jews might pray for the king and his sons. He orders them to do these things speedily or suffer vengeance. He calls Jehovah the God of Heaven—the God who has caused His name to dwell at Jerusalem—and prays Him to destroy all kings and people who attempt to alter or destroy that temple. Thus, we have found the second Persian king that was to stand up for the Jews, as made known to Daniel.

6. OBTAINED BY ZERUBBABEL.—Josephus says Zerubbabel was with Darius and obtained this second decree, which is very probable; and, in fact, all the decrees in favor of the Jews appear to have been obtained by some Jew in favor with the kings of Persia. Though these kings were not idolaters, but feared Jehovah and desired his favor, and acknowledged Him to be the God of Heaven, yet they were not pious, and were governed by passion, prejudice, vanity, favors, and flattery. The Greek version of the Scriptures says Psalm One hundred and thirty-eight was composed by Haggai or Zechariah, at the rebuilding of the temple, and it is well adapted to the occasion.

7. PIETY ENJOINED AND BLESSINGS PROMISED.—Zechariah prophesies again and reproves their formal fasting during the captivity, but does not accuse them of Polytheism or of worshiping idols; and he warns them to hearken to the former prophets, who instructed, admonished, and exhorted before the judgments were visited upon Jerusalem. The Jehovah had fulfilled His threatenings on their disobedience and rebellion, and now He will be as faithful to do them good. But freedom from idolatry is not sufficient; they must speak truth to neighbors, judge truth and the judgements of peace, imagine not evil against neighbors, love not false oaths, etc. Then their fasts should become joyful feasts, and the inhabitants of the nations should visit Jerusalem because they knew the true God was there. Of these visitors there will be ten of them to one of the Jews. Thus the triumph of Jehovah over the Polytheism of the nations is still boldly asserted by the prophets.

8. TEMPLE FINISHED AND DEDICATED. A. M. 3489. EZRA, 6:14-22.—The Jews persevered under the prophecies of Haggai and Zechariah; the temple was finished and dedicated with great joy; the passover was kept by the returned

captives, and all Jews who had remained in the land but had separated themselves from the heathen, and the Assyrian rulers under the Persians, favored them and strengthened their hands. Thus, the pious were filled with rejoicing, and the impious were confounded. The law of Moses and the predictions of the prophets were verified in both the threatenings and promises, and Jehovah was proved to be the supreme God, controlling the nations and accomplishing His purposes according to programmes given centuries beforehand. Psalms composed on this occasion express the sentiments and feelings of the pious. (Psalms 48, 81, 146-150).

CHAPTER LXVII.

REBUILDING OF THE CITY. A. M. 3518-3559. B. C. 486-445.

1. REBUILDING STOPPED.—EZRA, 4:6-23; ESTHER, 1, 2.—Having finished the temple under the government of Zerubbabel and the priesthood of Jeshua, who also commenced it, the Jews proceeded to rebuild the walls of the city. Having proceeded to some extent, the malignant Samaritans wrote to Artaxerxes, or Ahasuerus,³ the king then on the throne of Persia, and influenced him against them. They tell him to search the national records and he would find it had been a rebellious and bad city, hurtful to kings and provinces, and had formerly been powerful and ruled the nations, and, if rebuilt, would rebel, reconquer, and dispossess him of all the provinces west of the Euphrates. Instigated by these fears, the king commissioned the enemies to stop the work, which they did by force.

2. POLICY OF SATAN TO OBLITERATE THE KNOWLEDGE OF JEHOVAH.—Thus, for a time the prophecies for rebuilding Jerusalem appeared to be a failure, though those concerning the temple were verified. Also, a scheme on a large scale was set on foot at the court of Persia for the extermination of all the Jews. The Old Serpent expected to cut out the heart of the true religion, for the Jews had the covenants of the true God, and His oaths, promises, oracles, laws, temple, priesthood, ministry, adoption, etc. Destroy the Jews—and all Israelites were now included in that term—and the knowledge of Jehovah, now triumphant, would soon fade away from the nations; for the priesthoods of Polytheism would do everything in their power to obliterate the good impressions made on the public mind by wonderful interpositions and fulfilled predictions. But a very simple, yet very remarkable, interposition of Providence turned the scheme to the destruction of the enemies and the conversion of many individuals in the nations to embrace the Jewish religion.

3. MORDECAI AND ESTHER APPEAR.—The persons used on this occasion to control the Persian court were Mordecai and his niece, Esther. This event equaled in importance any decree of Nebuchadnezzar or Darius. This Artaxerxes, or Ahasuerus,⁴ ruled from India to Ethiopia, over one hundred and twenty-seven

(3) Town., note 23; ver. 8, pt. 2, § 2, p. 1116; Joseph's Ant., Bk., 11, chap. 6, § 1; Greek Bible, Esther; Apochra. Ezdrus. (4) Anct. Hist., Vol. III., p. 200; Encp. R. K., Ahas.

provinces, having a variety of languages under him. In one of his drunken frolics he ordered Vashti, his queen, to expose her beauty to his drunken guests, but she refused to make the indecorous show, and was degraded for disobedience. Multitudes of maidens were collected to the king, from whom he might select a queen. Mordecai, an old captive Jew, presented his niece, Hadasah, or Esther, who was preferred by the king to be queen.

PLOT OF HAMAN AND RESULT.—ESTHER 3-10, §§ 4-8.

4. **THE PLOT.**—Artaxerxes took a whim to honor an Agagite named Haman, and ordered all about the court to give him divine reverence, which Mordecai, who sat in the Persian court, refused. Haman, being informed of this and of Mordecai's nationality, thought it rather small business for a god to notice one man, and determined to do a god-like act and at one blow to sweep all anti-Polytheists to destruction. Everything was as propitious to that end as the Old Serpent could wish. Judea was in the Persian empire, and all the people of Jehovah were scattered through it, without any accessible region beyond where they could flee for safety. A fool king was a mere tool for a malignant and wealthy statesman, and a decree, once ratified, could not be repealed. The decree was obtained and sealed with the king's ring that every Jew should be killed and the murderers should take their property. The destruction was inevitable, and bitter wailing was throughout the whole one hundred and twenty-seven provinces. It looked as if Jehovah had forgotten His people. Polytheism was jubilant at the prospect of regaining in one day all it had lost since the smashing up of gods and nations by Nebuchadnezzar. The decree was written in every language and sent to every tribe.

5. **MORDECAI IN SACKCLOTH.**—But Michael, the great prince of Israel, is prepared for the emergency, and old Mordecai, who had experienced every vicissitude since the captivity of Jehoiachin, and full of faith in Jehovah, is stirred up to the rescue. The contest is public, and all eyes are turned to the scene. The old man leaves his honorable seat, clothes himself in mourning, and lifts up his voice outside of the palace, but in the midst of the city. Many Jews and friends to the Jews were in the palace, and Mordecai's condition was soon known to Esther, and a charge given her to the king. Mordecai knew the promises to Israel were sure and the execution of the decree to be impossible; but viewing the advancement of Esther to the throne, he thought this was the provision made by Jehovah for the occasion.

6. **ESTHER AND THE JEWS FASTING.**—Esther's husband was a fool and a tyrant. Her life was endangered by approaching him, and all she could hope from him was what his animal attachment to her secured. She approaches with the air of festivity, concealing a heart wrung with anguish. While fasting and praying she spreads the banquet for the king and her murderer. Mordecai and the Jews fast without while she and her maidens fast within. She presents her prayer to her God and her petition to a banqueting fool. The whole matter having become conspicuous, Michael helps the ambassador seen by Daniel to manage the king. Mordecai and Esther are doing their part as Michael incites, and now the glorious messenger, though invisible, takes the king in hand. A whole nation dispersed throughout the empire, fasting in sackcloth and imploring aid from their invisible God, must have attracted the attention of all Polytheists, and their impending destruction and sudden deliverance showed a present and Almighty God.

7. **THE SCALE TURNED.**—The king cannot sleep; the records are read for his amusement; the records show that the king owes his life to Mordecai and Esther; Mordecai must be honored; Haman, having prepared a gallows, enters to request the hanging of the Jew, but out of vanity to himself decrees honors to his intended victim; the old man that walked the streets in sackcloth and bitter wailing now rides in royalty as the honored of the king, with Haman for servant and herald.

The scale is turned; Haman is mortified; his wife and wise men understand the history of the Jews and the protection of their God, and tell him: If Mordecai be a Jew, and you have begun to fall before him, thou shalt not prevail against him but surely fall before him. Even the enemies to Jehovah had learned that much about His protection and government.

8. THE JEWS TRIUMPHANT.—Haman is hurried to the banquet. The king makes another fool offer to the queen; she petitions for her own life and the life of her people and states their situation; the king is wroth, and though a fool, his word is power. Haman is hanged on the gallows prepared for Mordecai; the fool king delegates his power to Esther and Mordecai; a counter decree is given in every language and carried with lightning speed throughout the empire. Everywhere the scene is changed; many out of fear of the Jews embraced their religion. A feast of the Jews till their final dispersion commemorated this event. The cause of Jehovah was triumphant, and we discover the Jews were a power in the empire, and were not all returned to Jerusalem. Though these kings often favored the Jews, it was on account of Jewish influence at court.

9. COMMISSION OF EZRA. A. M. 3546. B. C. 458.—EZRA, 7.—Ezra, the scribe and priest, received a very large and liberal commission from Artaxerxes, or Ahasuerus,⁵ to govern, at discretion, all west of the Euphrates, or of the Jordan, and to set judges and magistrates who knew the laws of Jehovah to teach those ignorant of them, and to punish those who would not obey them, by confiscation, imprisonment, or banishment; and to require of the governors and officers whatever he judged necessary for the house and service of Jehovah. The king calls Ezra the priest and scribe of the law of the God of Heaven; and the temple, the house of the God of Heaven; and he fears the wrath of this God upon the king and his sons. Artaxerxes was the third king of Persia who stood up for the Jews—children of Daniel's people.

10. THE SECOND RETURN OF CAPTIVES.—EZRA, 8.—With Ezra returned a second company of captives, who were mostly ministers of the sanctuary, and with this company were brought many gifts of the gentiles. Depending on the protection of Jehovah, Ezra refused the guard offered by the king, and assured the king that their God would protect those who served Him. Having assumed this high position, they fasted at the river Ahava and prayed the Jehovah for that protection, and then proceeded safely to Jerusalem, carrying with them the treasures of silver and gold, and conveying animals, also, to the temple. Much of these had been given by the king and his seven counselors, beside what was collected in the province of Babylon.

11. MIXED MARRIAGES.—Ezra found the Jews had violated the law and had made affinity with the surrounding nations by mixed marriages. He prayed, confessing the sins of the nation, and set forth this sin before the people. Then they made a covenant to put away these strange wives, and the people agreed to do as Ezra said. This was a great trial—to separate from wives and children—but unless these wives abandoned entirely their own people and Polytheism, as Ruth did, it must be done. (Psalm 45:10, 11). Most of the people did so, and those who would not were banished from Jerusalem. Mixed marriages have always been pernicious to the true religion, both before the deluge and since. This law was contingent, and not absolute; and where no danger from the encroachments of Polytheism existed, the law did not interfere.

12. ZECHARIAH'S LAST PROPHECIES.—9-14. A. M. 3547. B. C. 457.—Zechariah prophesies in detached portions. He predicts the desolation of some neighboring cities and powers that had recovered from Nebuchadnezzar's devastations. Jerusalem and temple shall be protected from the invading army; the king of Zion will make a meek and lowly entry into Jerusalem, take away the

(5) Town., note 25; per. 8, § 4, p. 1120.

war character of Ephraim and Judah, proclaim peace to the nations, and have a universal empire and boundless dominion. If Israel and Judah were captives, they were prisoners of hope, and shall be victorious, prosperous, and have abundance. They shall be sown among all nations and not apostatise, but be faithful missionaries and be returned home. Sometimes they will have good shepherds and sometimes bad ones; and sometimes they will not appreciate the good ones. They shall become strong in Jehovah and conquer all around them. The tribes shall be saved and relocated in the first place, lest Jerusalem and the throne of David, aggrandized from the nations, should exalt over them. In that day Jehovah will defend the inhabitants of Jerusalem; the feeble shall be as the house of David; the house of David shall be as God; and all their enemies shall be destroyed. Though they had pierced their Messiah, they should mourn, repent, abandon all their filthiness, and not need prophets. The Shepherd shall be smitten with the sword and the flock scattered; two parts shall be cut off; a third part shall be tried and refined as by fire and become Jehovah's beloved people. Jerusalem shall suffer the fate of captured cities; half shall go into captivity and the remnant shall not be cut off. Then all these nations shall be destroyed by Jehovah, as in former battles, and the Jehovah God will come with all His saints. Then shall be constant light, living waters, pleasant seasons, and beautiful landscapes. Jehovah shall be king over all the earth; there shall be but one Jehovah, and have but one name among all nations. All nations shall come up to Jerusalem to worship the king, Jehovah of hosts, and keep the feast of tabernacles. Those who fought against Jerusalem, and those who refuse to come up to worship there, shall be consumed with disease and famine. Then shall every common article in Jerusalem be holiness to the Jehovah, like the bowls before the altar, and no unholy person shall enter the house of Jehovah of hosts. The tares gathered out and burnt, the righteous shall shine as the sun in the sky. (Matt. 13:37-43).

MISSION OF NEHEMIAH.—NEHEMIAH 1-6; §§ 13-17.

13. NEHEMIAH'S FIRST COMMISSION.—The remnants of Israel and Judah were sparsely settled over the country, and were enduring much affliction and reproach. The walls of Jerusalem were in a very dilapidated condition and the gates were burnt with fire. When Nehemiah learned this it grieved him. He confessed the sins of his people and prayed for favor from the king, and his prayer was answered. It was unlawful to be sad in the king's presence. Nehemiah was the king's cup bearer, but could not conceal his sorrow of heart. When the king inquired the cause he reported the desolation of Jerusalem, and requested authority and means to rebuild the city of his fathers' sepulchres. The king, in presence of the queen—who, I suppose, was Esther⁷—granted him absence for a time, with a commission adequate to his undertaking. Mordecai was next to the king in honor and power and was accepted of the Jews, seeking their welfare and securing their peace.⁸

14. NEHEMIAH IN THE RUINS.—Having received his commission and force, Nehemiah proceeded to Jerusalem and took a survey of the ruins by night, before he made known the Divine favor granted to him and the ample commission of the king to rebuild the city. To the priests, nobles, rulers, and Jews he presented the fact that their God and religion were reproached on account of the dilapidated condition, as if Jehovah had not power or regard enough to restore His city and religion; and then he showed the favor and commission given to him. And they all went to work.

15. OPPOSITION OF THE ENEMY.—This chagrined their malevolent neighbors, who were now defeated in every prospect. Haman, and with him all the enemies

(7) Town., note 34, p. 1141. 8) Esther, 10:3.

of the Jews about the king's palace, and multitudes of them throughout the empire, were dead. Mordecai stood next to the king, and Esther was queen; and Nehemiah, who bore the commission and superintended the work, was a chief officer in the court of Persia. So these enemies vented their spite in taunts, impeachments of rebellion, and ridicule. Nehemiah answered them in the name of Jehovah, and said: "The God of Heaven will prosper us. We are His servants, and will arise and build the city, but ye have no portion, nor right, nor memorial in Jerusalem." Then the Samaritans, Arabians, Ashdodites, and Ammonites conspired to surprise and murder them, but they were anticipated by Nehemiah, who prepared to give them battle. Then by false pretense they endeavored to get Nehemiah alone into their power, but he replied that his work was of too much importance to be stopped for holding counsels with them.

16. CITY REBUILT.—The work was finished, and the city fortified. Then the enemy were mortified and had to acknowledge the hand of God in it. When the first temple was built, the throne of David was the most powerful of the nations, and Jerusalem the most flourishing of cities, and not an enemy dared to oppose. But when the second was built, Jerusalem was in ruins. Zerubbabel, the son of David, was only a deputed governor under whimsical, capricious, despotic kings, who were ruled by fears, flatteries, vanities, and interest; and the Jews were dispersed abroad, and only a remnant, sparsely settled in their respective districts of Judea, undertook the work. But though no prince or power of any nation coöperated with the glorious ambassador, except Michael, prince of Israel, yet the temple was finished, and now the city is rebuilt, though the streets and improvements may not be completed yet.

17. THE REFORMATION.—Nehemiah had many difficulties to encounter. Many of the Jews were intermarried with the enemies of Jehovah, and acted as spies for, and coöperated with them to hinder the work. Difficulties also arose between the rich and the poor, and between laborers and employers, which shows they were very far from being perfectly united, according to the law, in working for the cause of Jehovah. But Nehemiah, trusting in Jehovah and constantly presenting his supplications to Him, and acting promptly in every emergency, overcame all obstacles. Then he gathered the Levites out of all their cities and had them brought up to Jerusalem. The priests and Levites purified themselves, the people, and the wall. The wall was dedicated with great rejoicing—singing, with cymbals, psalteries, harps, and blowing of trumpets; and they offered great sacrifices. And, having regulated the government of the city, Nehemiah returned to Persia.⁹

(9) Neh. 12:27-43; Ps. 1.

CHAPTER LXVIII.

NEHEMIAH'S SECOND COMMISSION AND REFORMATION. A. M.
3560-3571. B. C. 444-433.—NEH., 7-11; 12:1-9,
44-47; 13:1-3. §§ 1-5.

1 THE NATION'S KNOWLEDGE OF JEHOVAH.—On his return Nehemiah regulated the people by the genealogies which he found of those who had returned with Zerubbabel. All the people congregated in the street, and Ezra brought out the Book of Law and it was read and expounded to the people, who were very attentive and wept when they learned its contents. The knowledge in the possession of the people had been obtained by oral instructions preserved by tradition. Much of this knowledge had been lost or confused and corrupted during the captivity; and as very few synagogues had copies of the law and other sacred writings to correct the traditionary knowledge, the people were very imperfectly informed about their relation to the nations and their duties to God and man.

2. THE JEWS CONVICTED BY THE LAW.—When the law was read and expounded, they found themselves in the violation of many of its precepts; but when instructed, they readily complied, and they kept the feast of the tabernacles in booths made of brush, which had not been done since the days of Joshua. They confessed their sins and worshiped Jehovah, their God, and made a covenant and took an oath to keep the law and sustain the worship of the temple. They learned that their intermarriages with the surrounding nations were unlawful. They might marry a captive or proselyte so completely separated from their people that no danger existed of the children imbibing the religion of the nations and becoming Polytheists and idolaters, but intermarriage with neighboring nations would confound all distinctions, mix up religions, and the truth would be abandoned. Reformation on this point was a severe trial and tested their piety, for some of them had children by these marriages. Most of them acquiesced and separated from those who would not abandon the abominations of the nations nor separate from their heathen relations. A mixed multitude of Ammonites, Moabites, and others attended these meetings; but these were separated according to the law and the original distinctions established.*

3. JERUSALEM REPEOPLED.—To people Jerusalem, the rulers dwelt in it, and the tenth of the people were chosen by lot to abide there for its defense and the service of the temple and the accommodation of those coming up to worship there. About this time Ezra composed the First and One hundred and nineteenth Psalms, which set forth the excellence of the law and the great reward in keeping it.

4. ABUSES CORRECTED.—A. M. 3576-3595.—Some greivous abuses had been introduced and practiced in absence of Nehemiah. Eleashib, the high priest, had devoted a chamber in the temple to the accommodation of Tobia, an Ammonite. Nehemiah cast Tobias' stuff out of the chamber, and restored the sacred vessels and offerings. The ministers of the temple had been neglected, and had gone to their fields to sustain themselves. These he restored and made provision for

(*) Ps. 119.

them in the future. He stopped Sabbath-breaking and compelled the men of Tyre to stop their traffic on the Sabbath. He found men who had married wives of Ashdod, Moab, and Ammon, and their children spoke a mixed language of both parents, and he punished them and made them swear to abandon the practice. One of the sons of the high priest was son-in-law to Sanballat, the Horonite. Nehemiah banished him and cleansed the priesthood from these mixed marriages with strangers. (A. M. 3595. B. C. 409, or forty-nine years from the decree to Ezra.)

5. REFORMATION COMPLETED.—Acting as governor, aided by Ezra, the scribe and priest, Nehemiah effected great reforms in despite of opposition. The law was restored to the people and expounded in their vernacular tongue, so that all could know and understand it; correct copies of it were secured; manuscripts of the sacred writings were multiplied; the Jews were separated from the people of other nations around Jerusalem for a consecrated guard of the oracles of Jehovah; synagogues were multiplied, and in them the sacred Scriptures were read, the Psalms were chanted, the people instructed, and prayers offered.

PROPHECY OF MALACHI. A. M. 3561–3604. B. C. 403–400. §§ 6–9.

6. MALACHI EXPOSTULATES.—MAL., 1–3:7–13.—Malachi shows the desolations of Edom, kindness to ungrateful Israel, and the impiety of the Jews, so Jehovah had no pleasure in them; nevertheless Jehovah's name should be great among all nations, and He would be worshiped in every place. He reproves the priests for neglecting their covenant of the priesthood and the instruction of the people, and the people for infidelity to their God and to their lawful wives, and for marrying women of a strange god, and for their petulance in the service of Jehovah and impeaching Him with favoring the wicked. He complains of Israel's inconstancy from the beginning, and exhorts them to reformation and fidelity, and by this means prove Jehovah and see if He would not enrich them with blessings and make them the delight of all nations.

7. PIOUS MEETINGS.—MAL., 3:14–18; 4:1–3.—Some complained of weariness and no reward in the service of Jehovah, while it subjected them to humiliation and persecution; but the pious often met and encouraged one another, and the Jehovah heard them and kept a record of those who feared Him and thought upon His name. And they shall be Mine, saith the Jehovah of hosts, when I make up My jewels; and then shall appear the difference between the righteous and the wicked—between those who serve God and those who do not. For the wicked shall be utterly destroyed and the righteous triumph forever. To those fearing His name shall the Sun of Righteousness arise with healing in His wings, and they shall grow as fatlings.

8. FIRST ADVENT OF MESSIAH AND CONSEQUENCES.—MAL., 3:1–6.—Behold! I will send My messenger, who will prepare My way before Me; and the Jehovah ye seek shall suddenly come to His temple. The Angel of the covenant ye delight in: Behold He shall come, saith the Jehovah of Hosts! But who shall abide the day of His coming, and who shall stand when He appears? For He is like a refiner's fire and fuller's soap, and He shall sit as a refiner and purifier of silver. He shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Jehovah an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Jehovah, as in the days of old and former years, and the impious shall be destroyed.

9. THE FAREWELL.—MAL., 4:4–6.—Remember the law of My servant, Moses, which I commanded him in Horeb for all Israel, with the statutes and judgments. Behold! I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Jehovah, and he shall reconcile the hearts of the fathers and children, or unite the father and the children in the Hope of Israel, lest I smite the land with a curse instead of a blessing. The law of Moses was still the law for Israel and Judah.

CHAPTER LXIX.

POSITION OF THE KINGDOM OF GOD. A. M. 3600-3720.
B. C. 404-284.

1. THE KNOWLEDGE OF THE TRUE GOD.—About four hundred years before Christ divine revelation ceased to record passing events or foreshadow developments of the future, and the Jews were left to regulate their lives and strengthen their hopes by what was already written. They went no more after idols, and the name of Jehovah, the God of Israel, was known to all the nations embraced in the Persian empire as the God of Heaven, and the Jews claimed to be His peculiar people. They protested against Polytheism, despised idols, abhorred idolatry, and made their relation to Jehovah their boast. They zealously taught their religion to the nations and translated their sacred writings into the Greek language, which became the universal language of the learned world. But their exclusiveness made them the object of hatred and persecution by the priesthood of the different heathen demons and idols. The nations might worship Jehovah at the temple in the court of the gentiles, but the Jew would not return the compliment and worship their demons, but treated their idols with contempt.

2. ISRAEL TAUGHT BY EXPERIENCE.—Israel had now experimented enough on the covenant of Sinai, and found there was an invisible intelligent power somewhere that watched over its fulfillment. They obeyed the law and were blessed to the full extent of the promises. They disobeyed and were cursed to the full extent of the threatenings. They reformed and were restored, as Moses had assured them. When Israel started out to become the people of Jehovah, they were taught by stupendous miracles that all could witness for themselves and understand; also, predictions were given for after generations. As time rolls on, after generations looked upon these miracles as fabulous accounts, and it would have required a miracle to convince them that such events ever took place. But when people are brought to their senses by overwhelming adversities, and on looking around find everything transpiring according to programme given hundreds of years before, they begin to conclude that some intelligent overruling power directs the whole movement. The covenant made at Sinai shows by its own developments that it is the covenant of the Almighty God of Heaven and earth.

3. PERIODS REVIEWED.—The last commissioned prophet has spoken and referred Israel back to the law of Moses and the conditions of the covenant at Sinai. Jehovah has not changed nor altered His covenant with Israel. The second temple is now finished, Jerusalem is restored, and all the rites of the law and its precepts can be observed again A. M. 3604, and one thousand five hundred and twenty-one years from the call of Abraham and the first covenant with him; and the covenant of circumcision is one thousand four hundred and ninety-seven years old; it is one thousand and ninety-one years since Israel left Egypt and crossed the Red sea; and one thousand and ninety years since the tabernacle, or first house of Jehovah upon record, was erected in the wilderness; it is one thousand and fifty-one years since Israel crossed the Jordan into the promised land; eight

hundred and sixteen years since the Ark was captured by the Philistines, and six hundred and forty-four years since the Ark was removed by David into Jerusalem, which then became the holy city of Jehovah forever, instead of Shiloh, where it had been set up by Joshua one thousand and forty-four years before the present date; it is six hundred and sixty-three years since David was anointed by Samuel and the everlasting dynasty of David brought to light; six hundred and four years since the first temple, or second house of God, was dedicated, and one hundred and eighty-eight years since it and Jerusalem were destroyed by Nebuchadnezzar; it is one hundred and fifteen years since the second temple, or third house of Jehovah, was dedicated, and forty-five years since Nehemiah dedicated the restored walls of Jerusalem. When the streets and internal improvements of the city were completed we are not certain, but most likely within ten years after the walls were finished; then was the city provided with a population and fully restored.

4. CENTER, SYNAGOGUES, AND BOUNDARY OF THE KINGDOM OF GOD.—After all these dates and vicissitudes we find Jerusalem and its temple once more the center and source of the true worship of the true God; but the boundary is widely extended. In David's and Solomon's time the boundary of the kingdom of God was from Egypt to Assyria; but now it is from some place in India to the Bosphorus and Helispont and western boundary of Egypt, and from the Black and Caspian seas in the north to the Persian gulf and Indian ocean in the south. Over this vast territory were the children of Jacob scattered,¹ and in many parts were Jewish synagogues² erected, prayers were offered to Jehovah, and words of exhortation given in them.³ From these distant synagogues Jews went up to Jerusalem once, twice, and thrice in the year to keep the feasts of the Jehovah, and having refreshed their souls at the fountain, returned to reanimate their brethren. Thus, the light of the kingdom of God was kept shining among the nations till the Royal Messiah appeared, and many in the nations embraced the truth and the true God.

5. THE SCRIPTURES.—From the time of Ezra great care was taken of the sacred Scriptures by the great synagogue, and copies of them were multiplied and furnished to the dispersed synagogues,⁴ where they were read in the original and interpreted in the native language of the place. Some writings were in the Greek only, but the Jews never received these as inspired records, nor were they recognized by Christ as of divine authority. In these sacred writings were recorded the history of the past and the prospect of the future development of the kingdom. Thus, the people of Jehovah were prepared, as no other people were, for maintaining and propagating their religion.

6. THE THRONE OF DAVID.—Jehovah was their king,⁵ who had led them out of Egypt by the hand of Moses and organized them into a nation and led them in the wilderness forty years. Then by the hand of Joshua He led them into the promised land, where they were under extraordinary judges, when occasion required, for three hundred and fifty-six years. Then they demanded a king and the Jehovah granted them a king for five hundred and seven years, and then sent them and their king into captivity. After the captivity Zerubbabel governed them, under the kings of Persia, for over twenty-one years; he laid the foundation of the second temple, and he finished it in twenty-one years from the decree of Cyrus. This was the last governor of David's seed. The throne of Israel belonged to the Jehovah messenger, or angel of the covenant, and when the kings of Israel and Judah lost their scepters by rebellion and captivity, He resumed the government Himself and ruled without a deputy. But as the incarnation of this Jehovah—angel or messenger—was to be in the seed of David,

(1) Est., 3:8, 12. 13. (2) Ps. 74:4, 8; Mal., 3:16; Acts, 43:15; Horn, Vol. II., p. 104, § 3; Roll., Vol. VII, p. 74, § 3, ¶ 2. (3) Chap. 48, § 2; II. Chron., 17:7-9. (4) Town., note 37, per. 8, pt. 3, § 5, p. 1151. (5) Judg., 8:23; I. Sam., 10:19; 12:12.

the throne of David belonged to Him by royal and legal descent as well as by divine right. Hence the throne of David is everlasting, whether visible on earth or invisible, whether occupied by a son already born in the flesh or one not yet incarnated. Rabbi! Thou art the Son of God! Thou art the king of Israel!⁶ He is David's son and David's Lord.⁷ He possessed the throne by divine right, but placed it visibly on earth, at the request of Israel, and set David upon it, and, as promised, left it to his sons as long as they obeyed Him. Then He made His throne invisible again, retook it to Heaven, and administered the government Himself,* making the monarchs of the nations do the political work of His kingdom. And when His throne is again transferred to earth it will be again established visibly in Jerusalem,† and this Son of God, incarnated in the family of David, will sit upon it and illuminate Jerusalem, which will be regenerated into the New Jerusalem.

7. HIGH PRIEST UNDER FOREIGN RULERS.—Nehemiah was the last civil governor of the Jews, and exercised that power for perhaps twenty-one or more years under a commission from a king of Persia. Under these Persian monarchs the Jews were restored, the temple rebuilt, the worship of Jehovah reestablished, Jerusalem refortified, and internal improvements completed; and all in exact fulfillment to the prophetic programme. After Nehemiah had completed the resuscitation of Jerusalem, and, with Ezra, had perfected the restoration of religion, the government devolved on the high priests, who were under the satraps of Persia till the time of Alexander. Some of these high priests were most pious, wise, and excellent men, and the religion of Jehovah was kept pure under their government, and extended among the nations. But after some time, this office being conferred, or confirmed, by the governors or kings of the ruling empire, and not altogether regulated by the law of Moses, was often filled with unprincipled mercenaries, who perverted the laws and disgraced the religion of Jehovah.

8. OUR GUIDE.—In tracing out the destiny of the Jews and Jerusalem, we must be guided by the prophecies of Daniel. Now, they are under the Persian prince, or power, which is the silver breast and arms of Nebuchadnezzar's image, the great bear, the ram, kings of Persia, of Daniel's visions. The Mede, and three kings of Persia that stood up for the Jews, have passed, and the remaining, fourth king, noted in the development of the kingdom of God, only for his final contest with the power of Grecia, is about come; and with him comes the end of the Persian empire.

9. HIGH PRIESTS AFTER THE CAPTIVITY TILL THE HERODS.—Jozadak, Joshua, Joachim, Eliasib, Joiada, Jonathan, Jaddua, Onias I., Eleazar, Manasseh, Onias II., Simon II., Onias III., Jason, Menelaus, Alcimus, Judas Maccabeus, Jonathan Mc., Simon Mc., John Hyrcanus, Aristobulus (king and priest), Alexander Jannaeus (king and priest), Hyrcanus, Aristobulus II., Ananeel, Aristobulus, the last of the Asmonians or Maccabean dynasty. After Aristobulus II., the Jews were governed by the Herods, or by Roman governors.

(6) John, 1:19. (7) Matt., 22:43-5. (*) Gal., 4:28; Heb., 12:22. (†) Rev., 21:2. 10-27; 22:1-5.

CHAPTER LXX.

THE HOPE OF ISRAEL.

1. PROMISES TO ABRAHAM.—Let us now stop and see what was the hope of Israel that they saw afar off, and which animated them under all discouragements and sustained them in adversities. To Abraham was promised a numerous posterity, which Jehovah covenanted to keep for himself while he let all other nations wander after other gods.⁸ Also, he promised to bless Abraham and his friends, and to curse his enemies. This is not restricted to him individually, but extends to that system which he represented. To neglect the least of Christ's brethren is to neglect Christ, and to oppose the Abrahamic system is to oppose Abraham. Also, God promised to make him a blessing, and to bless all families of the earth in him by means of his seed; and thus Abraham was constituted the father of many nations.⁹

2. CIRCUMCISION.—Here is an implied promise to all nations that they shall be blessed, and an express promise to Abraham that this blessing shall flow to them through him and his seed. Also, God promised to Abraham a tract of country for himself and posterity. Now, if all nations are to be blessed in Abraham and his seed, and if he and his seed will possess a country, then that country must be the spot from which this blessing flows and around which these blessed nations must congregate. That spot of earth is from the river of Egypt to the Euphrates, and to this day circumcision is a seal before God and man that the Jews are God's people and that country their home. God will not deny it, man cannot nullify it, and no divinely authorized council or legislative body has abrogated or changed it.

3. PROMISES SURE.—These promises are infallibly sure, for Abraham fulfilled all the conditions imposed on him. He left his native land in the first; provided the covenant victims in the second; and circumcised himself and household in the third. The law, given four hundred and thirty years afterward to part of his seed, or posterity, could not make these promises void² and prevent Abraham from becoming heir of the world.³ It might disinherit those of his posterity who incurred its penalty, but if all should be cut off but one, in that one must all the families of the earth be blessed,⁴ and Abraham be constituted the father of many nations, and that one must inherit the promised land. There is no dodging these covenants and oaths.⁵

4. PROMISES TO MOSES.—Additional promises were given to Moses. A good soil, producing all the bounties of life,⁶ diversified by hills and valleys, with wells, springs, fountains, and rivulets of water. It is adorned with fruit trees, vines, shrubs, and plants, and is underlaid with stone, iron, and brass, for building handsome, commodious houses, and making improvements.⁷ There God promised to love, multiply, and bless them and their children, their produce, and their stock.⁸ They should have the rain in the right season, have trees bending with fruit, vines loaded with clusters of grapes, and olives, figs, and pomegranets without number. Their fields should be waving with grain, graneries packed with old grain, which must be crowded to market to make room for the new;

(8) Acts 14:16. 17:30. (9) Gen. 12:1-3. 17:1-17. 22:16-18. (2) Gal. 3:17. (3) Rom. 4:13-17. (4) Gal. 3:16. (5) Heb. 6:13-18. (6) Ex. 3:8. (7) Deut. 8:7-13. (8) 7:12, 13.

and so with all their produce. Flocks and herds should adorn their hills and valleys.⁹ They should be rich in silver and gold, and be lenders to nations and not borrowers;¹ freed from all diseases and sicknesses, and blessed above all people;² should dwell safely, and lie down without fear, evil beasts being exterminated, their land freed from the sword, and their enemies panic stricken before them.³ God would set His tabernacle among them and be their God, and they should be His people;⁴ He would bless them in every place, condition, and relation, and the nations should see it and perceive they were the Jehovah's people.⁵

5. **HAPPY CONDITION WHEN OBEDIENT.**—God's promise to love them implies and comprehends every spiritual blessing. The spiritual character was not promised to them, but was enjoined upon them. So when they possessed this character and enjoyed these blessings, their land must have been Paradise restored and the Garden of Eden reopened. The sun might look down with delight, the moon smile with pleasure, and the stars drop tears of joy. The history of the Judges and of David's worthies,⁶ and the history of the peace and prosperity under Solomon, show these promises were not delusive pictures of oriental imaginations nor wild exaggerations of poetic genius, but plain historical truths.⁷

6. **PRIVILEGES OF SOJOURNERS.**—In this happy land the stranger could sojourn. He might become incorporated with the nation by circumcision, and eat the passover, enter the temple or tent of the congregation, and enjoy all the privileges of the nation; or he might remain a pilgrim and sojourner under the special laws given for their protection.* As lands went by families, and must return every fiftieth year to the original owner, the foreigner could not become a permanent possessor of lands, or a fellow heir and joint partaker with an Israelite, nor supercede him in the inheritance of the Jehovah. But in walled cities he might obtain a permanent dwelling.

7. **PROMISES WERE NATIONAL.**—These promises were made to the nation and not to individuals of the nation, and were inherited by flesh and blood relation to Israel by being a bond servant to an Israelite, or by voluntary submission to circumcision. Now, that born of the flesh and blood of Abraham, or of some pious proselyte, might not possess any moral trait of the pious ancestor's character,⁹ and so these unbounded blessings of prosperity might prove a curse to the nation, as great favors did to Sodom and other choice parts of the earth. These promises, made through Moses to Israel, were made upon condition of obedience, and so was their covenant of adoption and peculiarity;¹ they were forfeited by disobedience,² and the curses were inflicted according to covenanted agreement.

8. **THE FUTURE PROSPECT.**—After enduring all these curses, distresses, destructions, and captivities threatened by Moses, they shall remember their covenants among the nations where driven, and shall return and obey the Jehovah with heart and soul; and then will He return their captivity, regather them into their own land, regenerate their souls, and bless and multiply them more than their fathers.³ But will they repent? or, will their disobedience and obstinacy frustrate the purposes of God and nullify the covenants, oaths, and promises made to Abraham? Or, shall we look for a more favorable dispensation than this of Moses? Will Abraham be heir of the world?⁴ Will his circumcised seed inherit the land from the river of Egypt to the Euphrates? Will all families of the earth be blessed in him?⁵ Let us see.

(9) 7:14, 15; Lev 26:4, 5. (1) Deut. 8:7-13; 28:1-14. (2) 7:14, 15. (3) Lev. 26:6-8. (4) Lev. 26:6-8. (5) Deut. 28:1-14. (6) Judg. 7:7; 8:4, 10-12; 3:31; 15:8, 16; 16:30. (7) Josh. 23:14; 24:13; I. Kings 4:20, 25; 9; 10; II. Chron. 8; 9. (*) Num. 15:14-16; Ex 12:43, 48, 49; 22:21; Lev. 19:33, 34; 25:35; Deut. 10:19; Isa 43:6. (9) John 3 (1) Ex. 19:1-8; 24:3-8; II. Judg. 2:1-5; 3-8. (2) Judg., 2:1-5. 3.-8. (3) Deut., 30:1-10. (4) Rom., 4: 13. (5) Gal., 3:8.

PROMISES TO DAVID. §§ 9–16.

9. THE PROMISE.—We find no more covenants, oaths, or promises about their inheritance till we come to David. To David we find something better promised for Israel in the future:⁶ Moreover, I will appoint a place for my people Israel, and will plant them that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before time and as since the time I commanded judges over my people Israel; and I have caused thee to rest from all thine enemies; * * * and thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever. I will raise up thy seed after thee, which shall be of thy sons, and I will establish his kingdom. He shall build Me a house, and I will establish his throne forever. This seed is to be of his sons, and refers to offspring more remote than Solomon. This son is called the branch, and shall be a priest upon his throne.⁷

10. THESE PROMISES ARE SURE.—These promises are absolute and unconditional, and are as sure as the covenants with Abraham. Unconditional promises may have prerequisites, but whenever made they are a guarantee that these prerequisites will be possessed. If Israel must repent before enjoying this permanent possession, this promise guarantees that reformation. When this permanent possession is enjoyed by Israel, the throne of David will be permanently established among them forever. The promises to David's sons were unconditional,⁸ but to David they were absolute; though all his seed should be cut off, yet one must be left to fill the throne.

11. PSALM 89.—In the Eighty-ninth Psalm we have a comment on this transaction, where it is called a covenant and an oath; the same guarantee we have for the promises to Abraham. The duration of his seed and throne is forever; and if the import of this term is not certain, the comparison puts it beyond dispute: as perpetual as the Heaven, sun, and moon. The Emperor Julian said: Children play with words, and men with oaths; but shall we impeach the God of truth with disregard to His covenants and oaths? If not, we must certainly calculate on their fulfillment.

12. PSALMS 72, 132.—The theme of the Seventy-second Psalm is: The king and his son, or the throne of David occupied by one of his sons. Here we have its extent, duration, and benign influence: it is universal, eternal, powerful, mild, just, prosperous, and glorious. In the One hundred and thirty-second Psalm we learn that the Jehovah has chosen Zion for His habitation and everlasting rest, and that He will bless her abundantly in provisions and joy; and there He will make David's power flourish while his enemies shall be confounded. Thus, we have David's throne located on Mount Zion forever. But the promise to his children, that their children should occupy the throne forever, is on the condition that they keep the covenant and testimony. David must have a son on the throne of the kingdom of God, but he may be descended through some one of his seed that never sat on the throne.

13. PSALM 2.—This son of David is also the Son of God, deriving His heirship directly from Jehovah. In the Second Psalm we have Jehovah's Anointed—Messiah, or Christ—set upon Zion as king, on His holy hill, by Jehovah Himself. This king anointed over Mount Zion is declared or proclaimed by the divine decree to be the very Son of God, inheriting the nations to the utmost parts of the earth, ruling with an iron scepter, and dashing His enemies to shivers, as a potter's vessel. But this is the power and dominion promised to David, and hence this Son of Jehovah must be David's son also,⁹ whose throne is forever, and whose sceptre is a righteous one.

(6) II. Sam., 7:10, 16; I. Chron., 17:8–14. (7) Zech., 6:12, 13. (8) II. Chron., 7:17, 18; I. Kings, 9; Ps. 89:29–33. 13:12. (9) Ps. 45:1–8; Heb., 1:8.

14. PSALM 110.—In the One hundred and tenth Psalm we have Jehovah speaking to David's Lord—adone—saying: Sit Thou on My right hand until I make Thy enemies Thy footstool. His strong scepter shall be wielded out of Mount Zion, and He will govern in the very midst of His enemies, and in His day of power He will be surrounded by willing subjects. Also, He is a Priest forever after the order of Melchizedek. Sitting on the right hand of Jehovah in power and glory, He will transpierce kings in the day of His wrath, judge the nations, wound the chiefs over many lands, and fill the countries with the slain, while He presents the healthful youth of herbs bedecked with the morning dew. He will be expeditious and triumphant, quench His thirst out of the stream crossing His path, and will wave His banner in triumph.

15. THESE PROMISES SUMMED UP.—Now, what is the hope of Israel, and the glorious expectation of David's family? Israel is promised permanent and peaceful possession, which implies the possession of that moral and holy character required by the law. David is promised unlimited and perpetual empire, which he sings of as belonging to a divine personage. The hope of Israel must have been that Israel would be a prosperous, holy, and happy people in the land promised to Abraham, governed by Jehovah through a son of David perfectly qualified to rule all classes and conditions of citizens, to vanquish all their foes, and to hold all nations in subjection, and that Jerusalem would be the seat of empire, the mistress of the world, and the model of moral, mental, and physical excellence, and that their country would be the Garden of Eden and earthly Paradise of God.

16. NOT FULFILLED IN SOLOMON.—The first part of Solomon's reign might induce some to think that all the promises to Abraham and David were fulfilled and no more to be realized. But Solomon was not a divine personage; his apostacy and oppression show him not the one of whom David sings; the revolt of the ten tribes show the time of universal and perpetual empire to the throne of David had not yet come; and the pillaging of the temple by the king of Egypt shows their foes were not all subdued. The pious Israelite must again turn his eyes to the future in search of the happy day.

17. WHAT THE PROPHETS SAY.—Having examined the covenants and oaths, let us now hear the inspired prophets, and see whether the good days for Israel were passed or still in the future. If they were in the future then, they are so yet, for no age of bliss to Israel has since the prophets equaled the days of Solomon. While Israel was a people and Judah enjoyed prosperity, God sent a succession of prophets foretelling the destruction of Jerusalem and the calamities and dispersions of Israel and Judah. They also predicted glorious times for Israel, the Jews, Jerusalem, and the throne of David.

18. OUTLINE GIVEN BY ISAIAH.—When Isaiah was consecrated to prophetic duties, a future outline of God's people was given to him. The blindness and obstinacy of the Jews should continue till the land was utterly desolated and their dispersion completed. Yet a remnant should return, and though wasted and consumed, like a tree browsed on by stock through the winter, yet, like that oak or terebinthus, they will retain their vitality, and in the springtime of favor will sprout, flourish, and bear abundance of fruit. The holy seed will survive the destruction of the impious and flourish into a glorious kingdom.² This blindness and obstinacy remained with them in the time of Christ and the apostles, who refer to this prophecy;³ so these predicted desolations and dispersions could not have been fulfilled till after Christ's time. The greatest and longest destructions, desolations, and dispersions have befallen the Jews since that time; yet the return and prosperity of a remnant has not taken place since, and so these glorious

(2) Isa., 6:11-13; (3) Matt., 13:14, 15; John, 12:37-41; Acts, 28:25, 27.

times for the Jews are still in the future. But what say the prophets? Did they despair and give up the covenants, oaths, and promises? Or did they reassert their fulfillment?

19. SPECIAL PROMISES.—Isaiah tells us :⁴ In the last days Jerusalem and her temple will be most conspicuous to the nations, who shall also congregate there and learn God's ways and walk in His paths. Out of Zion—and not out of Rome, Mecca, nor Constantinople—shall go forth the law to the nations, and the word of the Jehovah from Jerusalem. He will judge and rule the nations, and they shall cease their wars and devastations. In that day the branch of Jehovah will be beautiful and glorious, and the fruit of the earth will be excellent and comely for the escaped of Israel and the left in Zion, and the remnant in Jerusalem shall be called Holy. The throne of David shall be filled by a Son born—a human being—born and raised as other children of David, having divine titles, ruling with judgment and justice forever, and no end to the increase and peace of His government.⁵

20. GLORIOUS PROSPECT.—A scepter of the stem of Jesse, a branch out of his roots, filled with the spirit of Jehovah, making Him a competent ruler, shall destroy the wicked by His word with the ease of a breathing; He will rule most righteously and benignly for the meek and lowly, and righteousness and faithfulness constitute His girdle. The fruits of His government shall be the most perfect peace, enjoyment, and safety imaginable in Zion, and the earth shall be illuminated with genuine knowledge. This root of Jesse will be an ensign to the people; to it shall the nations seek, and His rest shall be glorious. The time of this happiness is the time for the second regathering of the Jews and their reestablishment in Zion. Then they shall rejoice and praise the Jehovah and boast in the God of their deliverance, while they draw water out of the wells of salvation. Then shall the luminaries of the sky be eclipsed and confounded; for Jehovah shall reign gloriously⁶ in Mount Zion and in Jerusalem before His saints. The contexts show that these promises are unconditional and future.

PROPHECIES TOPICALLY ARRANGED. §§ 21–46.

21. DESOLATION OF THE NATION.—All the prophets foretold of some great desolations, long calamities, and universal dispersion, followed by a complete regathering, permanent restoration, and unbounded prosperity, which the contexts show was not the captivity to Babylon. The fortifications shall be destroyed, cities shall be left in lone desolations, and houses without inhabitants. The fields shall be covered with briers and thorns and become the homes of wild beasts and pasture for moving flocks.⁷ Israel shall be sifted as grain among all nations, and two parts shall be cut off.⁸

22. PRESERVATION AND RETURN.—Though sifted among all nations, not a grain shall be lost; but a remnant shall be refined as gold and silver in fires of persecution⁸ and return with vitality enough to flourish again.⁷ The Jehovah Himself will regather both Israel and Judah individually out of all corners of the earth: men, women, and children of every age and condition. He will make the nations bring them in all kinds of conveyances, with all their riches, and will give them a permanent and perpetual settlement in their own lands, as He promised David.⁹ (Chap. 39, § 11. 70, § 9.)

23. REFORMATION AND BLESSING.—If they reformed while in their dispersion, Moses promised that they should return and be more blessed than their fathers. (§ 8.) The prophets say they shall come with weeping and supplication; they shall look upon Him whom they have pierced and mourn bitterly every one by

(4) Isa. 2:2–4. (5) 9:4–7. (6) Isa. 11. 12. 24:23. 25:6–9. (7) Isa. 6:11–13. 32:13–20; John 12:39–41; Acts 28:26, 27. (8) Am. 9:9–15; Zech. 12:8, 9. (9) Isa. 27:12, 13. 49:6. 66:10–20; Jer. 3:14. 23:3–8. 30:7–24. 31:1–26. 14:25; Ezek. 34:22–31. 37:12–14, 21–28. 39:28, 29; Mic. 3–5.

themselves.¹ This must be after the crucifixion of Christ. Having returned, they shall be at rest and quiet, and eat, drink, and lie down without fear. They shall be built and not pulled down, and planted and not plucked up.² They shall be governed by their own officers, who shall be of themselves and not foreigners. These rulers will depend upon their own citizens and upon the Jehovah of hosts, their God, and not on any foreign alliances.³ Independent and self-governed.

24. PROSPERITY AS PROMISED BY MOSES.—§ 8.—They shall rebuild the old wastes, cities, and country; restore and reanimate the former desolations of many generations.⁴ They shall adorn the country with vineyards and gardens, and enjoy the fruits.⁵ They shall be enriched by the merchandise of the sea, the products of the nations, the spices of the south, and the gold and silver of the mines.⁶ Where they used brass in former times they shall have gold, and instead of iron they shall have silver, and brass instead of wood, and iron instead of stone, surpassing the riches of Solomon. They shall possess the riches and glory of the nations, whose sons shall feed their flocks, cultivate their ground, and dress their vines.⁷ They shall also be enriched by the spoils of their enemies.⁸

25. SUPREMACY OVER THE NATIONS.—They shall become warriors and irresistible conquerors: a strong nation possessing the kingdom—"No, One!" Their horn shall be iron and their hoof brass. The returned remnant of Jacob shall take the lead among the nations; act independently in scattering favors, as the dew from Jehovah and the showers on the grass, and in the execution of their plans they shall be among the nations as a lion among beasts and a young lion among sheep.⁹ As an hearth of coals to the wood, and as a torch in a sheaf, so shall they be among their adversaries.¹

26. JEWS REGATHERED FIRST.—The Jews shall be established in their lots before Jerusalem and the throne of David attain their consummate glory. The tribes of Israel must be first raised up and established in their possessions before the gentile subjects fill Jerusalem and crowd around the throne of David. He shall raise up the tribes of Israel and be a light to the nations and salvation to the ends of the earth.² The nations, being equally interested in the throne of David, would crowd the royal city, expand its boundary, and settle the adjacent lands to the exclusion of the Jews, and the throne itself, viewed from the old Jewish standpoint, might neglect its former kindred when aggrandized by the wealth, honor, and power of the whole world. But the Jews will be established in full and sure possession, and their prerogatives shall not be disregarded by the throne nor usurped by the converted nations.

27. JERUSALEM DESTROYED.—Jerusalem was chosen for the royal city of the kingdom of God, and will be as endeared to the nations as it was to the Jews.³ What say the prophets about it? Will Jerusalem remain the empire city, or will the seat of government be removed to Mecca, Constantinople, or Rome? They say Jerusalem shall be besieged, captured, sacked, razed, demolished, desolated, forsaken, overlooked, forgotten, despised, and abhorred.⁴ That these destructions were not accomplished before Christ's time is certain; not only from the contexts, but also from His prediction of the destruction of the temple, where He adds, "And Jerusalem shall be trodden under foot of the nations till the time of the nations be fulfilled."⁵ Christ's language implies its restoration on the expiration of these calamities foretold by the prophets.

28. JERUSALEM RESTORED.—Jehovah will not forget nor overlook Jerusalem, which is engraved on His hands and continually before Him;⁶ and He will place deliverance in Zion for Jerusalem.⁷ Her destroyers shall be banished; her children shall return, or be brought by the nations, and expand her borders

(1) Jer. 31:1-26; Zech. 12. (2) Jer. 30:7-11; Zeph. 3:12, 13; Jer. 24:5-7. (3) 30:7; Zech. 12. (4) Isa. 61. (5) Amos 9:9-15. (6) Isa. 60:6-9. (7) Isa. 61. (8) Zech. 14:1, 2. (9) Mich. 3-5. (1) Zech. 9:8-17. 12. 14. (2) Isa. 49:6. (3) Ps. 132:13-17. (4) Isa. 40. 49; Jer. 30:11; Mic. 3-5; Zech. 14. (5) Luke 21:24. (6) Isa. 24:23. (7) 46:13.

beyond their former limits; while the crowned of the nations will enrich her with substance, do homage to her name, and submit to her authority.⁸ She shall occupy all the desolate cities around, and extend her boundaries away into the nations, and forget her former desolations and adversities. Her permanency is guaranteed by an oath from God, made more sure than the mountains and hills; and as sure as the covenant with Noah.⁹ Dominion, honor, abundance, glory, holiness, happiness, and every blessing shall be concentrated upon Jerusalem: the queen of the world, the daughter of Heaven, and the throne of God.¹ The redeemed of Jehovah shall return and come to Zion with singing, and everlasting joy shall be upon their heads; they shall obtain gladness, and sorrow and mourning shall flee away.² Her safety and happiness are set forth in such varied and glowing allusions, comparisons, and figures that every one must read the prophecies for themselves before they can appreciate them and the subjects.³

29. **THRONE OF DAVID.**—We have seen the throne of David—located in Mount Zion—promised universal and perpetual empire.⁴ What say the prophets on this theme? For unto us a child is born, unto us a Son is given, and the government shall be upon His shoulders; and the name of the child shall be called the Almighty God, the Everlasting Father, the Prince of Peace! Of the increase of His government and peace there is no end, upon the throne of David, and upon his kingdom, to order it, with judgment and justice from henceforth and forever.⁵ A rod of Jesse shall reign in the time of universal peace,⁶ and execute judgment, justice, and righteousness in the earth, a branch of David.⁷ David shall never want a man to sit on the throne of the house of Israel, as sure as night and day, sun, moon, and stars exist.⁸

30. **DISAPPEARED AND RESTORED.**—There shall be a period when Israel and Judah will have no king nor throne; but afterward they shall again seek Jehovah, their God, and David, their king.⁹ David's tabernacle shall be thrown down and broken; but it shall be restored, and rule the nations as promised.⁹ The branch of David shall be a priest upon the throne, bear the glory and build the temple.² He shall come out of Bethlehem-Euphrata;³ and yet His goings had been from of eternity; and He shall feed and rule in the strength and majesty of Jehovah.⁴

31. **CHARACTER OF THE KING.**—The spirit of the Jehovah shall rest upon him, and not leave him as Saul, and will make him every way competent to rule a vast empire and perfect its prosperity and happiness. He will be possessed of knowledge, wisdom, understanding, counsel, might, and the fear of the Jehovah. He will be quick in discerning the nature of the case and the condition of the parties; he will judge and reprove with righteousness and equity in behalf of the poor and meek. He shall subdue the earth, and slay the wicked with the ease of a breathing. He will be a protection against violence, and resuscitation for the exhausted.⁵ An absolute monarch, quietly pushing forward his purposes, enterprises, and conquests, without failure or discouragement. He shall compassionate, recruit, nourish, and perfect the weak, dull, wounded, and discouraged. He shall make the law honorable and respected by every citizen; he will obey its precepts, and, if need be, suffer its penalties himself in behalf of his subjects; and they must learn to love and obey it.⁶

32. **HIS HUMILITY AND SUBMISSION TO LAW.**—His power and beneficence will not be restricted to the Jews, but extended to all nations of the earth. He will eradicate all evils, annihilate oppression, disseminate intelligence and happiness to all.⁶ He comes to the throne through every species of contempt and suffering

(8) Isa. 49. (9) 54. (1) Mic. 3-5; Zeph. 3:12-20; Jer. 3:14-18; Zech. 2:4-13. 9:8-17; 12:14:1-12. (2) Isa. 51. (3) Isa. 11. 12. 33:20-2; 52. 60. 65; Jer. 31; Joel 3:13-21; Zech. 14:1-21. (4) §§ 9-15. (5) Isa. 9:4-7. (6) 11. 12. (7) Jer. 23:3-8; 33:4-25. (8) Ezek. 24:22-31; 37:21-8; Hos. 3:4, 5. (9) Am. 9:9-15. (2) Zech. 6:12, 13. (3) Matt. 2:6. (4) Mic. 5:2-4. (5) Isa. 32:1-5. (6) 42, 49.

which he patiently endures for the freedom and welfare of his subjects. His visage will be marred more than any man, and his form more than the sons of men; and he grows up as a tender plant, as a root out of dry ground. He will be despised, rejected, and shunned by men, and be regarded as smitten of God. He will be a man of sorrows and griefs—chastised, bruised, wounded, oppressed, taunted, and mocked—friendless, executed with criminals, and buried by charity with the rich. It pleased the Jehovah to bruise him and put him to grief.⁷

33. HIS VICTORY AND TRIUMPH.—Under all these afflictions he opened not his mouth, for he had engaged to bear the sins of his subjects, maintain the dignity of the law, and satisfy the demands of justice, so that his subjects could be justified and God still be just. But he will complete his sufferings and subdue all things to himself.⁷ He will proclaim the glad tidings of his kingdom, go about, an angel of mercy, distributing his favors and relieving sufferings.⁸ He will be a delivering captain, or a captain of salvation, made perfect through suffering.⁹

34. TEMPLE DESTROYED AND RESTORED.—The Lord told Solomon that if Israel sinned He would destroy the temple; and He destroyed that one,¹ and built another. What say the prophets? They report the same threatening and predict its restoration. It shall be rebuilt as in former times,² but more extensive, more glorious, and remains forever.³ The branch shall build it; strangers shall build on it; it shall be the house of prayer for all nations; and Jehovah will protect it from the invading army.⁴

35. THE NEW COVENANT.—All the promises made to Israel through Moses were in subordination to the covenant from Sinai, which pledged heavy penalties in case of disobedience; and as this covenant was national and not restricted to the pious, the impious were always involving the righteous in its curses. Hence, to inherit the promises and escape the curses was hopeless while the whole mass of the people were incorporated in the inheritance. The unconditional promises, with the predictions of their realization, induce us to look for a new covenant. What say the prophets? The day is coming when a new covenant shall be made with the house of Israel and the house of Judah, which promises the character necessary to inherit the blessings. The law will be written in their hearts, instead of on stone slabs, and be put within them instead of into the Ark. Jehovah will be their God, and they shall be His people. They shall all know Him, from the least to the greatest; and He will forgive their iniquity, and remember their sin no more.⁵ Under this new covenant, Israel may hope to enjoy the blessings and escape the curses of the covenant made at Sinai.⁶

36. CHARACTER OF CITIZENS.—They must have a certain character to enjoy the covenanted blessings. What say the prophets to this? They predict intelligence, purity, and uprightness. The left in Zion and the remnant in Jerusalem—after the desolations predicted by Zechariah,⁷—shall be called holy, * * * every one registered among the living in Jerusalem.⁸ All the sinners of my people shall be cut off.⁹ The holy seed is the substance thereof.¹ Put on thy beautiful garments, O Jerusalem, the holy city! From henceforth there shall no more come into thee the uncircumcised and the unclean.² Also, the strangers that love and serve the Jehovah, those trusting in Him, the humble and contrite, shall come in; and His spirit and word shall abide in them forever.³ Thy people shall be all righteous and inherit the land forever,⁴ and be called trees of righteousness—the Jehovah's planting.⁵

(7) Isa. 52:13-15; 53. 56. (8) Isa. 61; Jer. 33:14-25; Zech. 9:8-17. (9) Heb. 2:10. (1) I. King 9:7. (2) Jer. 30:11. (3) Ezek. 37:21-28. (4) Isa. 60, 56:4-8; Zech. 6:12, 13; 9:8. (5) Jer. 31:27-40; Heb. 8:8-13; 10:15-18. (6) Ezek. 24:25; 37:21-28. (7) Zech. 14:1-21; 13:8, 9. (8) Isa. 4:1-6. (9) Am. 9:9-15. (1) Isa. 6:11-13. (2) 52. (3) Isa. 56:4-8; 57:13, 14; 58:6-14; 59:20, 21. (4) Isa. 60. (5) 61.

37. CHARACTER OF.—I will not rest until the righteousness thereof go forth as brightness and the salvation as a lamp that burneth⁶. All thy children shall be taught of the Jehovah; * * * in righteousness shalt thou be established.⁷ They shall have a single heart to know and serve the Jehovah, and not depart from Him.⁸ They shall walk in My judgments and observe My statutes, and do them.⁹ He will give the spirit abundantly upon all of them; and Jerusalem shall be holy, and no stranger shall pass through it.¹ No wicked person shall be permitted to pass there, * * * such are utterly cut off.² The remnant of Israel shall not do iniquity, nor speak lies, nor shall a deceitful tongue be found in their mouths. They shall feed and lie down, and none make them afraid.³ He shall purify the sons of Levi and purge them as gold and silver, that they may offer unto Jehovah an offering in righteousness.⁴

38. INTELLIGENCE OF CITIZENS.—They shall see and understand what was formerly sealed knowledge.⁵ Teachers shall be common and familiar, and their instructions plain and true.⁶ Stammerers shall be eloquent, and speak fluently the great mysteries of God⁷ and wisdom, and knowledge shall be the stability of the times and strength of salvation.⁸

39. CONDITION.—Moses promised unbounded blessings upon condition of obedience; but by disobedience they incurred the curse. What say the prophets about their condition in the future? We have seen the power of their king in crushing his enemies,⁹ and the valor and victory of Judah among the nations,¹ so their victories over enemies will be complete and their security undisturbed. The utmost peace and safety will be enjoyed by man and beast; even a child shall govern the most ferocious beasts and play with the most venomous reptiles in safety; and divine knowledge shall fill the world.² They shall weep no more, nor say I am sick.³ The blind shall see, the deaf hear, the dumb speak and sing, and cripples shall skip and dance.⁴ An incorruptible state.*

40. PLEASANT AND PROSPEROUS.—They shall have rain in the right season, produce in superabundance, and stores overflowing; herds and flocks by purling streams in rich pastures; and work animals fed on cleaned grain.⁵ Their wilderness shall become as Eden, and her desert as the garden of the Lord;⁶ springs in the hills and streams and pools in the valleys, bordered with ornamental trees and shrubs,⁷ interspersed with buildings and adornments, furnishing a retreat for the redeemed, who shall return with songs in their lips and everlasting joy in their hearts.⁸ They shall find their feed by the roadside, and shall lodge in the fields and sleep in the woods.⁹ They shall make gardens, plant vines, cultivate flowers, and enjoy their labors.¹ They shall visit each other under vines and fig trees.² Joy and gladness shall be found therein; thanksgiving and the voice of melody.³ Behold, I create Jerusalem a rejoicing and her people a joy.⁴

41. NEIGHBORING NATIONS.—The law of Moses made provision for strangers sojourning among the Israelites; the covenant with David promised them for subjects to his throne, and they are guaranteed the blessing in Abraham. What say the prophets? Shall they be fellow-heirs and joint partakers in the covenanted blessings of Israel? Let us see. In that day shall Israel be the third with Egypt and Assyria, even a blessing in midst of the land whom the Jehovah of hosts shall bless, saying, "Blessed Egypt My people, Assyria the work of My hands, and Israel Mine inheritance."⁵ Remember, all the land from the river of Egypt to the Euphrates was deeded to Abraham in the covenant of circumcision; and Egypt is on the west of that river, and Assyria is on the north-east of the Euphrates.

(6) 62. (7) 54. (8) Jer. 3:14; 24:5-7; 32:37-44. (9) Ezek. 37:21-28. (1) Joel 2:28-32; 3:13-21. (2) Nahum 1:15. (3) Zeph. 3:12-20; Zech. 8:3-23; 12. 14. (4) Mal. 3:1-7; 4:1-6. (5) Isa. 29:18, 19. (6) 30:19-33. (7) 32:1-4. (8) 33:6. (9) §§ 13, 14. (1) § 25. (2) Isa. 11, 12. (3) 30:19-33; 33:20-2. (4) 35. (*) I. Cor. 15:50. (5) 30:19-33. (6) 51:3. 11. (7) 41. (8) 51:3. 11. 35. (9) 49. Ezk. 34:22-31. (1) Jer. 31:1-26. Am. 9:9-15. (2) Zech. 9:17. (3) Isa. 51:3. 11. 4) 65:17. (5) Isa. 19:24, 25.

42. **BLESSINGS EXTENDED.**—On Mount Zion the Jehovah will feast all nations on the richest bounties;⁶ and they shall frequent Jerusalem and thence receive their laws and be at peace among themselves; and every man shall sit under his vine and fig tree.⁸ The proportion of visitors will be ten gentiles to one Jew,⁹ and these come to worship Jehovah. He shall speak peace to the nations, and his dominion shall be from sea to sea and from the river to the end of the earth.¹ Nations unknown to the Jews shall run unto them on account of the name of Jehovah and His glory,³ and shall help build the temple,⁴ a privilege denied to the Samaritans by Nehemiah.⁵

43. **GENTILES BLESSED AND CURSED AS ISRAEL WAS.**—Jerusalem shall be all holy, and all her vessels consecrated to the Jehovah.⁶ One vast temple, or rather a multitude of contiguous temples. So shall they fear the name of Jehovah from the west, and His glory from the rising sun.⁷ The gentiles shall come to Thy light, and kings to the brightness of Thy rising. The nation and kingdom that will not serve Thee shall be cut off or perish.⁸ Take notice! All the sinners of My people shall be cut off, and all nations that will not serve the Jehovah at Jerusalem, and advance His kingdom there, shall perish. What devastations must desolate the earth. The nations shall become intelligent in divine science,⁹ shall see the glory of the Jehovah,¹ and magnify and worship Him.²

44. **NEW CREATION AND NEW JERUSALEM.**—Something new is promised, which is not in any of the covenants made with Abraham, David, nor Israel. The dead saints are restored to life, and come into the participation of their long-sought inheritance, and so Daniel shall stand in his lot.³ This whole scheme will wind up in the recreation and renovation of what is commonly called "Heaven and earth." But we are admonished to rejoice in the New Jerusalem, making it the great concern and primary object of pursuit.⁴

45. **THE HOPE SUMMED UP.**—Now, what is the hope of Israel, of which we are fellow-heirs and joint partakers?⁵ There is not one word in all these covenants, oaths, promises, and predictions about going to Heaven at death. There is an inheritance promised, and a resurrection to its enjoyment in the land of Israel. What is it?

46. **THE SUMMARY.**—A country possessing every excellence that the Garden of Eden could possess before sin cursed this earth. A king who is both human and divine, having every possible qualification to govern few or many; who had made complete reconciliation between God and his subjects, and had subdued all their foes. A community united by mutual regard and oneness of character; possessed of great intelligence of mind and soundness of body, and serving God without fear in perfect holiness and righteousness. This community is surrounded and visited by friendly nations admiring and participating in the same blessings and graces, and helping to advance the extensive and benign influence of that great kingdom. One particular city, Jerusalem, possessing every blessing that earth and Heaven can afford, and exhibiting all the excellencies of arts and sciences under the control of pure morality. Heaven upon earth. Eden presented nature in its purity, New Jerusalem exhibits nature in primitive beauty and glory, and the arts and sciences in perfection. Such is the hope of Israel, guaranteed to them in the Old Covenant Scriptures. May Jehovah enable us to trace it out till we find it realized.

(6) 25:6-9. (7) 2:2-5. (8) Mich. 3-5. (9) Zech. 8:21-23; 14:1-21. (1) 9:8-17. (2) Isa. 54. 60. 66. (3) 55:3-5; Jer. 43:14; Isa. 60. (4) Zech. 6:12, 13. (5) Chap. 67, § 15. (6) Zech. 14. (7) Isa. 56-9. (8) 60; Zech. 14:1-21. (9) Isa. 11. 12. (1) 40:12. (2) Mal. 1:11. (3) Ezek. 37:12-14; Isa. 26:1-21; Dan. 12. 13; Hos. 13:14. (4) Isa. 65:17. (5) Eph. 3:6.

Period Twelfth. A. M. 3600–3828.

Prosperity and Enlargement of the Kingdom of God.

CHAPTER LXXI.

POSITION OF THE KINGDOM UNDER THE PERSIAN EMPIRE.

A. M. 3600–3673. B. C. 404–331. (Continued from Chap. 69.)

1. POSITION OF THE KINGDOM.—We now start out to trace the development of the kingdom of God till the glorious hope of Israel is realized. Here is the center and royal city of the kingdom—this is Jerusalem, with the temple, or royal palace of God. The high priest, chief priests, scribes, and great synagogue are here to watch over the religion of Jehovah and the purity and preservation of the copies of the Scriptures. Scattered around through the Persian empire are clusters of colonies of Jehovah's people with their synagogues, where they meet every Sabbath for divine worship, edification, and mutual encouragement, and they are waiting for the hope of Israel. These are outposts, or missionary stations of the kingdom, holding intimate and continual communication with the center, from which they receive all their laws and institutions; and many proselytes from the nations embrace their religion.

2. THE SAMARITANS.—A rival to Jerusalem is found in Samaria. These Samaritans, when first planted in the cities of Samaria, were compelled, by the judgments of God, teachings of the Israelites, and reformation by Josiah, to give Jehovah a nominal reverence, but they continued to worship their own gods. These formed a connecting link between the people of Jehovah and the heathen, and they could change from one to the other to suit the times. These were dangerous neighbors, who, under the garb of friendship, might lead to Polytheism or atheism. With these foreigners were mingled many of the Israelites of the country who had escaped the Assyrian captivity, and no doubt some of these were truly pious. Many of the Jews had formed alliances with them and other nations contrary to the law, and many refractory Jews joined them afterward. Now, some of these Samaritans were truly pious, and regulated their lives by the precepts of Jehovah, while many of the Jews were impious and immoral as any of the heathen. Hence, the uninstructed might consider one as good as the other, and the heathen as good as any.

3. THEIR TEMPLE ON MOUNT GERIZIM.—Ezra and Nehemiah separated the Jews from their strange wives, but Manasseh, son of the high priest Jehoiada, was son-in-law to Sanballate, and rather than submit to a separation from his wife, removed to Samaria, or was banished by Nehemiah, and Sanballate obtained leave from Alexander to build a temple for him on Mount Gerizim¹ (A. M. 3672), where father Jacob had worshiped. This rival worship of Jehovah had both a good and a bad effect. The antagonism made them mutual and bitter enemies,

(1) Joseph. Ant. Bk. 11. chap. 8; §§ 2–7. Sup. Comnt. Guide, p. 77; Encp. R. K., Lamrtns.; Horn, Vol. I., pp. 203–4.

but also vigilant protectors of the scriptures. The Samaritans had a copy of the five books of Moses, which they have sacredly preserved to our present time. It was written in Hebrew words but in Samaritan characters, and by its influence they abandoned Polytheism and idols. Their religion was much better than that established by Jeroboam, who made Israel to sin, or the worship of Baal established by Ahab.

4. PALESTINE UNDER THE SATRAPS OF SYRIA.—A. M. 3595–3672. B. C. 409–332.—At this time the Jews were not independent and under a government separate from all other people, but after the government of Nehemiah Palestine was made a part of the prefecture of Syria. Thus, the high priest was subject to the satraps of Syria, and the satrap, or governor, of Syria was subject to the king, or monarch, of Persia. One of these governors conferred the high priest's office upon his favorite, Joshua, brother to Johanan, then in office. Johanan slew Joshua in the inner court of the temple A. M. 3631. This caused Bagoses to reproach their religion and to impose a tribute on every lamb to be sacrificed, but this ceased when Bagoses was removed.² Such crimes in the high priests tended to destroy the respect and veneration for Jehovah and His religion. Bagoses entered the temple and asserted he was better than priests guilty of such crimes in such places.

5. INVOLVED IN THE REVOLUTIONS OF SYRIA.—As Judea was now only a part of Syria, it was involved in the troubles of that prefecture. Now (A. M. 3654–66. B. C. 350–338) Ochus ascended the throne of Persia. Phenicia, Lesser Asia, and Syria revolted. This involved Judea, and in reconquest of those countries Jericho was captured and many Jews were dispersed into Egypt and along the south Herkania shores of the Caspian sea.³ This, however, did not prevent the conquering influences of their religion. Having filled the high priest's office about thirty-two years, Johanan, son of Jehoiada, or Joiada, died, and his son Jaddua filled his place twenty-one years, till Jerusalem came under the Macedonian empire.

6. PERSIAN EMPIRE ENDED. A. M. 3670–3. B. C. 334–331.—The Persian throne was no longer competent to govern that vast empire, defend the people in their rights, and leave truth free to sustain itself by evidence. It was polluted with fraternal blood and stained with atrocious crimes, while wealth and luxury had corrupted the whole government. Jerusalem and their religion was left to the caprice of unprincipled satraps, or governors, of Syria, while practical atheism and animal gratification characterized the ruling powers. The glorious Ambassador that strengthened Darius the Mede and three Persian kings to sustain the cause of Jehovah, now turned to fight against the empire by revolts and civil wars till the Grecian power overthrew it. The last king is known in the development of the kingdom of God only by exertions and overthrow. Darius Codomanus fought with all his power, strategy, and hired help, but was conquered by Alexander, and his empire subverted. The last successful pushing of this Persian ram was done by Ochus, or Artaxerxes III., who conquered all the revolted countries (A. M. 3653–3666, or B. C. 351–338), but it was destroyed A. M. 3671–3673, or B. C. 333–331, and Alexander finished his conquests A. M. 3677, or B. C. 327. From some of these dates we must commence—the vision of the ram and the goat, which extends two thousand three hundred years without any hope of the consummation of the kingdom of God. But the first advent of the Royal Messiah is only from three hundred and fifty-one years to three hundred and twenty-seven years⁴ in the future, or four hundred and ninety years from the decree to Ezra. When He comes, the kingdom of God will be organized to conquer all the nations.

(2) Joseph. Ant. 11:7. Sup. Comp. Comnt. Guide, p. 78. (3) Polgl. Bible; Outl. Hist., p. 1. (4) Sup. Chron. Table, p. 15.

CHAPTER LXXII.

THE KINGDOM OF GOD COMES IN CONTACT WITH THE SIXTH HEAD OF THE RED DRAGON. MACEDONIAN EMPIRE.

A. M. 3672. B. C. 332.

1. PRIVILEGES GRANTED THE JEWS BY ALEXANDER.—The kingdom of God now comes in direct contact with an overshadowing empire from the west and with a new power and influence that must be taught the supremacy of Jehovah, the God of Israel. Hence, we learn, Alexander approached Jerusalem, breathing vengeance against the Jews for their fidelity to their oath of allegiance to Darius. But Jaddua, the high priest, proclaimed a fast, and was directed by Jehovah to open the city and head a procession, in his pontifical costume, and meet Alexander. Alexander approached him in peace, and, bowing down, worshiped him, or the name, "Jehovah," on the breastplate. Alexander's friends were astonished at his change of conduct, inquired the reason, and were told that on setting out to invade Asia this same personage appeared in a dream and told him that he should conquer Darius. He came to Jerusalem; was shown the prophecy of Daniel respecting himself and the Persians; offered sacrifice to Jehovah; conferred favors on the Jews, and allowed them to be governed by their own laws, not only in Judea, but also in Babylonia and Media, and many Jews enlisted in his army.⁵

2. GREEK POLYTHEISM AND PHILOSOPHY.—The Greeks were Polytheists, and their mythology was much indebted to the poets, while their religion was modeled by philosophers and statesmen. Their philosophers and statesmen traveled in the acquisition of knowledge, and hence it was difficult to determine how much of their religion descended from their ancestors, was borrowed from other nations, or was their own inventions. An old tradition said that the people of the ante-Hellenic age—or the most ancient inhabitants of the country—worshiped all the gods, but gave name to none. This is a mystical expression of the truth that the Greeks, like most other ancient people, had descended from the worship of one God to the belief of many.⁶ Their philosophers and statesmen, doubtless, came in contact with the Jews and Israelites in Egypt and Chaldea, but the simplicity of revealed religion is so unacceptable to philosophic minds—who will receive nothing they cannot comprehend—it is not probable they believed the Jewish Scriptures; but they may have borrowed so much truth from them as suited their theories, and thus improved their systems of morals and sciences.

3. THEIR GODS AND FUTURE STATE.—They had twelve superior gods and goddesses, who constituted the Olympian council; of these Zeus was supreme. But their inferior gods were in thousands. Though their gods were guilty of many crimes, their religion was not devoid of moral principles, and they believed in the reward of virtue and punishment of vice by the gods, and had Elysian fields for the souls of the pious and Tartarus for the impious.⁷ Their hades corresponded to the Hebrew sheol. Their standard of virtue and vice, however, was not up

(5) Joseph, 11:8, §§ 3-5; Sup. Guide, p. 78. (6) Thal. Anct. Hist., p. 110-114, §§ 21-32.
(7) Jortin note in Comp. Comnt., Vol. III., p. 239-40.

to the Jewish standard. They also had an idea of reconciliation with offended gods by offerings and purifications, and had oracles and believed in revelations from them. Their worship was in animal gratifications, games subservient to the state, arts, and sciences. Alexander and others after him may have worshiped Jehovah at Jerusalem, supposing Him to have been the same as "Zeus" of the Greeks, or some other one, without acknowledging His sole divinity.

4. THEIR TOLERATION.—The Persians rejected and despised idols, and abused the gods of Egypt and tended to atheism; but the Greeks conciliated the conquered nations about their gods and depended upon their own power and wisdom. The Jew might enjoy his own religion, provided he did not condemn other gods and require exclusive divinity, worship, and obedience to Jehovah. But this was the very mission of the Jews, and for this very purpose they were now subjected to these mighty empires and dispersed among the nations. Alexander gave the right to live according to their own laws, and these forbade the recognition of the divinity of any god but Jehovah.¹

PROPHETIC PROGRAMME OF THE GREEK POWER. §§ 5, 6.

5. This Greek empire is the brass, or third division, of Nebuchadnezzar's image.² It is the third monster of Daniel's visions,³ and is strong, active, swift, and variegated, and had four heads or supremacies—Athenian, Spartan, Theban, and Macedonian. All these had their turn of supremacy. If these heads represent the future condition of this power, this empire must have four distinct, independent supreme heads, having no other unity but what their original language and predominating customs and religious rites gave them. If these heads exist at the same time, the empire of Alexander must be divided into four divisions, having no unity of policy or purpose in the future, but retaining the predominant characteristics of the Greeks. Four independent powers of Greek characteristics, or religions. If these supremacies are in succession, this empire must retain its peculiar characteristics under revolutions, disorganizations, and reorganizations for four supreme policies and governments. The vision does not give any account of the future acts of these heads, so we conclude the kingdom of God had not much, or anything, to do with them; and they refer to the past history of the empire—Athenian, Spartan, Theban, and Macedonian,⁴ supremacies or headships.

6. This is the he goat of Daniel,⁵ that has already destroyed the Persian ram and become the great power in contact with the kingdom of God. Without any decline or weakness, it will be divided into four great powers, and some of these shall be subdivided. In the last times given for the nations to govern the world a power shall arise out of some one of these divisions that will be most hostile to the people and cause of the Messiah. This empire is also the great king that succeeds the Persian empire, and does what he will;⁶ but after the division into four parts, the destinies of Jerusalem will be connected with but two divisions—the kings of the north and south. In the wars of these powers Jerusalem and the temple will be often involved and shall suffer great calamities. This Greek empire is the sixth head of the red dragon; and though, historically considered, was divided into four horns or powers, yet as but two of them came directly in contact with the city and temple of Jehovah, considered from the kingdom of God standpoint, it has but two horns in the dragon antagonistic development.

7. HISTORICAL VIEW.—From the Indus to the Adriatic and from the Crimea to the southern boundary of Egypt, the Greek language prevailed, at least among the educated and ruling classes. In Asia Minor, Syria, and Egypt, the

(1) Joseph Ant., 11:8. 5. (2) Chap. 62, § 1. (3) Chap. 62, §§ 2-5. (4) Thal., p. 153, § 143. 181, § 210. 188, § 227. 201, § 5. (5) Chap. 62, §§ 6-12. (6) Chap. 65.

influence of Hellenic thought continued a thousand years in full force, until Mohammed and his successors set up their new Semitic empire.⁷ Alexander ended his life in the height of his power, and after twenty years' war among the generals of his army, the empire was divided into four divisions, as Daniel foretold; but the development of the kingdom of God brings us in contact with but two of these, namely, Egypt, on the south, the capital of which was the new city, Alexandria; and Syria, whose capital was Antioch, on the north of Jerusalem.

8. JEWS UNDER THE EGYPTIAN HORN. A. M. 3703. B. C. 291.—The Jews were not assigned to Egypt, whose kings were called Ptolemais. But Ptolemy Lagus, or Soter, conquered Coele, Syria, Phoenicia, and Palestine, from Leomeda. A. M. 3684. He entered Jerusalem on the Sabbath, when the Jews would not take up arms, and captured one hundred thousand Jews; but promoted them to offices of trust because of their fidelity to oaths, and granted them all the privileges the Macedonians themselves enjoyed. Other Jews followed of their own accord, on account of the fertility of the soil and the privileges granted to the Jews. He confirmed to them the privileges granted by Alexander,⁸ one of which was to be governed by their own laws; and hence, by their synagogue's worship, Alexandria became a second Jerusalem. Onius, son of Jaddua, was high priest when they came under the government of the Ptolemais.⁹ He was pious, and was succeeded by his son, Simon (A. M. 3702), who, by the uprightness of his actions and the righteousness of his conversation, both toward God and man, had obtained the name of the Just. (Continued, Chap. 73.)

SELEUCUS NICATOR. A. M. 3703. B. C. 301–281. §§ 9, 10.

9. JEWS UNDER THE SYRIAN HORN.—The Jews in the countries north and east of Palestine came under the kingdom of Syria, whose first king was Seleucus Nicator, one of Alexander's generals. He proved himself a skillful warrior and an able statesman. After the division of the Macedonian empire he possessed all the countries from the Indus to Phrygia, and afterward all Asia Minor.¹ In his seventy-two provinces new cities sprung up as monuments of his power and centers of Greek civilization; and he removed the capital from the Euphrates to the Orontes. Thus, Antioch on the north of Palestine, and Alexandria on the south, were the capitals of two rival powers that often involved Jerusalem in their wars. Seleucus Nicator was not behind Ptolemy Soter in his favors to the Jews, and made them citizens in those new cities he built and in Antioch, the capital; and he gave them privileges equal to those of the Macedonians and Greeks. These privileges, says Josephus, continued until his day under the Romans.² (Continued, Chap. 74.)

10. Thus, we find the Son of God conducting and advancing His kingdom within these kingdoms as favorably and more extensively than under kings of Israel or Judah. Jehovah was yet the king.

Eleazer was succeeded in the high priest's office by Manasses (A. M. 3724, B. C. 276), and he by Onius II. (B. C. 250), son of Simon the Just (A. M. 3754).³ But of the internal state of the kingdom of God we have no account and must reason by analogy, and so reckon every part proceeding as in common.

(7) Thal., p. 209, § 27. (8) Anct. Hist., Vol. I., p. 177; see chap. 138, § 5. 139. Roll., Vol. V., p. 73; Joseph. Ant. 12:1. Against Apion, p. 596, § 4. (9) Joseph. Ant. 11:8, 7; Sup. Guide, p. 78. (1) Anct. Hist., Vol. IV., pp. 278–82. (2) Jos. 12:3. (3) Horn., Vol. II., p. 398.

CHAPTER LXXIII.

JERUSALEM UNDER THE PTOLEMAIS. A. M. 3713. B. C. 291.

1. SIMON THE JUST, AND THE SCRIPTURES.—Simon the Just did many good things,—works for the benefit of the kingdom of God and the state of the Jews; but his chief work was the finishing of the canon of the Scriptures of the Old Testament. What the Jews called the great synagogue was a number of elders, amounting to one hundred and twenty, who succeed, some after others, in a continued series, from the return of the Jews to the time of Simon the Just. These labored to restore the Jewish state and religion; and their chief study was to make a true collection of the Scriptures and publish them accurately to the people. Ezra and these men, of his day, completed the work as far as they could, and those after them added the II. Chronicles, Ezra, Nehemiah, Esther, and Malachi.* Simon was high priest about nine years, and died, and was succeeded by his brother, Eleazer, in whose day the Scriptures were translated into the Greek language. (A. M. 3713–3728. B. C. 291–276,⁴ or 254 as some.)⁵

PTOLEMY PHILADELPHUS—POLYTHEIST.

2. A. M. 3720–3757. B. C. 284–247.—Ptolemy Soter reigned forty years, and was succeeded by his son, Ptolemy Philadelphus, who reigned thirty-nine years. Philadelphus was a Polytheist, and at his coronation honored the different gods with a distinct cavalcade to each, the decorations of which corresponded to their history. This display was a public school of intemperance and licentiousness calculated to excite degenerate passions in the spectators, and to induce depravity of manner by presenting to their view all the instruments of excess and debauch, with the most powerful allurements to indulge in them. All this under pretext of adoration to the gods.⁶ He secured the image of the god Serapis from the inhabitants of Sinope in Pontus and had it brought to Alexandria.⁷ Also, being presented with a statue of Diana in Syria, he carried it to Egypt, but afterward, out of superstition, returned it to her temple with costly gifts and sacrifices.⁸

3. THE SCRIPTURES TRANSLATED INTO GREEK.—But he was a great patron of learning, and desiring to collect a vast library containing all the books in the world, he was induced by his librarian, Demetrius, to have a copy of the Jewish Scriptures translated into the Greek language, which was then the language of the learned and of the rulers of the world. To accomplish this work, he obtained a copy of the Hebrew Scriptures from Eleazer, the high priest, and seventy-two translators, or interpreters. (A. M. 3727.) These translated “The Law,” or five books of Moses, at that time.⁹ The uniform agreement of these translators, though in separate apartments, have caused some to regard this translation as inspired and of equal or superior authority to the Hebrew, and others, in opposition, to regard the whole account as a fiction. Both opinions should be repudiated as gratuitous and unauthorized. The Hebrew had become a dead language

(4) Horn, Vol. II., p. 398; Joseph. Ant. 12:2, § 5. (5) Sup. Guide, p. 18. (*) Town., note, 37, p. 115–123; Neh. 8, and others. (6) Anct. Hist., Vol. I., p. 183–5. (7) Anct. Hist., Vol. I., p. 194. (8) Anct. Hist., Vol. I., p. 194. (9) Joseph. Ant., Bk. 12:2; Horn Intro., Vol. I., p. 264–6.

for over two hundred years, and it was necessary, after the example of Ezra, to interpret the Scriptures in the common language of the people.* The Greek was the learned and empire language, and these scribes must have been accustomed to teach and translate in it. The high priest would necessarily see that their interpretations were uniform; for the Jews were governed by them throughout the empire. This was a privilege given them by the Persians, Alexander, the Ptolemais, Seleucidae, and Romans. There is nothing miraculous or incredible in it, and no fact of ancient history is better sustained. The king was astonished at the deep meaning of the laws and the wisdom of the Legislator. When the rest of these writings were translated, or by whom, we are not certain; but before long the whole Hebrew Scriptures were given to the world in the Greek language, and I have a copy of it in my library, standing beside the original Hebrew. By this translation the Greek language was consecrated and prepared for recording the histories and teachings of the new covenant.

4. THE EPISTLE OF DEMETRIUS.¹—In the epistle of Demetrius, the librarian to the king, we have the following language: “I let you know we want the book of the Jewish legislation, with some others, written in the Hebrew characters, and so unknown to us. It is necessary thou shouldst have accurate copies of them. And, indeed, this legislation is full of hidden wisdom, and entirely blameless, as being the legislation of God. If it please thee, thou mayest write to the high priest of the Jews to send six of the elders out of every tribe, such as are skillful in the laws, that we may learn the true and agreeing sense of these books, and may obtain an accurate interpretation of their contents, and so may have such a collection of these as may be suitable to thy desire.”

5. SPEECH OF ARISTEUS.²—Before applying for a copy of the laws and the translators, Philadelphus purchased the freedom of all Jews held in bondage by any of his subjects, and conferred on the Jews great favors, and sent rich gifts for the temple and its worship. This freedom of Jewish captives held in slavery by his subjects was secured by Aristeus, in whose speech we find the following language: “Free them; because that God who supporteth thy kingdom was the author of their laws, as I have learned by particular inquiry. For both these people and we, also, worship the same God, the framer of all things. We call Him—and that rightly—Zena, because He breathes life into all men. Wherefore do thou restore these men to their own country and do this to the honor of God, because they pay a peculiarly excellent worship to Him; and know this further: though I be not of kin to them by birth, nor one of the same country with them, yet do I desire this favor to be done them, since all men are the workmanship of God; and I am sensible He is well pleased with those that do good. I do therefore put up this petition to thee to do good to them.”

6. POLYTHEISTS' VIEWS OF JEHOVAH.—Alexander had been shown the prophecies respecting his conquest of Darius, which would lead wise men to inquire more into these Scriptures; and perhaps Aristeus had made particular inquiry into these and learned the predictions about the Ptolemais and their governments. It is probable the philosophers and statesmen regarded Jehovah, the God of the Jews, the same as Zeus, or Jupiter, of the Greeks, and gave Him the same reverence, but adhered to Polytheism because agreeable to their animal propensities. But the pious, loving wisdom, power, holiness, justice, goodness, and truth would become proselytes to the Jewish religion and abandon idolatry.

7. THE TEN TRIBES.—Here we discover the fact that all the twelve tribes of Israel were comprehended under the name of Jews. So, on their return from captivity, we find the number registered do not make the whole number said to have returned, those of the other tribes having lost their genealogical registers. What are often called the lost tribes are only absorbed in the term Jews.

8. PTOLEMY EUERGETES.—A. M. 3758.—Euergetes Ptolemy made war on Seluceus Callinicus, king of Syria, and being successful, returned through

(*) Neh. 8:1-8. (1) Joseph. Ant. 12:2, 4. (2) Joseph. Ant. 12:2. 2, 3.

Jerusalem and offered a great number of sacrifices to the God of Israel for these victories.³ But he did not renounce Polytheism, and having recaptured statues of Egyptian gods, taken by the Assyrians or Persians, he restored them to their ancient temples, and thus obtained from the Egyptians the name Euergetes—Benefactor.⁴ Nor did his reverence for Jehovah prevent him from threatening the Jews with dispersion for their neglect to pay up their tribute. Onius, son of Simon the Just, was high priest, and neglecting the tribute due the kings of Egypt, provoked the wrath of Ptolemy Euergetes. But the evil was averted by his nephew, Joseph, whose prudence and policy regained the favor of the king to the Jews and secured a rich and honorable position for himself.⁵

9. **PTOLEMY PHILOPATER PERSECUTES THE JEWS.**—Ptolemy Euergetes was succeeded by his son, Ptolemy Philopater, B. C. 221, A. M. 3783. Having defeated Antiochus the Great, king of Syria, Philopater visited Jerusalem and offered sacrifices to the God of Israel, making oblations and bestowing gifts. Not satisfied with viewing the external, he desired to enter the holy of holies. Though opposed, and shown the law forbidding any but the high priest to enter it, he desisted not till, panic-stricken, he was carried back half dead. After this he left the city, threatening vengeance on the Jews. The next year (B. C. 216) he raised a cruel persecution against the Jews to force them to worship idols, and destroyed forty thousand or sixty thousand in Egypt.⁶ At Alexandria he branded them with the ivy leaf, emblem of Bacchus, his favorite god, and shut thousands of them in the race ground to be trampled and destroyed by elephants. But the wild beasts turned on their enemies and spectators, and with other tokens of divine displeasure and power, so terrified the king and his subjects that Philopater immediately released the Jews from the hippodrome, restored the whole nation to their former privileges, reversed every decree against them, and put those Jews to death who apostatized through fear.⁷ Thus, Jehovah delivered his people and compelled Israel to oppose Polytheism; defeated the great red dragon, and encouraged pious proselytes to vindicate the true religion of the true God. Simon II., son of Onias II., was high priest.

10. **PTOLEMAIS FAVORED THE JEWS.**—This is all the unfriendly legislation of the Ptolemais against the Jews of which we read. They enjoyed the religion of Jehovah without molestation, and found the kings and queens of Egypt to become nursing fathers and mothers to Jerusalem and the true religion of the true God.⁸ (A. M. 3844. B. C. 160). Onias, son of Onias III., disappointed of the high priesthood, retired into Egypt and obtained permission of Ptolemy Philometer to build a temple for the Jews in Egypt like that in Jerusalem, and obtained the high-priesthood to him and his descendants forever. The king and queen's language shows their fear and regard of Jehovah: "We give thee leave to do it if it may be done according to your laws, and so we may not appear to have at all offended God herein."⁹ This temple continued over two hundred years.

11. **TEMPLE IN EGYPT.**—The number of the Jews in Egypt must have been great—Philo estimated them over one million—and their condition prosperous, when they could build such a temple. The Jews were persuaded to this by Onias applying the prediction of Isaiah 19:18–21, and thus the prophecy was indeed verified, though it refers to a more glorious time yet in the future. Hitherto the Jews in Egypt had sent their sacrifices and offerings to Jerusalem, which caused, sometimes, trouble with the Samaritans there, who contended they should be sent to their temple on Mount Gerizim.* Thus, three temples to Jehovah pointed the nations to a knowledge of the true God. This temple on Gerizim, once destroyed and rebuilt, continued over two hundred years,—therefore till after Christ's ascension. It was destroyed by Vespasian.

(3) Anct. Hist., Vol. I., p. 200; Joseph Apion, p. 596, § 5. (4) Anct. Hist., Vol. I., pp. 198–9. (5) Joseph. Ant. 12:4, 1–6. Anct. Hist., Vol. I., pp. 201, 202. (6) Comp. Cmmt.; Dan. 11:10–12, note. (7) Sup. Guide, pp. 78, 79; Anct. Hist., Vol. I., pp. 210–11. (8) Isa. 49:23. (9) Joseph. Ant., 13:3; see chap. 77, § 6. (*) Joseph. Ant. 13:3, 4.

CHAPTER LXXIV.

JERUSALEM UNDER THE SYRIANS. A. M. 3806–3841. B. C. 198–163.

1. JERUSALEM COMES UNDER THE SEDUCEDEA.—Having defeated Antiochus the Great, sacrificed to Jehovah, persecuted the Jews in Egypt, and again restored them to all their former rights and privileges, Ptolemy Philopater gave himself up to licentiousness and died of the effects, leaving his kingdom to his son, who was a child. Taking advantage of the minority of this young king, Antiochus defeated his armies and added to his dominions—Phenicia, Judea, and Celo-Syria—the land of the north tribes of Israel.¹ While engaged in wars in Asia Minor, the Egyptian general, Kopias, regained these to Egypt and put a garrison in Jerusalem.² Having settled his difficulties in the north, Antiochus soon defeated the Egyptian army and regained all the countries on the east shore of the Mediterranean sea.³ The Jews volunteered for him and helped drive the garrison of Ptolemy Epiphenes out of Jerusalem, and thus they passed from the government of Egypt to that of Syria.⁴ Though Egypt and Syria continued where they were in days of the prophets, the kingdoms were more extensive and ruled by the Greeks of the Macedonian empire.

2. JEWS COMPENSATED FOR LOSSES.—During these wars, Judea and Jerusalem had suffered much from both armies, and to compensate for these losses and services, Antiochus the Great conferred on the Jews advantages and privileges, which we find specified in his own epistles, as preserved by Josephus. Polybus says of Antiochus: “They came into those Jews near that temple, called Jerusalem, concerning which I have more to say, and particularly concerning the presence of God about that temple: yet do I put off that history till another opportunity.

3. EPISTLES OF ANTIOCHUS THE GREAT.—DECREE FIRST.—We have thought fit to reward them and to retrieve the condition of their city, which hath been greatly depopulated, and bring those scattered abroad back to it. We have determined, on account of their piety toward God, to bestow a pension for their sacrifices of animals that are fit for sacrifice, for wine, oil, and frankincense, to the value of twenty thousand pieces of silver, and sacred artabrae of fine flour, with one thousand four hundred and sixty medimni of wheat and three hundred and seventy-five medimni of salt; and these payments I would have fully paid them, as I have sent orders to you. I would also have the work about their temple finished, that ought to be rebuilt. All material, to make the temple glorious, let be brought out of any country tax free; and let all of the nation live according to the laws of their own country. Let the senate, and scribes, and priests of the temple, and sacred singers, be discharged from poll tax, and the crown tax, and other tax also, etc. And all citizens carried away and become slaves, we grant them and their children freedom and order their substance to be restored to them.⁵

4. DECREE SECOND.—It shall be lawful for no foreigner to come within the limits of the temple roundabout, which thing is forbidden also to the Jews, unless to those who, according to their own custom, have purified themselves. Nor let

(1) Anct. Hist., Vol. I., p. 215; (2) p. 216; (3) 216–17. (4) Joseph. Ant., 12:3. 3. (5) Joseph. Ant. 12:3; 3; 3, 4.

any flesh of horses, mules, or asses be brought into the city, whether wild or tame; nor that of leopards, foxes, or hares, and in general that of any animal which is forbidden for the Jews to eat. Nor let their skins be brought into it; nor let any such animal be bred up in the city. Let them only be permitted to use the sacrifices derived from their forefathers, with which they have been obliged to make acceptable atonements to God. And he that transgresses any of these orders, let him pay to the priests three thousand drachmae of silver.

5. DECREE THIRD.—In regard to the Jews of Mesopotamia and Babylon, having been informed of a sedition in Phrygia and Lydia, Antiochus writes to Zeuxis: "I thought that matter required great care, and upon advising with my friends have thought proper to remove two thousand families of the Jews, with their effects, out of Mesopotamia and Babylon unto the castles and palaces that lie most convenient; for I am persuaded they will be well-disposed guardians of our possessions, because of their piety toward God, and because I know my predecessors have borne witness to them that they are faithful and with alacrity do what they are desired to do. I will, therefore, that thou remove these Jews, under a promise that they shall be permitted to use their own laws; and give them building lots and land for husbandry and vineyards, freedom from taxes for ten years, and maintenance for the present. Take care likewise of that nation, as far as thou art able, that they may not have any disturbance given them by any one."

6. ANTIOCHUS THE GREAT DEFEATED BY THE ROMANS.—Though a great statesman and general, Antiochus the Great was defeated by the Romans, who were extending their dominions eastward, and was subjected to tribute and hostage. To raise this tribute he undertook to rob the temple of Jupiter-Belus, at Elymais, and was slain by the enraged populace;⁶ but some say he abandoned himself to feasting and was slain by one of his guests, whom he had abused.⁷ (A. M. 3817.) He was succeeded by his eldest son, Seleucus Philopater, who was but little more than a taxgatherer for the Romans.⁸ (A. M. 3818–28.)

7. HAPPY CONDITION OF JERUSALEM.—Onias III. was high priest at this time. (A. M. 3805–29.) Jerusalem was inhabited with peace and the laws obeyed, because of the godliness of this high priest and his hatred of wickedness.⁹ Seleucus Philopater himself, out of his own revenues, bore all the costs of the service of the daily sacrifices. However, upon the information of Simon, a Benjamite, who was made governor of the temple, and who had quarreled with the high priest, that the treasury of Jerusalem was exceedingly rich and abundantly more than sufficient to supply the sacrifices, and being straightened for money to pay the Roman tribute, he sent Heliodorus to seize and bring the money to him. Heliodorus undertook to rob the temple, but was struck dumb on seeing an apparition of angels guarding it, and did not recover till the high priest interceded for him to God.¹

8. SELEUCUS PHILOPATER ASSASSINATED AND SCENE CHANGED.—Seleucus Philopater was assassinated by this Heliodorus, who usurped the throne of Syria. Demetreus, son of Philopater, had been sent to Rome in exchange for his uncle, Antiochus Epiphanes, who had been a hostage at Rome for securing the fulfillment of treaty made by Antiochus the Great. Antiochus Epiphanes, returning from Rome at this time, by fair address obtained the aid of Eumenes, king of Perganus, and Attalus, his brother, to expel Heliodorus, and by flattering promises secured the favor of the Romans and usurped the throne of his nephew, Demetreus, now at Rome.⁶ Though at first favorable to the Jews, he became the greatest persecutor they had found since their captivity by Nebuchadnezzar.

(6) Thal. Anct. Hist., p. 212, § 37; Sup. Guide, p. 79. (7) Anct. Hist., Vol. IV, p. 308–10. (8) p. 312. (9) Roll Vol. VII, p. 58. 62; Anct. Hist., Vol. IV., p. 313. (1) Roll., Vol. VII., p. 59; Anct. Hist., Vol. IV., p. 313; Sup. Guide, p. 79. (6) Anct. Hist., Vol. IV., p. 313–15; Roll., Vol. VII., p. 64.

Period Thirteenth. A. M. 3832-3899. B. C. 172-105.
Adversities and Conflicts.

CHAPTER LXXV.

PERSECUTIONS AND MARTYRDOMS. A. M. 3832-3836.

1. IMPIOUS HIGH PRIESTS.—Being in want of money to pay the Roman tribute, Antiochus Epiphanes deposed the good and pious Onias III. from the priesthood and sold it to Jason, a brother, for three hundred and sixty talents yearly. Afterward he deposed Jason and sold it to another brother, Menelaus, for six hundred and sixty talents. (A. D. 3832.) Menelaus, by aid of Lysimachus, another brother, robbed the temple of gold vessels, which he converted into money, or sold to the Tyrians to raise this money. He also bribed Andronicus, governor of Antioch, to murder his brother, the good Onias. Lysimachus was killed by the mob at Jerulalem. Andronicus was executed for the murder of Onias; but Menelaus, by bribes, acquitted himself and secured the execution of the three deputies of the Sanhedrim sent to prosecute him. On report of the death of Antiochus, Jason, who had first purchased the high priesthood, marched on Jerusalem with one thousand men, drove Menelaus into the castle, and cruelly put to death all he supposed to be his opponents.⁷

2. TEMPLE PLUNDERED AND POLLUTED.—Antiochus hastened to subdue Jason, and hearing the Jews rejoiced at the report of his death, he slew forty thousand or eighty thousand during three days' massacre, and sold as many more for slaves to the nations or tribes around them, plundered the temple of all its treasures, vessels, and golden ornaments, and carried one thousand eight hundred talents to Antioch.⁸ Josephus says he carried away the golden candlestick, golden altar of incense, table for the shew-bread, altar for burnt-offerings, and the veils of fine linen and scarlet.⁹ Revenge may have instigated the cruel massacre of the Jews, and covetousness the plundering of the temple; but it was Heaven-daring impiety, inspired by the apostate high priest, who taught him how to violate the law of Moses that led him into the holy of holies and prompted him to sacrifice a hog on the altar of burnt-offerings in the sanctuary, and to sprinkle the broth all over the temple, and thus pollute it in every part and render it unfit for the worship of Jehovah. After this he made one Philip, a Phrygian and a most barbarous wretch, governor of Judea, and Andronicus, as bad a man, governor of Samaria, or Syria,¹ and continued Menelaus, the worst of all, in the high priest's office.⁸ Menelaus, degraded wretch, accepts the high-priesthood of an insulted God and a plundered and polluted temple from the impious and insulting madman.

3. SECOND MASSACRE. CITY SACKED AND PARTS BURNT. A. M. 3836. B. C. 168.—Having renewed the invasion of Egypt with success, and about to besiege Alexandria, the royal city, inhabited by multitudes of Jews, he was peremptorily ordered by the Roman commissioners to withdraw from Egypt. Thus frustrated in the conquest of Egypt, which was almost achieved, and no

(7) Anct. Hist., Vol. IV., p. 314; Roll., Vol. VII., p. 61, 62, 65, 67; Sup. Guide, p. 79. (8) Roll., Vol. VII., p. 67-8; Anct. Hist., Vol. IV., p. 315; Sup. Guide, p. 79. (9) Joseph. Ant. 12:5; Restored to synagogue in Antioch, Jos. Wrs. 7:3; 3. (1) Outline Polgt Bible, p. 4.

doubt apprehending his defeat would give satisfaction to the Jews, he sent Apollonius with twenty-two thousand or twenty thousand men, and orders to put all the men of Jerusalem to the sword and make slaves of the women and children. Apollonius being farmer of the taxes of that district, his approach gave no apprehension of danger, and he entered the city without resistance. This bloody coward waited till the Sabbath, when the Jews, who thought it unlawful to defend themselves on this day, were engaged in worshipping God in their synagogues.² Then were the king's orders rigorously and cruelly executed, so that none escaped but such as could hide themselves in caves or reach the mountains by flight; and the streets flowed in blood—two years after it had been immersed in blood by Antiochus in person. Having sacked the city, Apollonius fired it in different places, demolished the houses, broke down the walls, and built a fortress on Mt. Acra, which commands the city and temple, where he collected the treasures and kept a garrison to sally out and slay such as yet survived and dared to worship there.³

4. DECREE FOR UNIFORMITY.—Having prospered in his cruelty and impiety without encountering any divine opposition, he next issued a decree that all people should abandon the religion of their ancestors and adopt that of the king, which was the Greek idolatry.³ Thus, he appeared determined to find out whether any religion had a god able to defend it against a king of absolute power. All the gods and religions cower before his cruel tortures and disciplined armies except Jehovah and the pious Jews. He sent commissioners into all the provinces of his empire to see his decrees duly executed; built altars and chapels filled with idols in every city, and sacrifices were offered every month and on the king's birthday; and the people were compelled to eat swine's flesh and other unclean sacrifices forbidden by the law of Moses.³

5. IMAGE OF JUPITER IN THE TEMPLE, AND APOSTATE JEWS.—His designs were mainly against the Jews; and he appointed an old experienced and well versed Greek idolater, named Atheneus, to instruct the Jews in his Polytheism, or to torture to death such as refused to comply. He set up the image of Jupiter upon the altar, and dedicated the temple of Jehovah to Jupiter Olympius, the supreme god of the Greeks; burned all the books of the law he could find, and polluted every part of the city and temple. Many of the Jews apostatized, fearing torture, and seeing their chief priest foremost in overthrowing the religion of their forefathers; and many eagerly persecuted their brethren that kept the faith.⁴ Polytheism once more appeared triumphant over Jehovah, with His covenants, oaths, and promises.

6. THE TRIAL OF FAITH.—What a trial of faith in Jehovah was here! Waiting for triumphs promised to the pious by Moses, behold them slaughtered with impunity! Looking for the throne of David ruling the nations, the subjects of his kingdom are trampled under foot without a deliverer! Expecting Jerusalem to become the joy and point of concentration for the whole earth, behold it laid in ruins! The temple of Jehovah, the house of worship for all nations, plundered and polluted, and daily sacrifice and worship prohibited. Instead of Jehovah being worshiped by all nations, the statue of Jupiter stands on the altar of Jehovah, and the temple itself is dedicated to the supreme god of the Greeks. The high priest, wearing the robes of Aaron, and who should be the mediator on the great day of atonement between God and Israel, and enter the most holy place, is the chief instigator of all this profanation and cruelty. Where look for help? and how hope for deliverance? The enemy is exultant, insulting, and cruel, and the inhabitants of the holy city are slaughtered or enslaved. Where the mercies, wonders, and miracles wrought for Israel in former days? Are

(2) Roll., Vol. VII., p. 74, § 3, ¶ 2. (3) Roll., Vol. VII., 74, 75; Anct. Hist., Vol. IV., pp. 315, 316; Sup. Guide, p. 79; Polgt. Bible Outline, p. 4. (4) Joseph.-Ant. 12:5, § 4; and Roll. as above,

they but idle tales? Or where is Jehovah gone? The trial was great; many hearts failed, knees grew feeble, and some became persecutors of the religion of their fathers. The first we compassionate; the last we condemn.

7. **THE SONS OF OIL WITNESS AND SUFFER.**—But the sons of oil were yet alive, and pouring their golden oil into the lamps around them, kept them still aglow; though the temple was polluted and robbed, and the high priest was an apostate. Martyrs appeared in every place and witnessed for Jehovah and His religion. They believed in Jehovah and His religion. They believed in Jehovah and His word, and kept His laws in defiance of the impious king and cruel Polytheist till the adversary was first conquered by the martyrs and then by the sword of vengeance. Some were scourged; others had their flesh torn to pieces, skin and hair torn off their heads, tongues cut out; some were crucified; some fried in pans, or roasted in caldrons, or tortured in every inhuman way. Mothers who circumcised their children were driven through the streets with their strangled infants hung to their necks, and then dashed over the highest fragments of the walls, or were crucified.⁵

8. **ELEAZER A MARTYR.**—These were not all mute sufferers; but some expressed their unwavering hope in the resurrection of their bodies and glorious reward for their fidelity to Jehovah's laws, but assured the king and his emissaries of certain vengeance from the God of Israel. Eleazer, a priest and doctor of the law, ninety years of age, refused to transgress the law of Moses and eat unlawful meat; and when importuned by friends, refused to eat lawful meat, pretending it to be the unclean sacrifice. But he disdained to dissemble, and boldly and openly denounced the hypocrisy, showing the pernicious influence such conduct would have to induce younger and weaker persons to apostatize, under the false impression that old Eleazer had done the same. The persecutors, disappointed and enraged, tormented and roasted him to death. But he expired in hope.⁶

9. **A MOTHER AND SEVEN SONS.** §§ 9-12.—ROLL., VOL. VII., PP. 78-80.—Seven sons, with their mother, suffered in succession the most exquisite tortures. The first said: "We are ready to lay down our lives rather than violate the holy laws God gave our ancestors." While the tortures were inflicted on him, his mother and brothers were exhorting each other to die courageously, saying, "The Jehovah God will have regard to truth; He will pity and comfort us, as Moses declares in his song." The second, after the skin and hair was torn off his head, said, "Wicked prince, you bereave us of this present life; but the King of Heaven and earth, if we die for the defense of His laws, will one day raise us up to everlasting life."

10. The third said, "I received these limbs from Heaven, but now I disregard them, since I am to defend the laws of God, from the sure and established hopes that He will one day restore them to me." The fourth, when about expiring, said, "It is for our advantage to be killed by men, because we hope that God, by raising us up again, will restore us to life; but thy resurrection, O king, shall not be unto life." The fifth, while being tortured, said, "You now act according to your own will and pleasure, because now invested with absolute power among men, though but a mortal man. But do not imagine that God has forsaken our nation. Stay but a little, and you will see the wondrous effects of His power and in what manner he will torment both yourself and posterity." The sixth said, "Do not deceive yourself with the hope of impunity, after having presumed to make war against God himself."

11. The mother said, "I am sure the Creator of the world will one day restore you to life by His infinite mercy in return for your having disregarded it here out of the love you bear to His law. Being importuned by the king to

(5) Joseph. Ant., 12: 5, 4; Roll., Vol. VII., p. 77. (6) 77, 78.

persuade the youngest to apostatize, she laughed in derision, and addressing the youth, said, "Fear not the cruel executioner, but show yourself worthy of your brethren by submitting cheerfully to death, that by the mercy of God I may receive you together with your brethren in the glory that awaits us." While thus speaking, the youth cried out, "What is it you expect from me? I do not obey the king's command, but the law given by Moses. As for you, from whom flow all the calamities to the Hebrews, you shall not escape the hand of the Almighty. Our sufferings are indeed owing to our sins; but if the Jehovah, our God, to chaste and correct us, be for a little time angry with us, at last He will be appeased and reconciled to his servants. But as for you, the most wicked and impious of men, do not flatter yourself with vain hopes. You shall not escape the judgment of God, who is all-seeing and almighty. As for my brothers, after suffering for a moment they have entered into the eternal covenant. I freely, also, give up my body and life for the laws of my forefathers; and I beseech God to extend His mercy to our nation, and to force you by plagues and torments to confess that He is the only God; and that His anger, justly fallen on the Hebrews, may end by my death and that of my brethren."

12. The king, transported with fury, caused this last son to be tortured more grievously, if possible, than the rest. Thus, he expired in the same holy manner as his brethren and with full confidence in Jehovah. After witnessing the triumphant faith and martyrdom of her seven sons, the heroic mother also sealed her testimony by torture and death. No doubt thousands of such martyrs in the same triumphant faith and hope, witnessed for Jehovah and his religion. "Josephus says: "The best and noblest souls did not regard the king, but paid a greater respect to the customs of their country than concern to the punishment threatened; on which account they every day underwent great miseries and bitter torments.""

13. SAMARITANS.—The Samaritans apostatized *en masse*, disclaimed all relation to the Jews, declared their temple had never been dedicated, and requested it should be now dedicated to the Grecian Jupiter. This was done; and so they escaped persecution.⁸ But this national act does not prove that many Samaritans did not remain true to Jehovah, though the shadow of their apostate rulers and priests may have hid them from the eye of persecution. Salvation to the world was through the Jews; and the honor of witnessing for Jehovah belonged to them.⁹ The king, being defeated by the strong faith and true piety of these martyrs, returned to Antioch to celebrate games and indulge in his low, vile, and animal propensities, while he left his fiendish work of persecution to be carried on by his inhuman agents under Atheneus.¹

14. WICKEDNESS A REASON WHY PERSECUTION WAS PERMITTED.—Why was this persecution permitted? The sins of the nation and their violation of the laws of God and covenant made at Mount Sinai had no doubt much to do in bringing on these calamities, and these martyrs attributed their sufferings to this cause, and when the nation sinned the pious had always to suffer for Jehovah's name. Though these calamities commenced when the piety and resolution of Onias, the high priest, caused the laws to be strictly observed in Jerusalem and the city enjoyed profound tranquility and induced kings and idolatrous princes to have the holy place in the highest veneration and to honor it with the richest gifts,² yet there must have been many hypocrites and impious persons in it, or Jason and Menelaus could never have raised the murdering parties that sustained them in their usurpations and impiety. Onias was the only pious priest in the whole family. Jason, Menelaus, and Lysimachus were capable of any crime, and disregarded the laws of Moses and the teaching of the Scriptures.³ The many apostates that joined in persecuting their pious brethren and in hostility to

(7) Joseph. Ant. 12:5. 4. (8) 12:5. 4. (9) John 4:22. (1) Roll., Vol. VII., pp. 62, 81. (2) Roll., Vol. VII., p. 58, 62. (3) Sup. Guide, p. 79.

the Machebee deliverers, show much corruption in the nation, that needed to be separated from the people of Jehovah. Whether the systematic robbery of pious worshipers, practiced in the time of Christ by the priests, had now commenced,⁴ history does not tell; but the enormous sums paid by Jason and Menelaus for the office of high priest shows there was gain some way. Antiochus did not know enough about the law and temple to violate the one and pollute the other, had not the apostate high priest instructed him.

15. DANGEROUS FRIENDSHIP DESTROYED. §§ 15, 16.—But another reason exists in the development of the kingdom of God. Since the days of Ahasuerus (A. M. 3547, or B. C. 457) till now (A. M. 3834, or B. C. 170), a period of two hundred and eighty-seven years, the Jews had suffered no persecution for their religion, except that in Egypt by Ptolemy Philopater. All people walked in the name of their gods, and Israel walked in the name of Jehovah, his God.* The priests of Polytheism may have excited persecutions in small localities, but the laws of the empires secured their rights and avenged their wrongs. Kings had become nursing fathers and queens nursing mothers to the Jews and their worship at Jerusalem.⁵ They had granted great favors and privileges to the nation, wherever scattered, and offered sacrifice and offerings to Jehovah, as well as to their own gods. This friendship was ensnaring, and tended to make Israel careless to teach or learn the history and laws of the nation and the teachings of their holy writings. Thus, uninstructed and off their guard, they were liable to fall into false notions, as some of the Greeks did, that Baal, Zeuse, Jupiter, and Jehovah were all the same god under different names, and what difference which one they served, provided they did not quarrel about them. The kings worshiped Jehovah, and why should not the Jew worship Jupiter? Besides, the worshipers of Jupiter held the supreme government, and appeared more blessed than the dispersed and tributary Jews.

16. But Jehovah had declared Himself the only God, and would not share His glory with any god, nor give His praise to graven images.⁶ Israel must be reminded that they are the people of Jehovah, created for Himself to show forth His glory,⁷ and must have no fellowship with Polytheism; and the nations must learn that nothing but an unconditional surrender will be accepted by Him. So He permits the Jupiter of the west, as He did the great Baal of the east,⁸ to commence the war and hold the victory till the eyes of all nations were attracted to the contest, and then by martyrs and very inadequate forces He defeats the king that conquered Egypt and his own rebellious provinces, and casts his god to the bats and mice. This He does in a way that shows that He is God and there is none other God.

17. A DESPERATE EFFORT OF THE RED DRAGON.—But another reason exists. The great red dragon, whose tail always drew a large proportion of the luminaries of Israel, having tried in vain to merge the Jews into other nations and swallow them up with favors, making them forget their holy writings and high calling, knew the time for the Son of God to appear was now at hand, and resolved to make another desperate effort to destroy Israel and cut off the hope of the world. He thought to have conquered Egypt, and then, having most of the Jews under the scepter of Antiochus, he hoped to destroy them all. Defeated in Egypt, he turns his whole rage on Jerusalem and the Jews in the Syrian empire.

18. A NEW LIFE GIVEN TO THE RELIGION OF JEHOVAH.—But the sons of oil were yet alive, and continued to pour the golden oil into the golden lamps in the synagogues and families and communities all around them, and kept them all aglow. Now was a suitable time to instruct others. When all was peace, people might worship Jehovah as a matter of national custom and hereditary religion, or in preference to the filthy rites of idolatry, without knowing or caring much about

(4) Matt. 21:13; Mark 11:27. (*) Mich. 4:5. (5) Isa. 49:23. (6) Isa. 12:8. (7) 43:7, 21. (8) II. Kings, 21:3, 7. II. Chron., 33:3-5.

it; but now it was apostacy or torture and death, and they now must know from what they apostatize, or for what they suffer and die. These sons of oil know all their covenants, oaths, and promises, and what have been fulfilled in the past at the time appointed and what are to be realized in the future. They know the history of their nation, and can tell when and where hope nearly expired and success appeared impossible, and yet most glorious triumphs vindicated the truth and fidelity of Jehovah. They knew the law had fulfilled its promises to obedience, and vindicated its dignity by punishments of disobedience, according to the threatenings. They had songs and praises to Jehovah recording His glorious excellency and wonderful works, and also expressing the views and feelings of His faithful ones in darkest hours, when all appeared lost and hopes disappointed, as at the present time. The whole history of their nation had been programmed, and they could lay their finger on Daniel and show the prediction of the present events, even to their teaching of many and suffering as witnesses for Jehovah. (Daniel, 11:21-35.) And having understanding, they taught many when people were compelled to be interested in their teachings. Thus, a new life and a new era was given to Israel and the nations, and many of the captives were a recruit of new missionaries to tell the history of their nation and the attributes and works of Jehovah.

19. ALL RELIGIONS YIELDED TO THE DECREE BUT THAT OF ISRAEL.—What God like Jehovah? And what people like Israel? The worshipers of all other gods cower before the tortures of the king. They might meet him in battle, but once conquered, they could not stand the trial. Ah, they knew not their own gods, and could not trust them. No covenants with them, nor promises from them; no laws vindicated by fulfilled rewards or penalties. No Holy Spirit imparting inward life and joy in the hour of suffering and death; nor songs of praise uniting them to their gods in sweet communion, and soul-animating raptures, and soul-inspiring confidence. Thus, the Old Serpent was disappointed and his red dragon development was defeated by his own policy, and Jehovah was proven by the martyrs and teachers to be the only God and Rock, while other gods were only the toys of kings. The religion of Jehovah received a new and triumphant impulse, and the sacred Scriptures were more venerated and appreciated; and now Jehovah will turn on His enemies and prove Himself the God over kings and armies, and vanquish them with very inferior forces.

CHAPTER LXXVI.

FIDELITY, VALOR, AND VICTORY. A. M. 3836-3840.

1. THE ASMONEANS COME TO VIEW.—A. M. 3836-7.—Persecution pushing forward to conquest for six months, while the old Anthenian was trying to teach the Jews the Greek idolatry, met a fatal repulse from Matthias and his five sons, who expelled Jupiter, purified the temple, restored the worship of Jehovah, and compelled the decree for uniformity to the Greek idolatry to be repealed. Apelles—one of the king's generals engaged in enforcing the decree for uniformity—came to Modin, a village of Dan, where sojourned an old priest and his family. This was Matthias, great grandson of Asmoneus, from whom his family were called the Asmonean dynasty, that delivered Israel from the Syrian yoke and governed till they came under the Roman power.¹

2. POLYTHEISM REPULSED.—Apelles tried with great rewards to persuade Matthias to give his example and influence to apostacy. Matthias openly spurned the offer, slew the Jew first attempting to comply and thus violate the law of Moses, and with his sons dispatched Apelles and his forces, or attendants. He broke down the altar and idols, and, leaving his goods, retired to the mountains, inviting all zealous for the law and maintenance of the covenants to follow him. Here he devised plans for defence, and was joined by a hardy, valiant people, resolved to die or recover their temple and religion. By the accession of volunteers, he found himself able to leave the mountains; and marching around, destroyed the idols and altars, cut off the apostates and persecutors in his way, circumcised the children, and recovered many copies of the law, restored the worship of Jehovah in the synagogues and families, till death closed his warfare, being one hundred and forty-seven years old. He also decided to resist by force, on the Sabbath, the attacks of the enemy, for one thousand refugees in the wilderness were murdered in their caves on the Sabbaths. This decision was afterward approved by the priests and elders. On his death he exhorted his sons to persist in the cause of Jehovah, and appointed Judas commander and Simon counselor.

3. JUDAS PROSECUTES THE WORK WITH SUCCESS.—(Joseph. Ant., Bk. 12, chap. 7; Anct. Hist., Vol. IV., pp. 317-19; Roll., Vol. VII., pp. 81-6; Polgl. Bible Outline of Jew. Hist., p. 5, and Sup. Guide, pp. 79, 80.) Judas prosecuted the work; and having raised an army, fortified cities, and built fortresses, throwing efficient garrisons into them. He thus overawed the entire country, while Antiochus was celebrating games and rioting in low vices that made his courtiers despise him. Apollonius, governor of Samaria, or general of that place, with an army of apostate Samaritans, undertook to stop his work of reformation, but was defeated and slain, and his army cut to pieces with great slaughter. Judas took his sword and used it ever after; and thus the sword that murdered the worshipers in Jerusalem on the Sabbath, when they thought unlawful to resist, was henceforth used to slay these cowardly murderers.

(1) Polgl. Bible Outline, p. 5; Sup. Guide, p. 79; Roll., Vol. VII., pp. 76-80; Anct. Hist., Vol. IV., pp. 316-17; Joseph. Ant. 12:6.

4. Next, Seron, deputy-governor of Celo-Syria, with as large an army as he could collect, including many apostate Jews and Samaritans, undertook to conquer Judas. The army of Judas was small, in want of food, and hesitated to fight. But Judas encouraged them in a speech, saying: Victory and conquest of enemies are not derived from the multitude in armies, but in the exercise of piety toward God; and that they had the plainest instances in their forefathers, who, by their righteousness and exerting themselves on behalf of their own laws and children, had frequently conquered many ten thousands; for innocence is a strong army. With the God of Heaven, it is all one to deliver with a great multitude or with a small company. We fight for our lives and laws. Then they joined battle; and Seron being killed, his army fled, and about eight hundred more were killed.

5. THE EXTERMINATION OF THE JEWS DETERMINED ON.—Antiochus was exasperated to fury at this double defeat. He assembled all his troops, which formed a mighty army, and determined to destroy the whole Jewish nation and settle other people in their country. But, as Jehovah ordered it for His own people, the king having exhausted his treasures in his foolish games, could not pay his soldiers. So he had to divide his forces, and with part go into Armenia and Persia to collect his tribute which had not been paid, and left part with Lysias, governor of all the country west of the Euphrates, and of royal blood, with orders to execute his purpose on the Jews. Lysias sent Ptolemy Macron, Nicanor, and Gorgias, three experienced and competent commanders, with forty thousand foot and seven thousand horsemen, besides auxiliaries, neighbors who volunteered and apostate Jews, to crush Judas with his six thousand undisciplined infantry, and to extirpate the Jews. And unless Jehovah interposed, their success was sure. The resolution was to kill all the men and sell the rest for slaves at the price of ninety for a talent. This proclamation was made by Nicanor, and one thousand merchants were present with money, bonds, and attendants, to take the purchase. It was proper such a multitude from all the countries around should be collected to witness the power and salvation of Jehovah, for no other power could save the Jews.

6. SYRIANS DEFEATED. §§ 6, 7.—To oppose this vast army, Judas had but six thousand at first, and after granting the privilege of the law but three thousand remained; which reminds us of Judge Gideon of old. (Judg. 7:1-8.) The enemy encamped at Emmaus, in the plain country. When Judas saw their camp and number he encouraged his soldiers to hope for victory in Jehovah, and make supplication to Him, clothed in sackcloth, and thereby prevail with Him to grant them the victory. He set them in their ancient orders of battle under captains of thousands and other officers. He then addressed them to despise dangers, and fight for liberty to worship Jehovah and live according to their own laws and customs; for it was victory, or death and extirpation. But believe that besides such glorious rewards as those of liberty of your country, laws, and religion, you shall then obtain everlasting glory. Prepare to fight with the enemy as soon as it is day to-morrow morning. But Jehovah had decreed them an easy and glorious victory.

7. That night Gorgias, with five thousand best men and one thousand horse, was detached from the camp under the guiding of apostate Jews who knew the country, to surprise Judas and cut them to pieces. Judas, being informed of this, supped in good time, left many camp fires, removed his baggage, and marched on the Syrian camp at Emmaus. So, when Gorgias came and found none in camp, supposing they were lurking in the mountains, spent his time hunting them. But about break of day Judas approached the camp at Emmaus with his three thousand ill-armed men, and saw the enemy well and skillfully fortified. He encouraged his men, telling them they ought to fight, though with naked bodies, for Jehovah had sometimes of old given such men strength against

superior numbers, who were well armed also, out of regard to their courage or confidence. So, sounding the trumpets and falling upon the enemy, taken unawares and thrown in confusion, they slew all resisting and pursued the rest as far as Godara and the plains of Idumea, Ashdod, and Jamnia, and slew about three thousand. But Judas recalled his men and kept them in order, to await the return of Gorgias, and set fire to the camp in many parts. Gorgias did return, but his men, seeing their forty-six thousand comrades gone and camp in flames and hearing that Judas awaited them, were panic stricken, too, and fled, while Judas and his men pursued and cut to pieces more than before in the camp. Nine thousand of the Syrians lay dead on the field, and most of the rest were wounded. Nicanor fled to Antioch in disguise of a slave, declaring God fought for the Jews.

8. JUDAS TAKES SPOILS AND GIVES GLORY TO GOD. — Judas took a great quantity of gold and silver, and purple and blue, and money brought by the slave merchant, and then returned home singing hymns to God for their good success; for this success greatly contributed to the recovery of their liberty. In their Psalms they found songs of triumph and thanksgiving, as well as lamentation and supplication; and Judas was as careful to give the glory to Jehovah for deliverance and victory as he was to implore His aid in time of trouble. “How can we stand before them unless Thou, Thyself, assist us?” was his language before the battle, and now he acknowledges in praise and thanksgiving the deliverance to be from Jehovah. This was a Sabbath of joy and rejoicing.

9. JUDAS EQUIPS HIS ARMY AND RELIEVES THE NEEDY.*—This success increased and equipped the army of Judas, and knowing that two lieutenants, Timotheus and Bacchides, were raising reinforcements, he marched on them and defeated them, killing twenty thousand men, reduced several strongholds, and took much spoil, which enabled him to carry on the war efficiently. He also relieved the wants of the maimed, orphans, widows, and aged, out of the spoils he captured.

10. DEFEATS LYSIAS.—Lysias was astonished; but, perhaps, attributing the defeat to bad generalship more than to the power and providence of Jehovah, and knowing his favor with Antiochus was at stake, raised an army of sixty thousand chosen troops and five thousand horse, and, taking the command in person, marched into Judea, firmly resolved to waste the whole country and destroy all the inhabitants, and encamped at Bethsura, twenty miles from Jerusalem. Judas advanced, with ten thousand, to meet him with full confidence in Jehovah’s help, and, attacking his army, killed five thousand and dispersed the rest. Lysias retreated to Antioch and enlisted foreigners, intending to fall upon Judas with a still greater army.

11. WORSHIP OF JEHOVAH RESTORED IN THE TEMPLE.—Judas, being left master of the country, went to Jerusalem, recovered the temple, and placing men to fight the citadel, he purified it after three years’ pollution, and brought in new furniture, made out of the rich spoils he had taken—the candlestick, table for shew-bread, and altar for incense, all made of gold—and he hung up the vails at the gates and added doors to them. He also took down the altar of burnt offering and built one of unhewn stone, and had everything restored and offerings made. The self-same day, three years after their worship had been abolished, Judas celebrated the festival of the restoration of the sacrifices of the temple for eight days; and he honored Jehovah by hymns and psalms, and feasted the people on sacrifices. This feast was observed in the time of Josephus. Judas rebuilt the wall around the city and reared towers and set guards in them, but not having force enough to blockade and starve out the garrison in the citadel on Mt. Acra, he controlled it by another built on the mount of the temple, and thus prevented their sallying out to murder the worshipers of Jehovah.

(*) Anct. Hist., Vol. IV., p. 319. Roll., Vol. VII., pp. 86-7. Sup. Guide, p. 80. Polgl. Bible Outline, p. 5. Joseph. Ant., Bk. 12, chap. 7, §§ 6, 7.

12. DEATH OF ANTIOCHUS.—The success of the Jews reached Antiochus in the east, and exasperated him to the last degree of madness. He started back, threatening to extirpate the whole nation and make Jerusalem their common graveyard. But suddenly seized with sore pain, and yet rushing forward madly, he fell from his chariot and was bruised so he had to be carried in a litter; he became loathsome, and tortured in body, and tormented in mind, and died. He made great profession of repentance for his crimes and cruelties; acknowledged the power and wrath of Jehovah upon him; promised full reparation to the Jews and temple and their religion; and vowed to become Jew and travel the empire and proclaim the power and greatness of Jehovah, and tell of His mighty works. But too late. Thus, the prayers of the seven martyred brothers were answered,² for he was tortured in body and mind till he acknowledged Jehovah to be the true God, and the Jews to be His people. During this rest to the Jews—while Jehovah was executing vengeance on their great enemy—Judas restored the ancient government of rulers of tens, hundreds, and thousands, and established the sanhedrin, or senate, that became so influential and powerful till the time of Christ.

13. JUDAS DEFEATS THE ALLIES.—A. M. 3840–44, §§ 13, 14.—Though the man that decreed the destruction of Jehovah's people was vanquished and dead, his coadjutors were far from giving up the contest. Lysias, having the government in the minority of the young king, Antiochus Eupator, son of Epiphanes, the vile, formed a league with the Idumeans and surrounding nations for the first scheme of exterminating the whole race of Israel. Like other wild beasts of prey, having tasted the blood of martyrs, they became furious. Judas anticipated the plot, and marching into Idumea slew forty-two thousand of them, and then great numbers of the Ammonites. Then, returning home, one Timotheus, governor of those parts, followed him with a numerous army, but Judas fell upon him, and overthrew him with a very great slaughter, and pursued him to Gazara, which he took, and slew both Timotheus and Chereus, governor of that city, and Apollophanes, another great captain of the Syrian forces; and Ptolemy Macron, falling into disrepute with the Syrians, poisoned himself.³

14. Next, the nations about Gilead fell upon the Jews in Tob, slew a thousand, took their goods, carried their wives and children captives, and drove the rest to seek refuge in the strong fortress Dathena. Timotheus, son of the former, shut them up and besieged them with a great army; while the inhabitants of Tyre, Sidon, and Ptolmais were contriving to cut off the Jews living in Galilee. Judas, with the advice of the sanhedrin, divided his army into three parts; and leaving Johathan to protect Jerusalem, Judas marched into Gilead and Simon into Galilee, and delivered the Jews and slew their enemies with great slaughter, and drove them out of the country. But Jonathan, contrary to orders, left Jerusalem and attacked Jamnia to gain glory; he was defeated by Gorgias with the loss of two thousand men.⁴

15. LYSIAS DEFEATED; THE DECREE FOR UNIFORMITY REVOKED.—By this time Lysias had raised an army of eighty thousand men, eighty elephants, and all the horse of the kingdom, and marched in person to besiege Bethzura. Judas and all the people at Jerusalem besought the Lord with tears to send His angel for the preservation of Israel, and then took the field with confidence. Going out of Jerusalem, an angel appeared on horse with a lance; the people, thus inspired, encountered the enemy, slew eleven thousand foot and one thousand six hundred horsemen, and dispersed the whole army. This victory was happily attended with a treaty of peace in the young king's name. Lysias, now convinced that the Jews were aided by an almighty power that he could not withstand, offered them peace on condition they would be loyal to the government. To this they

(2) Chap. 75, § 9. (3) Sup. Guide, p. 8. Roll., Vol. VII., p. 215. (4) Joseph. Ant., 12:8.

agreed on condition that the decree of Antiochus Epiphanes, which required the Jews to conform to the religion of the Greeks, to be revoked and canceled. Then Lysias issued a decree in the name of the young king, Antiochus Eupator, which allowed the Jews the untrammelled exercise of their own customs and worship and to live according to their own laws. Thus, Antiochus, Nicanor, and Lysias, three principal actors, were compelled to acknowledge the power and divinity of Jehovah and the divinity of the Jews' religion; Menelaus, the apostate high priest, who had been with the Syrians, was sent back to be reinstated in his office, and it is said he labored to obtain this peace.⁵

CHAPTER LXXVII.

APOSTATE JEWS CAUSE THE FAITHFUL TO CONTINUE TO FALL.

A. M. 3841–3869. B. C. 166–135.

1. PEACE BROKEN BY POLYTHEISTS, WHO ARE CONQUERED.—This peace was soon broken by the people of Joppa and Jamnia, who murdered the Jews dwelling among them.⁶ Such was the wrath of the red dragon against Jehovah and His religion. Though no decree of the empire authorized them, yet no power or decree prohibited. But Judas soon destroyed them by fire and sword. Timotheus also gathered an army of one hundred and twenty thousand foot and two thousand five hundred horse, to oppress the Jews in Gilead across the Jordan; but Judas, confiding in Jehovah, marched against him, met and conquered enemies on the road, slew fifty-five thousand of his men, and captured him, but released him on his promise to liberate all the captive Jews throughout his government. On his return, Judas stormed Ephron and slew twenty-five thousand men Lysias had placed in garrison there, because they opposed his return. Then he proceeded back and recrossed with the Jews and their goods and wives and children, and so returned to Jerusalem singing psalms and hymns, of which their collection of one hundred and fifty furnished most suitable ones. They concluded this campaign with a day of thanksgiving in the temple, giving all the glory to Jehovah. This must have harrassed the guilty conscience of the apostate Menelaus.

2. JUDAS INVADES AND BESIEGES.—Next Judas invaded their persecutors in the south of Idumea, passed into the land of the Philistines and took Ashdod, destroyed their idols, and plundered their countries.⁷ But on his return, having conquered Gorgias, governor of Idumea,⁸ he found the garrison of Syrians and apostate Jews had done much mischief in sallying out and murdering the worshipers going to the temple.⁹ This might have been expected when Menelaus was reinstated in the high priest's office. Judas undertook to reduce it by siege, but some of the apostate Jews escaped to the country, and with others went to the king and accused Judas of hostility to the Syrian government, and argued the obligation on him to protect them, since they had left the religion of their fathers to comply with his father's decree. This exasperated him and Lysias, who marched to their relief with an army of one hundred thousand or one

(5) Roll., Vol. VII., p. 215; Anct. Hist., Vol. IV., p. 320; Sup. Guide, p. 80. (6) Joseph. Ant. 12:8; 4, 5. (7) Joseph. Ant., 12:8. 6; Sup. Guide 80. (8) Anct. Hist., Vol. IV., p. 324. (9) Joseph. Ant., 12:9. 3.

hundred and ten thousand foot and twenty thousand horse, three hundred armed chariots, and thirty-two elephants with castles on their backs full of men to throw javelins and shoot arrows.¹

3. **LYSIAS INVADES AND BESIEGES.**—(Sup. Guide, p. 81; Roll., Vol. VII., pp. 216–17; Joseph., Bk. 12, chap. 9, §§ 4–7; Anct. Hist., Vol. IV., pp. 324–5.) Judas, relying on the omnipotence of God, exhorted his troops to fight to the last drop of blood, and gave them the battle word, “Victory is of God;” and with chosen men he attacked the king’s quarters in the night and killed four thousand men and retired, having filled the camp with confusion and consternation. But the king, relying on his numbers and elephants, resolved on a general engagement. Judas met him in a narrow pass and killed six hundred men; but, overpowered by elephants, foot, and horse, was forced to retreat, having lost his brother, Eleazer, crushed by an elephant he stabbed. Each elephant was surrounded by one thousand foot and five hundred horse; seeing one richly caparisoned, Eleazer supposed the king was in this castle, and cut his way through and ripped open the elephant, which fell upon and crushed him. Bethzura sustained a siege and made vigorous defense till want of provisions compelled a surrender, but the besieged were not murdered. Lysias and the king were not now persecuting religion, and respected the Jews, though they regarded Judas as having broken the former treaty, judging from the misrepresentations of the apostate Jews. Next, Judas and his friends were besieged in the temple, and to all appearances must surrender. But Jehovah, having shown the power was not in Judas and his valient soldiers, brought deliverance in another way, and showed His wisdom as well as power.

4. **CIVIL WAR RECALLS LYSIAS TO ANTIOCH.**—(Roll., Vol. VII., pp. 216–17; Anct. Hist., Vol. IV., p. 325; Joseph. Ant., Bk. 12, chap. 9, § 6; Sup. Guide, p. 81.) The defeats of Lysias had lowered him in the estimation of Antiochus Epiphanes, who, on his death, left the government of the empire and the tuition of his infant son to Philip. Lysias, however, managed to keep all in his own hands till now. But Philip now enters Antioch and takes the reins of government. Lysias, therefore, and the king concluded a peace with Judas, according to the former treaty, and confirmed it by an oath. But when he was admitted to the temple and saw the strength, he ordered the wall around it to be thrown down, though in violation of his oath. Considering the apostate high priest, Menelaus, the author of all these troubles, Lysias had him convicted, and by order of the king he was suffocated in a tower of ashes.²

5. **APOSTATES CONTINUE THE TROUBLES.**—The king and Lysias returned to Antioch and defeated Philip, but were soon put to death themselves.³ Here we might say the persecution ended; but the apostate Jews, by false representations, prejudiced the mind of the new king against Judas and the faithful Jews;⁴ and by them the faithful continued to fall by the sword and captivity for days to come. But Judas lived to end the contest with Antiochus and his coadjutors about the divinity of Jehovah, and the truth, reality, and perpetuity of His religion. As the martyrs conquered in suffering for Jehovah by the word and spirit of God, so Judas and his followers, by the help and providence of the same Jehovah, conquered prodigious hosts in every battle, and the enemy was compelled to acknowledge it. But now Judas and his brethren must fall by the hands of apostate Jews for days to come.*

6. **DEMETRIUS TAKES THE THRONE OF SYRIA (A. M. 3842) AND ESPOUSES THE CAUSE OF THE APOSTATES.** §§ 6, 7, 8.—(Joseph. 12:10; Roll. 221–2; Anct. Hist. 325–6.) Demetrius was son of Seleucus Philopater and the rightful heir to the crown, instead of Antiochus Epiphanes, the vile. But, being sent to Rome

(1) Sup. Guide, p. 81; Anct. Hist., Vol. IV., p. 324; Roll., Vol. VII., p. 216. (2) Sup. Guide, p. 81. (3) Roll., Vol. VII., p. 222; Anct. Hist., Vol. IV., p. 325. (4) Joseph. Ant., 12:10. 1. (*) Dan. 11:33.

as hostage in place of his uncle, Epiphanes, the vile, he was detained there till now. Having escaped from Rome, he returned and claimed the throne of Syria. The army declared for him and delivered up Lysias and the young Antiochus Epator, who were put to death as dangerous to the peace of the empire. Alcimus, an apostate priest, had obtained the high priest office from Eupator on the death of Menelaus, but was not of the family of the former high priest. Young Onias, the son of the good Onias, assassinated by Menelaus, was the legitimate high priest; but seeing that office go out of the family, he went to Egypt and there built a temple and officiated, as we have seen.⁵ The faithful Jews refused Alcimus, because a wicked apostate to the Greek idolatry. But he collected all the apostate Jews at Antioch, and, as leader, petitioned the new king to defend them from the oppressions of Judas and his brothers, venting a thousand calumnies against them. He accused them of killing all persons of Demetrius' party who fell into their hands and of forcing all his company to abandon their country. Demetrius immediately ordered Bacchides, governor of Mesopotamia, to march an army into Judea; and confirming Alcimus in the high priest's office, joined him in the commission with Bacchides to carry on the war with Judas. This was very unwise in Demetrius to commit himself to a war for one party without examining the truth of the accusations made against the other.

7. **ALCIMUS AND BACCHIDES OPPOSE JUDAS.**—Bacchides tried to ensnare the faithful by profession of peace. Judas was not to be ensnared, but others, relying on their oaths, were; and sixty scribes and doctors of the law were thus treacherously slaughtered in one day. This, however, prevented others of the pious Jews from joining Alcimus, seeing he and Bacchides had no regard to their oaths. Bacchides reinstated Alcimus in the high priest's office, and leaving the province of Judea in his care, with forces to sustain him, returned to Antioch. The decree of uniformity to the Greek idolatry being revoked, left Alcimus at liberty to act the hypocrite and ingratiate himself with the Jews, by leading their worship of Jehovah and pretending zeal for their welfare. He succeeded in making a strong party and considerable of an army out of those who had been apostates and were yet impious; and under pretense of opposing Judas, who was revered by the pious, he roamed the country and slew many of the faithful. But Judas opposed him, and slew the impious apostates. Alcimus applied again to Demetrius, who, resolved on the utter destruction of the Maccabees, sent a large army under Nicanor, his friend, who fled with him from Rome.

8. **ALCIMUS AND NICANOR DEFEATED.**—Nicanor proposed a compromise, but Alcimus opposed it, so he had to obey his orders and fight. With false oaths, and pretensions to make a league of friendship, he almost caught Judas, who observing the signal to seize him escaped back to his men and fled. Nicanor commenced hostilities and was defeated with the loss of five thousand men, and was forced to take refuge in the citadel, or castle, on Mt. Acra, till reinforced. Another army from Syria having arrived at Bethhoron, Nicanor passed from the citadel through the temple, and the priests showed him the sacrifices they offered for the king; but enraged for the late defeat of his numerous and war-like army by a handful of men, and knowing they placed their whole confidence for victory in Jehovah, and in promises made in the temple where He was honored, uttered a thousand blasphemies against Him and His temple, and threatened to pull down the temple on his return unless they delivered up Judas to him. But he never returned. Having joined his reinforcements he was ready for battle, with an army of thirty-five thousand men. Judas, as usual, encouraged his little army to disregard the numbers of the enemy, but to consider who they were, for what great rewards they hazarded themselves, and to fight courageously. The battle was desperate till Nicanor fell, when his army threw down their arms and fled.

(5) Chap. 73, §§ 10, 11.

Judas gave the signal of victory by sounding the trumpet; the villagers put on armor and met the flying enemy in the face, and not one escaped to Antioch to tell the story. The Jews celebrated this victory by a festival and thanksgiving, then and every year afterwards. Jehovah answered the prayers of the priests, which they made when Nicanor threatened to destroy the temple.

9. JUDAS MAKES A LEAGUE WITH THE ROMANS.—The nation was now free from war for awhile, and Judas, with the faithful, had the ascendancy in Jerusalem and Judea. Judas, observing the Syrians had no regard to oaths and treaties, and that all their neighboring nations, being defeated in their effort to extirpate the Jews and abolish the religion of Jehovah, were watching every opportunity to do them mischief, sent commissioners to Rome and obtained a league of mutual defence, and a letter to Demetrius requiring him to desist from molesting the Jews.⁶ Like David, and Asa, and others, who had experienced the signal protection of Jehovah, Judas seeks protection by reliance on man. But whatever advantage this may have been to the Jews afterwards, it came too late for Judas.

10. JUDAS SURPRISED AND SLAIN.—The honor and power of Demetrius was at stake, and to recover these he sent Bacchides and the wicked high priest, Alcimus, a second time, with a numerous and powerful army—twenty thousand foot and two thousand horse of his choicest troops—to revenge the defeats and death of Nicanor, and so retrieve the honor of his army. These came upon Judas when he had but three thousand men, and all but eight hundred forsook him, being dismayed at the report of the formidable army of the enemy. These eight hundred insisted on a retreat till an army could be gathered, but Judas, unlike himself in all former occasions, is instigated by his own reputation and glory. He said, "Let not the sun see such a thing that I should show my back to the enemy; and although this be the time that will bring me to my end, and I must die in this battle, I will rather stand to it courageously and bear whatever comes upon me than now, by running away, bring reproach upon my former great actions or tarnish their glory." The battle commences; twenty thousand foot and two thousand horse against eight hundred foot soldiers. Judas and his men charged the right wing, where Bacchides commanded in person, broke it and drove it to the mountains of Azotus, and had achieved a complete victory; but the left wing, having no foe to fight, followed and surrounded them; then Judas and his men fought all around them, slew many, and sold their lives at a dear rate. Judas fell, covered with wounds, and expired; and those that survived him escaped by flight and concealment.⁷

11. CHARACTER OF JUDAS.—That Judas was a man of personal valor is evident from his last battle; that he was pious and confided in Jehovah was proved by all his former life. He belongs to that cloud of witnesses who, through faith worked prodigies, and died in faith, not having received the promises but seeing them beyond the resurrection.⁸ He was a pilgrim and sojourner on earth, and when his work was finished he stayed not to enjoy the fruits, but departed this life. He lived in the field of battle, and died in heroic action; and none greater in the development of the kingdom of God, though we do not claim that he was perfect or never erred.

12. APOSTATES REGAIN THE POWER. A. M. 3850. B. C. 154.—After the death of Judas, all the wicked, and those that had transgressed the laws of their ancestors, sprang up again in Judea and increased and distressed the faithful on every side. They caught the friends of Judas and delivered them to Bacchides, who tortured and tormented them at pleasure till he killed them. The calamities of the faithful led them to request Jonathan to become governor and save his

(6) Joseph. Ant. 12:10, 6; Sup. Guide, p. 81; Roll., Vol. VII., p. 223-4; Anct. Hist., Vol. IV., p. 326. (7) Sup. Guide, p. 81; Joseph. Ant., 12:11; Anct. Hist., Vol. IV., p. 327; Roll., Vol. VII., p. 224. (8) Heb. 11:13.

country. He complied, saying he was ready to die for them. (A. M. 3850–3860.) Bacchides hearing this, tried to ensnare him by treachery, but failing in this resolved on war. Jonathan with his few men retired to the wilderness of Tekoa, and encamped between a morass and the Jordan. Bacchides, having recruited his army, secured the pass and attacked them on the Sabbath. Jonathan, having prayed to God for victory, joined battle and overthrew many, and then swam the Jordan and escaped with his army. Bacchides presently returned to the citadel at Jerusalem, having lost about two thousand of his army. Having fortified many cities and put garrisons in them, as also the citadel at Jerusalem, he gathered the apostate Jews and committed the country to them; took the sons of the principal Jews as hostages and returned to Antioch. Alcimus, the wicked high priest, while resolving to pull down the old wall of the sanctuary, died suddenly, and the land had peace two years, which enabled Jonathan to get his affairs into better condition.⁹

13. APOSTATES DEFEATED.—Whether Demetrius received the senatorial letter from Rome and recalled Bacchides, is not known, but he tried war again. The apostate Jews, who Josephus calls “deserters and the wicked,” saw Jonathan and his friends quietly enjoying their religion, and it grieved them. So they sent to Demetrius to send Bacchides back and they would fall upon Jonathan unawares in the night, and seizing him deliver him up. But Jonathan anticipated the movement and put fifty of the principal conspirators to death. Bacchides arrived with a great army, but not receiving Jonathan in bonds, as promised, he slew fifty more of the apostates for imposing on him. Jonathan and his followers retired to Bethagla, and fortified and guarded it. Bacchides hearing this, led his own army along with him, and besides, took his Jewish auxiliaries and besieged it many days. Jonathan left his brother, Simon, in the city fighting Bacchides; stole out into the country and gathered a great body of his own party, and fell on Bacchides’ camp in the night and destroyed a great many of them. Simon sallied out of the city, burnt the engines, and made a great slaughter of the enemy. Thus encompassed and harrassed, Bacchides vented his wrath upon those apostates who invited him, and put some of them to death. Jonathan learning he desired some pretext to raise the siege and return home, sent commissioners to him about a league of peace. So peace was made, and the prisoners on both sides restored. Bacchides swore he would never molest the Jews any more, and returned to Antioch.¹ (B. C. 156 or 158.)

14. JONATHAN BECOMES HIGH PRIEST AND RESTORES THE PIOUS AND THE PURE WORSHIP.—Then went Jonathan and dwelt in Michmash and there governed the multitude and punished the wicked and impious; and by this means purified the nation.² Jonathan became high priest A. M. 3847, or B. C. 157, after the office had been vacant seven years from the death of Alcimus.³ He reformed the worship and civil government, rebuilt the walls about the city and temple, and restored the power to the faithful.⁴ The apostates rule was forever broken, and the high priesthood continued in the Asmonean, or Macabeen, line till the time of Herod. The crown of the Syrian empire became the prize of many claimants; and the Jews became involved in these wars as they preclaimed for the one party or the other, and their help was often rewarded by injustice, ingratitude, treachery, and murder, till John Hyrcanus shook off the Syrian yoke. But the great contest about the supremacy and religion of Jehovah was ended after seventeen years of unparalleled war; and once more the people of God could visit their temple with joy and worship in the beauty of holiness, though the citadel was not yet captured.⁵

(9) Joseph. Ant., 13:1, 1-3; 12:10, 6. (1) Joseph. Ant. 13:1. 5. 6; Sup. Guide, p. 81. (2) Joseph. Ant. 13:1. 6. (3) Joseph. Ant. 13:2. 2, 3; Roll., Vol. VII., pp. 226-7. (4) Sup. Guide, pp. 81-2; Roll., Vol. VII., pp. 229, 232-3, 334; Anct. Hist., Vol. IV., pp. 329, 332; Joseph. Ant. 13:4. 4; and chap. 5. 2. 3. 6. 10. (5) Joseph. Ant. 13:4. 9; Anct. Hist., Vol. IV., p. 331.

15. SIMON BECOMES HIGH PRIEST AND GOVERNOR. A. M. 3860-3869. B. C. 134-135.—Jonathan destroyed the temple of Dagon and Azotus and eight thousand men of the army of Apollonius, burned a great part of Antioch, and slew one hundred thousand of the inhabitants, and returned laden with booty; took Gaza, Bethzura, Joppa, and showed himself as valorous as any of the Macabean family; but he was rewarded by the kings he assisted with treachery, and he and his two sons were assassinated by Tryphon, who professed great respect and friendship.⁵

Simon became high priest and governor. He reduced the citadel on Mount Acra, held by Syrians and apostate Jews till now, and leveled the Mount. In a general assembly of priests, elders, and the whole people of Jerusalem, Simon was chosen general, with the title of "Sovereign and High Priest," and declared that title hereditary in his family. He drove Tryphon, the murderer of Jonathan, out of the country; renewed the alliance with the Romans, and with his two sons, Judas and John, overthrew the forces of Antiochus Sidetes, and showed himself not inferior to his brethren. But he and two of his sons were perfidiously murdered by his son-in-law, Ptolemy; but John Hyrcanus anticipated the treachery, and slew his intended murderers.⁶

16. JOHN HYRCANUS. A. M. 3869-3899. B. C. 135-105.—John Hyrcanus hastened to Jerusalem and secured the city and temple before Ptolemy arrived, where he was declared his father's successor in the high priest's office and principality of the Jews. Antiochus Sidetes, king of Syria, made all possible haste to take advantage of the death of Simon, and advanced with a powerful army to reunite Judea to the Syrian empire; and Hyrcanus, with incredible valor, sustained a long siege. Those about the king's person pressed him to exterminate the Jewish nation. They represented to him that the Jews had been driven out of Egypt as impious wretches, hated by the gods and abhorred by men; that they were enemies of all mankind, as they had no communication with any but those of their own sect, and would neither eat, drink, nor have any familiarity with other people; that they did not adore the same gods; that they had laws, customs, and a religion entirely different from that of all other nations; that therefore they well deserved to be treated by other nations with equal contempt and to be rendered hatred for hatred, and that all people ought to unite in extirpating them. Diodorus Siculus, as well as Josephus, says that it was from the pure effect of the generosity and clemency of Antiochus that the Jewish nation was not entirely destroyed on this occasion.⁷

It was because Jehovah had covenanted to keep them and bless all families of the earth through them, and so turned the notion and policy of the king to favor them. God could have delivered the Jews in any way He pleased, but adopted this way at this time, and a treaty was made after this.

Hyrcanus shook off the Syrian yoke, conquered the Samaritans, and destroyed their apostate temple on Mt. Gerisim, which had stood for about two hundred years (A. M. 3672-3895—two hundred and twenty-three years); conquered the Idumeans and compelled them to embrace the Jews' religion; renewed the alliance with the Romans, and obtained greater privileges for the nations than they ever before had under foreign powers; and, surrounded with peace, died, leaving five sons. (Continued, Chap. 79.)

(5) Joseph. Ant. 13:4. 9; Anct. Hist., Vol. IV., p. 331. (6) Roll., Vol. VII., pp. 234-5, 237-9; Joseph. Ant. 13:6 3-7, and chap. 7; Sup. Guide, p. 82. (7) Joseph. Ant. 13:7-10; Roll., Vol. VII., pp. 246, 258-61; Sup. Guide, p. 82.

CHAPTER LXXVIII.

REVIEW OF DANIEL'S PREDICTION.

1. MEDES AND PERSIANS SUPERSEDED BY ALEXANDER.—We are now prepared to review the eleventh chapter of Daniel, which is a revelation to let him know what should befall his people in the latter days (Dan. 10:14), so the last part of the programme can not refer to transactions of the time of Antiochus Epiphanes. This glorious ambassador confirmed and strengthened Darius, the Mede, in his kingdom, in decreeing for Jehovah and three Persian kings—Cyrus, Darius Hystaspis, and Artaxerxes Ahasuerus—who should stand up for Israel and the cause of Jehovah; but the fourth known in the development of the kingdom of God, though richer and using all to subdue Grecia, shall be defeated. Then a mighty, extensive, and independent kingdom (that of Alexander) shall stand up and favor the Jews. But, when established, shall be divided toward the four winds (Egypt, Babylon, Thrace, and Macedonia), and not to his posterity, but others; and finally shall be all dismembered. [Verse 5th.]

2. PTOLEMYS AND SELUCEDEA.—And the king of the south shall be strong (the Ptolemies of Egypt, who conquered Celo-Syria, Phenicia, and Judea), and another of his (Alexander's) princes (the Seleucidæ of Babylon, who conquered all Asia Minor and moved their capital from Babylon to Antioch, north of Jerusalem, and thus became) stronger than him (the Ptolemies), and have dominion: his dominion shall be a great dominion (extending from the Indus to the Adriatic). And in the end of years they shall join themselves together (by marriage) for (Berenice) the king's daughter of the south (Egypt) shall come to the king of the north (Syria, the empire of the Seleucidæ) to make an agreement (or by an agreement of the two kings); but shall not retain the power of the arm (or her influence with Antiochus Theos, for he afterwards, when Ptolemy was dead, brought back his former wife, Laodice, who had been divorced and her children proscribed from the throne. Laodice, fearing a repetition of the same and being enraged, poisoned the king, so that), neither shall he (Antiochus) stand, nor his arm (or power and treaties, being poisoned), but she (Berenice) shall be given up, and they that brought her (her Egyptian attendants, to the wrath of Laodice), and he that begat her, and he that strengthened her (in these times—Ptolemy Philadelphus, who died shortly before). [Verse 6.]

3. EUERGETES AND CALLINICUS.—But out of a branch of her (Berenice) roots shall one stand up in his estate (her brother, Euergetes, in her father's throne), which shall come with an army and shall enter the fortress (or fenced cities) of the king of the north (Seleucus Callinicus, son of Laodice), and shall deal against them and prevail, and shall also carry captives into Egypt their gods (some of those idols were Egyptian gods, carried off by Cambyses, king of Persia, or by the kings of Assyria. For the return of these gods the Egyptians gave Ptolemy the name Euergetes, or Benefactor), with their princes, and with their precious vessels of silver and gold (40,000 talents and 2,500 statues of gods), and he shall continue more years than the king of the north. So the king of the south shall come into his kingdom (of the north) and return into his own land (into Egypt). [Verses 7-9.]

4. CERANNUS, ANTIOCHUS THE GREAT, AND PTOLEMY PHILOPATER.—But his sons (Seleucus Cerannus and Antiochus the Great, the sons of Callinicus), shall be stirred up, and shall assemble a multitude of great forces, and one (of them, Antiochus the Great) shall certainly come, and overflow (Celo-Syria), and pass through; then shall he return (the next year), and be stirred up (marching) even to his fortress (the frontier towns of Egypt). And the king of the south (Ptolemy Philopater) shall be moved with choler and shall come forth (the third year) and fight with him, even with the king of the north (Antiochus), and he (Antiochus the Great) shall set forth a great multitude; but the multitude shall be given into his (Ptolemy Philopater's) hands (at the battle of Raphia). And when he hath taken away the multitude (of Syrians), his heart shall be lifted up and he (Ptolemy) shall cast down many ten thousands, but he shall not be strengthened by it (Ptolemy, on his return from this victory, attempted to enter the Most Holy Place in the Temple, and, being terrified from it, persecuted the Jews in Egypt to make them apostatize, and killed many, some say forty thousand and some say sixty thousand. See chap. 73, § 9. But this did not strengthen him, as it alienated the Jews in Judea and all Asia from him, and induced them to aid Antiochus in the future: but it may refer to the Syrians slaughtered in the battle of Raphia.

5. ANTIOCHUS THE GREAT AND PTOLEMY EPIPHANES.—(After the death of Ptolemy Philopator) the king of the north (Antiochus) shall return and set forth a multitude greater than the former, and shall certainly come after certain years (twelve), with a great army and much riches. And in those times there shall many stand up against the king of the south (Macedonians in particular); also the robbers of thy people (Jews and Samaritans), shall exalt themselves (or affect independence) to establish the vision [Dan. 11:14] (or bring on the predicted calamities), but they shall fall (by Scopias, the Egyptian general, in the minority of Ptolemy Epiphanes, Philopater's son). So the king of the north (Antiochus the Great) shall come and cast up a mount and take the most fenced cities; and the arms of the south (under Scopias) shall not withstand, neither his chosen people, neither shall there be any strength to withstand (also revolvers of Israel shall arise against him, and for Antiochus). But he (Antiochus) that cometh against him shall do according to his own will and none shall stand before him; and he shall stand in the glorious land which by his hand shall be consumed by him (Antiochus after this made compensation for the ravages of their country). [See chap. 74, §§ 2-5.]

6. ROMANS IMPOSE TRIBUTE ON ANTIOCHUS.—He (Antiochus) shall also set his face to enter with the strength of his whole kingdom (into Raphia) and upright ones with him (to make an agreement with Ptolemy Epiphanes, the young king of Egypt), and he (Antiochus) shall give him (Ptolemy Epiphanes, in marriage,) the daughter of women (Cleopatra), corrupting her (with bribes); but she shall not stand on his side, neither be for him (but for her husband, Ptolemy, contrary to the will of Antiochus.) After this he (Antiochus) shall turn his face into the isles (westward), and shall take many; but a prince (Roman power), for his own behalf (and to support his allies), shall cause the reproach (or affront) offered by him to cease; without his own reproach (or any defeat) he shall cause it to turn upon him (Antiochus). Then he (Antiochus the Great) shall turn his face toward the fort of his own land; but he shall stumble and fall (in that city) and not be found (any more in battle, but shall meet with an unexpected and violent death). [Verses 10-19.]

7. SELEUCUS PHILOPATER, HELIODORUS, AND ANTIOCHUS EPIPHANES.—Then shall (Seleucus Philopater) stand up in his estate a raiser of taxes (to pay the Romans) in the glory of the kingdom; but within few days (eleven years and a few months) he shall be destroyed, neither in anger nor in battle (but by domestic treason, assassinated by his treasurer, Heliodorus, who usurped the throne).

[Verse 20.] And in his (Seleucus Philopater's) estate shall stand up a vile person (Antiochus Epiphanes, who publicly indulged in low vices and rowdyism in the lowest grade of vagabonds, so that many of his idolatrous subjects would not attend his games to witness his unkingly vices and vulgarities), to whom they (Syrians) shall not give the honor of the kingdom (but adhere to the usurper); but he shall come in peaceably and obtain the kingdom by flatteries (by fair speeches and promises he got the king of Pergamus and his brother, Attalus, to set him on the throne, and also won the Romans and many Syrians to his interest), and with the arms of a flood shall they (Heliodorus and his government) be overflowed from before him, and shall be broken (swept off, nevermore to trouble him). Yea, also the prince of the covenant (he deposed the pious Onias III., high priest of the Jews and prince of the Jews' covenant with God, who held his office by covenant grant from Jehovah—and then Antiochus sold the office, first to Jason and then to Menelaus, for extravagant sums), and after the league made with him (his nephew, Ptolemy Philopater, king of Egypt) he shall come up and shall become strong (in Phenicia) with a small people (or retinue). (Verses 20–3).

8. ANTIOCHUS BECOMES GREAT.—He shall enter peaceably even upon the fattest places of the province (Phenicia); and he shall do that his fathers have not done, nor his father's father; he shall scatter among them (without regard to merit or as a reward to valor and great deeds) the prey and spoil and riches (he had collected plunder and his revenues to bestow upon the Phenicians, in order to attach them to his interest). Yea, and he shall forecast his devices against the strongholds (of Egypt) even for a time (convenient), and he shall stir up his power and his courage against the king of the south (Ptolemy Philometer) with a great army, and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand, for they (Antiochus and his counselors) shall forecast devices against him. [24–25.]

9. OVERRUNS EGYPT AND JUDEA.—Yea, they that feed of the portion of his meat (namely: Euleus, his tutor, and Ptolemy Macron, governor of Cyprus) shall destroy him (so that he, Ptolemy Philometer, shall be taken prisoner), and his army shall overflow, and many shall fall down slain, and both these kings' hearts shall be to do mischief (to each other); and they shall speak lies at one table (Antiochus pretending to restore the crown to Ptolemy, and Ptolemy pretending to oppose his brother, Physcon, set upon the throne by the Egyptians while he, Philometer, was in captivity to Antiochus); but it shall not prosper (the war shall not cease on either side), for yet the end shall be at the time appointed. Then shall he (Antiochus) return into his land with great riches (having overrun all Egypt but Alexandria, the capital) and his heart shall be against the holy covenant (made with the Jews), and he shall do desperate or unheard-of things (he murdered and led captive about eighty thousand Jews and robbed and polluted the temple of Jehovah at Jerusalem) and return to his own land (loaded with the plunder and spoils of Egypt and Jerusalem).

10. PERSECUTES THE JEWS.—At the time appointed he shall return and come toward the south (to Egypt); but it shall not be as the former coming or as the latter. For the ships of Chittim (or the west) shall come against him (bringing ambassadors from Rome commanding him to desist warring against Egypt, which he did with much pusillanimity); therefore he shall be grieved and return (toward Antioch) and have indignation against the holy covenant; so shall he do, he shall return (to Jerusalem, which he commanded to be depopulated by sword and captivity) and have intelligence with them that forsake the holy covenant (with the wicked and apostate high priest, Menelaus, and his wicked party of apostate Jews, to supersede the worship of Jehovah with the Grecian Polytheism and idolatry), and arms (armed forces and a fortified citadel) shall stand on his part (to sustain him in his impiety), and they (the armed forces of Syrians and apostate Jews and Samaritans, with an apostate high priest for leader) shall pollute the sanctuary of strength

(or strong center and citadel of the kingdom of God. Not neighborhood synagogues by petty mobs, but by a regular army and power of the empire he shall destroy the palace of Jehovah, that is too strong for a common mob. It will be a national movement), and shall take away the daily (worship). The phrase, "the daily," no doubt associated with it primarily the morning and evening lambs sacrificed daily; but that it did so to the exclusion of the other parts of worship daily observed, and even extraordinary sacrifices and oblations of daily occurrence, we do not admit, and therefore reject the word "sacrifice," thrown in by our translators, as limiting the phrase without authority; and the facts are, Antiochus abolished all and every part of religious worship to Jehovah in the temple for three years); and they shall place the abomination that maketh desolate (the altar and statue of the Olympian Zeus of the Greeks, or Jupiter of the Romans, which, like that of Baal did, will desolate Jerusalem, at the present and in the future) [Verses 29-31], and such as do wickedly against the covenant (the apostates) shall he (Antiochus and his successors) corrupt by flatteries; but the people that know their God shall be strong and do (the Macabeens did exploits.) [Verse 32.]

11. **PIOUS JEWS DO EXPLOITS.**—And they that understand among the people (the sons of oil) shall instruct many; yet they (these witnesses and instructors) shall fall by the sword, by flame and captivity, and by spoil days (about seventeen years the faithful fell for their religion, till Jonathan became high priest and put an end to the rule of the apostate Jews). Now, when they shall fall they shall be helped with a little help (by Matthias and his sons and grandson, John Hyrcanus, or rather from the Romans, with whom they formed alliance. This help was but little and only for a time); but many shall cleave to them with flatteries (when they gain the power and victory; so this will not be the glorious and permanent triumph foretold by the prophets and hoped for by every pious Jew; for hypocrites will always bring trouble to the kingdom of God till they be utterly excluded.)

12. **PERSECUTIONS NOT ENDED.**—And some of them of understanding shall fall (or continue to fall), to try them, and to purge and make them white even to the time of the end; because it is yet for the time appointed (the time appointed in prophecy for the end of persecutions and calamities was twenty-three hundred years from the commencement of the vision of the ram and he-goat); then shall the sanctuary be cleaned, and never more be polluted; and the sufferings of the children of the kingdom of God shall cease, and all tears be wiped from their eyes. Till then persecutions will be necessary to purify the kingdom and keep the pious on their guard against falsehood and sin. When people must suffer and die for their principles and practices, they are more careful to have them pure. Go thy way, Daniel, for thou shalt rest and stand to thy lot in the end of the days. I know of no other appointed end to the sufferings of the faithful. Verses 21-35. (Continued, Chap. 81, §§ 2, 3.)

CHAPTER LXXIX.

JERUSALEM AND HER MISSIONARY OUTPOSTS OR SCATTERED SYNAGOGUES. (Continued from Chap. 77.)

1. **THE JEWS FORCE THEIR RELIGION ON OTHER NATIONS.**—John Hyrcanus appears to have been a great and good man, an able general and statesman, and a devoted high priest; held his office thirty years, and left Judea and the Jews in a prosperous condition.¹ But I fear he was the last pious high priest the Jews had, unless it was Hyrcanus II., and last. Aristobulus succeeded his father, John Hyrcanus, in the high priest's office and the civil government of Judea. He had the impiety to take the diadem and title of King of the Jews, which belonged to the family of David, and to be a priest upon the throne as the Messiah of Israel. He, or his brother, Antigonas, under him, conquered the Iturians, and forced them to conform to the religion of the Jews.² He was succeeded by his brother, Alexander Janeus, who burned Gaza and compelled the Philistines to embrace the Jews' religion. He subdued the Moabites, Ammonites, and a part of the Arabians.³ These nations changed their religion, and could not, like the Jews, suffer martyrdom for it. Their religion had no foundation to sustain it, either in the soul or by outward evidence.

2. **ASMONEAN PRINCES.**—The crown, usurped by Aristobulus, was the subject of mutual jealousies and murders in his family till Judea was conquered by Pompey, the Roman general or consul, and the throne was taken from them and given to Herod, of New Testament notoriety. The Asmonean, or Maccabean dynasty, commencing with Judas, A. M. 3837, or B. C. 163, continued to rule about one hundred and twenty-six or one hundred and twenty-nine years; and the high priest office, commencing with Jonathan, A. M. 3840, or B. C. 153, continued till Hyrcanus II., B. C. 47, for one hundred and six years; or, if we may count three years of Antigonus and the one year of the boy, Aristobulus, grandson of Hyrcanus II., who was murdered by Herod's order, B. C. 29, it lasted one hundred and twenty-four years. They were the seed of Pheneas, son of Eleazer, eldest son of Aaron. Antigonus took Jerusalem in war, and held it three years, instead of his uncle Hyrcanus, and was the last prince of the race, B. C. 37–34, or as some have it, B. C. 40–38.

3. **MISSIONARY POSITION OF JERUSALEM.**—The Old Serpent, as represented by the red dragon, failed in his fifth policy—to put down the religion of Jehovah by persecution. He was defeated, while the Jews forced their religion on surrounding nations. But many Jews now adhered to the letter of the law in religious rites who had no delight in its moral precepts, and brought reproach on their God and worship by their wicked practices.⁴ But the gulf between them and Polytheists had been so widened by the late persecution, that patriotism and national interest made all compromise impossible for many generations; and now the Syrian and Egyptian empires, rent and torn into factions, and the

(1) Anct. Hist., Vol. IV., p. 336. (2) Roll., Vol. VII., p. 281; Joseph. Ant. 13:11; Wrs. 1:3; Sup. Guide 82. (3) Roll., Vol. VII., pp. 282–3; Joseph. Ant. 13:12–15; Wrs. 1:4; Sup. Guide, p. 82; Polgl. Bible Outline, p. 6. See chap. 77, § 16. (4) Dan. 11:34.

fragments intent on conquest or independence, had no time for conciliation and friendship with the Jews, while the overshadowing power and absorbing policy of Rome protected any nation or religion that would enable them to break down and absorb a more powerful kingdom. The Jews, having become strong among the fragments of these empires, and yet not dangerous to Rome, received her protection in all nations in her interest or under her subjection. This secured the Jews great privileges in traveling to their city and temple, and enjoying and supporting their religion. The old laws of Syria and Egypt, wherever respected, secured these rights; and the new decrees of Rome increased their privileges at home in Judea, or abroad among the nations,⁵ and their true piety where that existed, led others to become proselytes, or at least to respect or prefer their religion.

4. WANT OF HISTORICAL INFORMATION.—But the high priests, being civil rulers and generals, taking part in the commotions and changes around them, would involve the nation in political calamities; while their civil wars about the priesthood must have brought many and great evils and hindrances to worshiping in the temple. Perhaps the synagogues among the distant nations enjoyed more peace and piety than was in Jerusalem. But now, wherever the Jew went he took the outward show of his religion with him; while the sons of Oil showed the true light and made it shine, to the praise of Jehovah and His religion. The development of the kingdom of God is never observed by historians; therefore we have but little account of its true condition and progress. For one hundred and seven years, from the successful and prosperous government of John Hyrcanus and the peace that surrounded him on all sides at his death till the time of Christ, we have no internal view of the kingdom. History confines its accounts to Judea and Jerusalem, and narrates little else than the invasions, aggressions, revolutions, and commotions of that province and the contentions about the government and the priesthood. The reader would think Jerusalem had been nothing but the scene of tumult and bloodshed. But the kingdom of God had then extended its territory from the Indus to the Tiber, and from the Caspian sea to the south sea and utmost boundary of Egypt.

5. INTERNAL VIEW.—That all who live piously and unflinchingly witness for the truth of God must expect persecution, is true, and has been proved by experience in all ages of the kingdom; but they have also had times of prosperity and enjoy a foretaste of the happiness that awaits them in its consummated age. Much of these one hundred and seven years Jerusalem was a peaceful city and Judea a fruitful province. In that temple, repaired, adorned, and purified, the burnt offerings and sacrifices for the sins of the people were continually made; prayers of priests, Jews, and gentiles were made without interruption; and the psalms, hymns, and songs collected into one book in their sacred writings were chanted or sung continually, and resounded throughout that palace of Jehovah. There were scribes, who multiplied copies of the Scriptures, and doctors or teachers to expound them. There, too, the pious Jews from Persia, Media, Armenia, and Babylon saluted kindred spirits from Rome, Greece, Asia-Minor, Egypt, Ethiopia, and Arabia. The temple of Onias in Egypt did not prevent Jews and proselytes from worshiping at Jerusalem. Vast multitudes, speaking different languages, all taught from the Hebrew Scriptures, or from the the Greek translation, united in the whole worship of Jehovah, the God of Israel, were carrying back to their brethren in the land of their sojourn the truths they had learned, and the joy and hopes of Israel. Zion might well say, I was desolated by the persecutor and my temple desecrated and ruined by apostates, a forlorn widow! but these, where had they been?⁶

6. RIGHTS AND PRIVILEGES OF THE JEWS.—The Jews had been guaranteed the right to live according to their own laws and the customs of their forefathers,

(5) Joseph. Ant. 12:10. 6; 13:5. 8, and 9:2; 14:10. 12. (6) Isa. 49:21.

and they were protected in their journeys to Jerusalem, and had the right to carry up their gifts and offerings to the temple.⁷ These rights and privileges were superseded by the persecuting decree of Antiochus Epiphanes about seven or nine years, but when that decree was revoked and they were restored by proclamation they were again in force wherever the Syrian power existed.⁸ How the revolted provinces in the east used the Jews we are not told, but I suppose as they had been accustomed since the days that the Persian empire advanced the Jews to positions of honor and trust; and we find the governors providing guards for those from Babylon, and perhaps beyond, to protect them with their gifts and offerings when going up to Jerusalem.⁹ Those west, being under the Romans, were protected by the still greater privileges secured by Simon, and afterward by John Hyrcanus, and as Rome absorbed the east, these privileges followed. In Egypt the Jews had all rights and privileges, excepting the short but severe persecution by Ptolemy Philopater.

7. TRIALS AND DIFFICULTIES.—We must not suppose these rights and privileges were always respected or the laws regarded, especially in that state of transition from the Syrian and Egyptian empires to the Roman, while the former were dismembering by civil wars and rebelling factions, and the latter was absorbing them all, and even Judea among the rest. No doubt often these companies of pilgrims fell into the hands of robbers and murderers. Some, for the gifts and offerings the rich Jews were carrying to the temple, would attack and rob and murder them; others, out of hatred to Jehovah and His pure and aggressive religion, would murder the poor pilgrim with just enough money to buy two pigeons for his sin-offering. The Great Red Dragon watched these outposts of the kingdom as well as the center camp and all communications between them, and unless prevented by the providence of Jehovah, ruling the plans and actions of kings, nations, and prowling banditti, would have destroyed every pious pilgrim to Jerusalem. But through all these dangers many went up to the feasts of Jehovah at Jerusalem; but many could not go to obtain atonement with God by the law of Moses, and must live and die with a guilty conscience, or find rest, as David did, and left on record for their use and comfort, in the fifty-one of their inspired songs. A broken spirit is to God a pleasing sacrifice. A broken and contrite heart, Jehovah, Thou wilt not despise. When David, with all offerings and facilities to offer, had sinned beyond atonement by the law, and would gladly have made any sacrifice or offering to obtain forgiveness and reconciliation, he found comfort and peace in this truth: how much more should the pious sinner, that could not go to the temple to seek atonement according to the law, find comfort under such circumstances as these dispersed Jews were placed. The law was a yoke of bondage they could not bear or comply with, and thus they were being prepared to appreciate the freedom of the Gospel of the Messiah.

8. SECTS ARISE.—Among the teachers, some sects arose that became hostile to each other. The Pharisees were the most numerous and influential. They maintained that oral instructions and laws were given to Israel and handed down from generation to generation, and were of equal authority with the written word. This was a dangerous position, for there being no way to determine what was original and what was added by modern and uninspired teachers, everything became uncertain, and dishonest teachers could easily impose on the people. The Sadusees rejected these, and acknowledged no other authority than the written word, and some think this was all they did hold at that time, for when John Hyrcanus left the Pharisees and joined them, this is all the changes mentioned of him. He rejected the Phasisee's traditions, and abrogated their rites, or traditional constitution.¹ The Essenees appear to have been a devout, contemplative sect, not encumbering themselves with worldly relations or cares.

(7) Joseph. Ant. 14:7. 2; 16:2, 3; 6:2-7; 17:2. 2. (8) Chap. 76, § 15. (1) Joseph. Ant., 13:10; 4-7, and note*.

CHAPTER LXXX.

PALESTINE PASSES INTO THE ROMAN EMPIRE. A. M. 3940-63-73.

1. CIVIL WAR SUBJECTS THEM TO THE ROMANS EMPIRE.—* Aristobulus I., son of John Hyrcanus, succeeded to the high priesthood and sovereignty of the nation. He had the presumption to assume the diadem and title belonging to the house of David, and, centering in himself the prerogatives of the Messiah, claimed to be a priest on his throne. He left it, in one year, to Alexander, his brother² (B. C. 105), who, dying, leaves his wife, Alexandria, the government, advising her to become a Pharisee and associate them in the government. (B. C. 78).³ She made her oldest son, Hyrcanus II., high priest and king (B. C. 69 or 67), but his brother, Aristobulus, defeated him in battle at Jericho and took the throne and office.⁴ Hyrcanus obtained fifty thousand men of Aretes, king of Arabia, and defeated Aristobulus in Judea and besieged him in the temple. Aristobulus, by large promises of money, engaged Pompey, a Roman consul with the Roman army then before Damascus, to relieve him, but failing in his promises, Pompey took him in chains to Rome, with his two sons and two daughters; took Jerusalem, sword in hand; destroyed the fortifications; retrenched the dignity and power of the principality by rending cities and territory from it; reduced it to a Roman province under tribute; and restored Hyrcanus to his double office, but would not allow him to wear the diadem.⁵ (B. C. 63.)

2. PRECARIOUS GOVERNMENT.—Pompey, with some of his officers, entered the most holy and found no gods, but he did not plunder the temple. Cicero said it was not out of respect for the majesty of the God adored in that temple that Pompey behaved in that manner, for according to him, nothing was more contemptible than the Jewish religion, more unworthy the wisdom and grandeur of the Romans, nor more opposite to the institutions of their ancestors, but to deprive malice and calumny of all means of attacking his reputation.⁶ Jehovah is a God they know not. But nine years after, Crassus, another Roman general, plundered the temple of ten thousand talents.⁷ To such rapacious generals and subalterns were the Jews exposed now, notwithstanding former senatorial decrees to secure their rights and privileges. Rome no longer needed their assistance, and some priests' or leaders' faults exposed temple and people to the wanton cruelty, injustice, and sacrilege of these officers. But Julius Cæsar, having been helped by Hyrcanus, conferred great favors on him and the Jews, but appointed Antipater, father of Herod, procurator of Judea.⁸ Like Pompey, Cæsar was soon assassinated, and Antigonus soon furnished new pretexts for cruelty to the Jews.⁹

3. HEROD BECOMES KING AND EXTERMINATES THE ASMONEAN DYNASTY.—Antigonus, son of Aristobulus, by the aid of the Parthians and a faction of the Jews, took Jerusalem and was declared king of Judea. As the law of Moses

(*) Sup Guide, pp 82-4 (2) Idm., 14:2-4. (3) Joseph. Ant., 13:12-16. (4) Idm., 14:1. (5) Idm., 14:2-4. (6) Roll., Vol. VII., p. 291. (7) Joseph. Ant., 14:7, 1; Roll, Vol. VII., p. 292. (8) Joseph. Ant., 14:8-10. (9) Idm., 14:12; 1, 13; 3.

prohibited any one with a blemish to officiate as priest, Antigonus cut off the ears of his uncle, Hyrcanus, to prevent his regaining the high priest office.¹ Having reigned three years, Herod, by the friendship of the Triumvir, Mark Anthony, and a large sum of money, obtained a senatorial decree from Rome, constituting him king of Judea, and declaring Antigonus an enemy to Rome. By Roman aid he took the country, and, after hard fighting, for the Jews opposed the interference of Romans and the rule of an Edomite, Jerusalem was taken. Antigonus surrendered to Socius, the Roman general, who took him to Anthony, now in the room of Cæsar and Pompey; and he, for a bribe, had Antigonus slain.² Then Herod had Hyrcanus murdered, for fear of his influence³, and made one Ananelus high-priest. Alexandria, indignant to see her son, Aristobulus, deprived of his ancestor's office, with her daughter, Mariamne, Herod's wife, importuned Herod to annul the appointment of Ananelus and reinstate Aristobulus, then about 17 years old.⁴ He complied; but out of jealousy of the popularity of Aristobulus, had him drowned in one year, and restored Ananelus to the office.⁵ Mariamne and her mother being put to death⁶ by Herod, terminated the Asmonian family. Herod was made king A. M. 3963, or B. C. 37 or 41, and was confirmed in the throne ten years after by Augustus,⁷ A. M. 3973, B. C. 21.

4. GREAT CALAMITIES.—The Jews came under the Roman yoke with reluctance, and fought against them and Herod with desperation; priests and worshipers in the temple continued their ceremonies and devotions unmoved amidst tumult and dangers, and undauntedly suffered their blood to be mingled with their sacrifices.⁸ Pious men and women died for the sins and by the faults of their covetous and wicked brethren. Their desperation may have been encouraged by the promises of Moses, the predictions of the prophets, the history of their ancient judges and kings, and the unparalleled achievements of Judas Maccabees. But the promises of Moses were in condition of obedience; and the predicted success of the prophets was coupled with holiness; and the victories of Judas Maccabees was in defence of their lives and religion against the unprovoked assassinations and outrage of the enemy, when they were peacefully obeying the laws of the empire and paying the tribute without a murmur. But the loss of their independence and self-government by the Romans, and their final destruction, was their own fault, or fault of the impious portion of them.

5. ROMAN POLICY.—The policy of the Romans was to absorb all nations and make them integral parts of one vast empire; but when they formed a treaty of friendship they left the nation to furnish the pretext for reducing them to be a province of their own under tribute. Rome had made alliance with the Maccabean princes and granted them the addition⁹ of the cities and territories they had conquered, and greater privileges to the Jews than they ever before had under any other empire; and for over one hundred years never encroached on these privileges, nor violated their treaty; but the two brothers warring about the priesthood, and calling in the Arabians on one side, and the Romans on the other, furnished a good pretext to absorb the nation, reduce the territory, and exact tribute. Two years before this, A. M. 3939, B. C. 65, Pompey had conquered Syria itself and reduced it to a Roman province under tribute, but Egypt continued her nationality till B. C. 30, A. M. 3974. The Jews were wholly in fault for their subjugation to the Romans and the extinction of the Asmonian high priesthood. Hyrcanus was still confirmed in that office by Pompey, and afterward by Julius Cæsar; but Antigonus, his nephew, by the Parthians and a faction of Jews opposed to the Romans, displaced him, took his office, and, taking the throne of Judea, then a Roman province, furnished the occasion for Herod becoming king.¹ And after Christ, their Messiah, gathered the elect, or Sons of

(1) Joseph. Ant., 14:13. 10. (2) Idm. chap. 15. 16. (3) 6:1-4. (4) 2:4-7. (5) 3:1-3. (6) Joseph. Ant., 15:7; 4, 8. (7) Idm. 14:15, 16, Bk. 15. (8) Idm. 14:4, 3. (9) Idm. 14:4; §§ 4, 5; and chap. 13. (1) Joseph. Ant., 14.

Oil, out of the nation, the impious provoked their own destruction. Polytheism had always fathered all the crimes of Israel, and the judgments of God were denounced and inflicted upon it most prominently. After the persecution by Antiochus, all the Jews hated idolatry as the national enemy, and strictly followed the ceremonial part of the law; but most of them continually violated the moral and civil precepts; and while they claimed all the promised favors, because they despised and hated idols, they secured all the curses of disobedience, and provoked them by their own actions.

6. THE SIXTH POLICY OF THE OLD SERPENT, AND SEVENTH HEAD OF THE GREAT RED DRAGON.—The fifth policy of the Old Serpent, called the Diabolus and Satan—which was the persecution of the faithful Jews, direct war on the citadel of truth and temple of Jehovah, and an effort to destroy the Holy Scriptures—has completely failed. It commenced by the Samaritans and courtiers of the Medean and Persian throne, when the building of the second temple commenced: in the days of Darius, the Mede, and of Cyrus, the Persian, and continued throughout the Persian and Macedonian supremacies. Instead of rooting out the knowledge and religion of Jehovah, it has dispersed it through those empires and even to Rome in the far west,² where it has taken such deep root that its destruction is hopeless. His next, or sixth, policy is to watch the throne of David and destroy that Anointed Son, to whom is promised the nations for an inheritance, and the utmost parts of the earth for a possession, and who shall rule them with an iron rod, or an almighty scepter.³ This work devolves upon the seventh, and last head of the Great Red Dragon. (Continued in Chap. 99.

Period Fourteenth. A. M. 3941–4039. B. C. 63. A. D. 63.
Preparation for the Gospel of the Kingdom of God.

CHAPTER LXXXI.

PROGRAMME OF THE ROMAN EMPIRE: THE SEVENTH HEAD OF THE RED DRAGON ANTAGONISM. A. M. 3941. B. C. 63.

1. SATAN DETERMINED TO FIGHT IT OUT.—The kingdom of God comes now in contact with the seventh head of the Great Red Dragon, or the seventh combined powers, or combination of powers, whose religion was Polytheism and whose priests and rulers were often atheists. The dragon business of this head is to watch the seed of the woman, which is to crush the Old Serpent's head,⁴ and devour it as soon as born. If he fails in this, and Michael undertakes to cast the dragon out of the ecclesiastical or conspicuous heaven, he and his emissaries must fight to the last foothold: and if cast out into the political world, or into obscurity, he must destroy the woman with a flood; and if he fails here, he must persecute her faithful children; and if he can not do this in person, he must delegate his throne, power, influence, authority, and business, to a great wild

(2) Joseph. Ant., 14:10; 8. (3) Ps. 2. (4) Gen. 3:15.

beast, that has not acquired the same odium in the churches and in the world as the dragon.⁵ If his dragon development does not succeed, the Old Serpent does not intend to give up the contest with the kingdom of God, but will try it in other developments as pernicious to man. (Chap. 112.)

2. SELF-WILLED POWER.—Egypt, Inter-Assyria-Egyptico nations, Assyria, Chaldea, Medo-Persia, and Grecia, have all come in contact with Israel and have learned who Jehovah is, and His power and sole Divinity: and now this great western power must learn that Jehovah is God alone, and there is no other god. Let us now look at the programme of this power as given by Daniel.* It is an independent, self-willed power—the Great King—that compromises no point or interest with gods or men and had the destiny of Jerusalem wholly in His own power, without any north or south power to circumscribe Him, and magnifies itself above all gods. And according to an ancient law, no one was allowed to be ranked among the gods, unless by a vote and decree of the senate. Tertulian, of the second century, in his apology for the Christians, tells them: “That by you, divine dignity is conferred among you by the decrees of men; and unless a god pleases men he is not made a god.”⁶ Tertulian complains that the only oath regarded in his time was that by the head, life, safety, or genius of the emperor. It shall speak marvelous or daring things against the God of gods. The emperors claimed divine honors and the senate conferred these upon them, and put Christians to death because they would not comply; and Jehovah and Christ were often blasphemed by this power during these persecutions.⁷ Still, it should prosper in one form or another till the indignation against Israel be accomplished; for what is determined, and has been predicted by Moses and the prophets, shall be done. Neither shall he regard the god of his fathers, nor any god, for He shall magnify himself above all.† Nor shall he regard the desire of women, as the Persians and Macedonians, nor be controlled by any. The senate was never influenced by women; nor do women appear in government transactions.

3. SHALL CHANGE ITS RELIGION; BE PUSHED AND DESTROYED.—But he shall change his real atheism and professed Polytheism, and in its stead honor the God of forces, or Almighty God, whom his fathers knew not,* and shall honor Him with gold and silver and precious stones, and things of desire. This honoring shall not be by way of accommodation, as that of the Egyptian and Syrian monarchs at Jerusalem, but real devotion. And shall do this in his strongest fortresses, where he least needs protection, with the strange God, whom he shall acknowledge and increase with glory; and he shall cause them—his new religious associates,¹ priests, or princes—to rule over many districts or associations of persons, and shall divide the land or territory for a price. He shall have many small princes or departments, or shall divide the whole empire into two or more divisions for a speculation or advantage.† After this, toward the end of his reign, a southern power shall push at him and conquer and circumscribe his dominion, but shall not destroy him. But a north power shall come like a hurricane, with chariots, horsemen, and many ships, and sweep all before it. This is the programme of the Roman empire so far as Daniel’s people, the Jews, country, and city, and temple are concerned. So the glorious Ambassador said when informing him what would befall the Jews in the last days.⁸

4. THE FOURTH EMPIRE; DIVIDED AND DESTROYED.—Another programme of this power given.⁹ It is the fourth empire that shall govern the world, so far as the people of God are scattered, and it is the last till the kingdom of God is established or consummated, and therefore becomes very interesting to the people of Jehovah. It is the strongest of the four empires, and shall break in pieces

(5) Rev. 12. (*) Continued from chap. 78. (6) Enseb., pp. 51, 52; Gbn., Vol. I., chap. 3, p. 36; Joseph. Ant., 18:8, 1, 2. (7) Chap. 99, §§ 3, 4. (†) Chap. 126, § 9. (*) Chap. 128, § 2. (¶) Chaps. 136, § 9; 128, § 1; 129, § 2. (†) Chap. 129, § 2. (8) Dan. 10:14. 11:30-40.

and bruise the former empires. This it had already done when the Jews were absorbed. Toward its latter days it shall be divided into ten kingdoms; incorporated among its citizens will be foreigners and neighbors; but they shall not become assimilated, nor united in counsel and coöperation, and therefore it will be in part strong and in part broken, or possess former strength and also recent weakness. In the days of the divisions represented by the toes in Nebuchadnezzar's dream, or days of all four powers,* Jehovah, the God of Heaven, shall establish a kingdom which shall never be destroyed, nor fall into the hands of strangers nor enemies, but it shall break in pieces and consume all these ten kingdoms and the whole of the four monarchies that preceded them. As all these powers had existed in the form and condition of provinces and kingdoms long before they constituted parts of the image of empire or monarchy, so the kingdom of God may have existed long before it struck and vanquished these kingdoms and those empires. So the children of the kingdom of God cannot hope for their happy time while the Roman empire remains one consolidated power.

5. **TERRIBLE AND DESTROYING.**—Another programme is given in Daniel.¹ Here, also, it is represented as the fourth great power, exceeding all others in dread, terror, and strength; devouring, breaking in pieces, and stamping the rest, or fragments, of them with his feet. He was different from all the former powers; so the people of Jehovah could not infer from their treatment under the former empires what would be their condition under this one. But if to these he would be strong, dreadful, terrible, devour, break in pieces, and stamp what remained of their nations, the Jews might expect to be extirpated by him. This is his character as given by prophecy, and I would not be surprised if the history of the Jews prove it to be true to the letter. (See Chap. 107.)

6. **SUPPORTS A PERSECUTING POWER AND CONTINUES TILL THE JUDGMENT.**—This empire was a wild beast before it subdued any of the former beasts, so these horns must be formed in the territory west of the Greek empire, and will be divided into ten powers, or governments, on the first division; and afterwards a little power, or government, shall subvert and root out three of those powers. Though little, it looked stouter than the remaining seven horns.⁰ According to the former vision the remust follow some subdivision, or addition, or change, or a different beast;* for there were still ten toes when the stone struck the image of monarchy. This little power could both see and speak; could discover policy, and recommend, advocate, and command; was sagacious, eloquent, and boasting; or claimed great worth and authority. This power made war with the saints, faithful, or Sons of Oil, and prevailed against them till the ancient of days came, and judgment was given to the saints of the Most High. And the time came that the saints, or faithful, or Sons of Oil, possessed the kingdom that shall fill the whole earth, and last forever and govern every other power. The little horn power shall speak words against the Most High and just wear out His holy ones, and undertake to change times and laws, and they—the saints, or times and laws, or all of these—shall be given into his power one thousand two hundred and sixty years. But the judgment shall sit. And they—the civil governments that gave the saints under their government into his control—shall take away his dominion, to consume and destroy it to the end, or till exterminated. The judgment sat, and this power was then destroyed, being given to the flames.† This was followed by that glorious, happy time so often promised—the consummation of the kingdom of God. The kingdom and dominion, and its greatness under the whole heavens, is given to the people of the Most High, whose kingdom is everlasting; and all dominions shall serve Him.

7. **IT MUST BE DIVIDED INTO TWO PARTS.**—Comparing these programmes, it is evident this Roman empire must be divided into two parts; for that part

(9) Dan. 2:40-5. (*) See chap. 62:1. (1) Dan. 7:7-27. (0) Chap. 140. (*) See chap. 62, § 1, and continuations. (†) Chap. 143, §§ 6, 7. 147. 157. 158. 174, §§ 5-7; 117, § 5.

having dominion over the home of the Jews is destroyed by a power from the north, and will not continue till the judgment; but this part, sustaining the little horn, does. When the Romans came in contact with the other beasts, which it destroyed, it extended from the Atlantic to Greece; and this is the beast of Daniel divided into ten horns. Also, the vision of the ram and goat shows another little horn, risen out of a division of the Macedonian empire, of a somewhat different character, that also persecutes the truth in the east, south, and land of desire.¹ These visions of Daniel, when compared, show beforehand that this great empire will be divided into an east and west empire, having different histories and different terminations. But as Rome was at first, and was at the time we are considering, a western power, Rome and the powers connected with it will continue after the division to be properly the Roman empire; and the eastern division will be called in future histories by another name. But we shall see as we advance. (Continued in Chapters 126, 129.)

CHAPTER LXXXII.

RED DRAGON WATCHING THE THRONE OF DAVID.

A. M. 4000–4100.

1. PROMISE OF A SON TO RULE THE NATIONS.—In the Garden of Eden we find the Serpent that may now be called old; and we find the woman who bears an important seed that will never be reconciled to the supremacy of the Serpent, and she has a promise that this seed, or son, will mash the Serpent's head. To Abraham was promised a seed in whom all families of the earth should be blessed. This promise was made to Abraham in view of the inauguration of the Great Red Dragon antagonism by the Old Serpent, as his ostensible representative in his public antagonism to the kingdom of God. The Old Serpent is properly called the Diabolus and Satan, because this invisible adversary, traducer, and slanderer first made himself known to mankind in and by the form and ministry of the Serpent. Jehovah organized an institution in covenants and oaths with Abraham to overthrow this dragon constitution of avowed Polytheism and secret atheism. This institution, in which this seed of the woman and seed of Abraham is produced, is appositely represented by the woman. When David, in the Abrahamic institution, had overthrown and mashed the second head of the Red Dragon, and governed all the land promised to Abraham in the covenant of circumcision, he, too, received a promise, secured by oath, of a universal and perpetual empire governed by a son, or seed.² This son was the anointed Son of Jehovah, who would rule all nations with an iron scepter, and dash His enemies to pieces like a potter's vessel made of glass,³ and bless mankind. When compared, all these promises refer to the seed of the woman.

2. THE SAINTS ANIMATED BY THESE PROMISES.—The time was near for this seed to come. The Jews looked for Him; the Samaritans waited for Him; and the nations desired Him. Zachariah sings the hope of Israel; the woman at Jacob's well expresses the expectations of the Samaritans; the Magi from the

(1) Chap. 139. (2) II. Sam. 7:10, 16; I. Chron. 17:9, 10–14.

east, the Roman centurion, and the people of Antioch in Pisidia, show what was the present desire of the nation.⁴ These and other promises made the pious Jews invincible, and their ranks were augmented by converts from the nations.⁵ The Old Serpent now adopts his sixth policy, and sets the Great Red Dragon to watch the throne of David and devour this promised Son, and destroy the hope that animated the saints or faithful to endure tortures and death and to propagate their religion. No sooner did this seventh head come in contact with the kingdom of God than it was preparing for the work. It was an impious power that regulated the destiny and grades of the gods by decrees of the senate, and gave divine rank and worship to their governors, ancestors, and generals, but feared no god.⁶

3. HEROD QUALIFIED TO WATCH THE THRONE OF DAVID.—The ambition of Rome was for universal empire and undisputed supremacy; and this is what is promised to the throne of David. They dethroned kings or permitted them to reign, and bestowed crowns as suited their ambitious designs. So they took the crown from the high priests of the Jews, and bestowed it on Herod, who was an Idumean by birth; but his ancestors being conquered by the Jews and compelled to adopt their religion, he remained a Jew in outward show. He knew the hopes of the Jews, was jealous of his usurped crown, and cruel beyond belief. Out of jealousy he put to death the high priests and his own children. Among all his subjects, the Old Serpent could not have found a more suitable emissary to watch the throne of David than Herod. He was sagacious, vigilant, deceitful, and cruel. Octavianus, the Roman emperor, hearing of the murder of Herod's own sons, exclaimed: "It was better to be Herod's hog than Herod's son." Behind Herod stood the great Roman empire to crush any pretensions of the seed of David to his throne; and on the side of David's family was no protector for the royal child but a virgin in poverty.

4. THE ENROLLMENT.—To watch the family of David with more certainty and discover if any were in a condition to assume the crown, Rome decreed to tax the whole country.⁷ Though this taxing did not take place till Cyrenius was governor, yet the enrollment answered the dragon's purpose, for everyone must be enrolled in the family, city, or village of their ancestors. Now, Bethlehem was the family city of David, and there could Herod, or anyone in Roman authority and interest, discover if any family of David had wealth, power, or influence to head the Jews in rebellion, or furnish an heir to inspire their hopes. Thus, had the dragon everything well arranged to secure his object—to devour the children as soon as born. Thus far Jehovah permitted his projects, for Jehovah had informed His people hundreds of years before that here the Messiah should be born;⁸ and this legislation of a dragon power will bring it to pass, proving the truth of the Scriptures, the foreknowledge of Jehovah, and Messiahship of this child.

5. HEROD SEEKS FAVOR WITH BOTH JEWS AND ROMANS. A. M. 3972–4007, or 3967–4002.—Herod became king of the Jews thirty-two years before the birth of Christ and reigned thirty-five years, and though he was a cruel, bloody monster he made great improvements. The temple had stood over five hundred years and was often used as a fortress by the besieged, and the surrounding walls often thrown down and rebuilt. It had suffered much in the late wars between the priests, and in those with the Romans and Herod. Herod, to gain the favor of the Jews, repaired, or in a manner rebuilt it,⁹ and the Jews continued to build and adorn till it rivaled or surpassed the temple of Solomon; and in this temple the Saviour gave instructions and wrought miracles. To keep the favor of the Roman emperor, Herod also built a theater and an amphitheater

(3) Ps. 2. (4) Luke 2:25, 26; John 4:25; Matt. 2:1, 2, 11; Luke 7:2–9; Acts 10 13:42, 48. (5) Acts 2:10; 13:43. (6) Gbn., Vol. I., chap. 3, p. 36, note Y. (7) Luke 2:1–4. (8) Mat. 2:4–6; Mich. 5:2. (9) Joseph. Ant. 15:11; Wrs. 5:5.

in Jerusalem, and celebrated games and exhibited shows in honor of Augustus Cæsar.¹ The Roman empire became tranquil after the civil wars that resulted in the death of Pompey, Julius Cæsar, Mark Antony, and many other distinguished Roman generals. The general state of the world was profound peace under Augustus Cæsar.² The Jews had become submissive to their condition, and the pious ardently wished for the advent of the Anointed Son of David, in whom all their hopes centered.

6. BIRTH OF JOHN THE BAPTIST.—Annunciation and birth of John the Baptist and of Christ. (Luke 1, 2:1-7, 8-20, 21-39; Matt. 1.) About four hundred years have rolled away since Malachi closed the prophecies of the old covenant, and since that time to A. M. 3998 we have no authentic account of any divine messages, voices, or visions, and the pious Jew, though walking by the light of past revelations, longs to receive a message from Jehovah and to learn something about the long-expected Anointed Son of David. At last a pious priest, named Zachariah, goes into the sanctuary to offer incense; he is delayed; the people are all anxiety about him, and fear a catastrophe; at length he returned, gave the motion with his hand to bless them, but could not speak. The people discovered he had seen a vision. But what it was, I do not know, that he informed them then. His period of service being ended, he returned home. He was old, and his wife, Elisabeth, past the age to become a mother; yet in the vision a son was promised, who should go before the Messiah in the spirit and power of Elijah to reform old and young, and prepare them for the advent of the Son of David and King of Israel. This promise to him and Elisabeth staggered the faith of Zachariah, who but little expected to be favored with, and had no thought of leaving, an heir behind him. This was the first vision of the new dispensation, and needed to be attested by evidence to him and before the people, and he was struck dumb by an angel as a warning to disbelief and an evidence that the vision was real. Thus, the pious Jew was cheered by the fact that Jehovah had revived His communications to Israel.

7. BIRTH OF CHRIST ANNOUNCED.—Six months after this, the angel Gabriel, that over five hundred years before revealed visions and talked with Daniel, was sent from Jehovah with a message to a poor virgin, daughter of David's offsprings, espoused but not yet married to Joseph, who was also of David's family. This message announced to her the wonderful tidings that she was the predicted virgin mother of Immanuel, Son of the Highest, and the Jehovah God should give Him the throne of His father, David; He should reign over the house of Jacob forever, and of His kingdom there should be no end. She asked no sign, but he gave her the incredible information respecting her cousin, Elisabeth, who was married into the family of Aaron and tribe of Levi. She acquiesced in the message, and immediately set out to see Elisabeth and witness the truth of Gabriel's message. As soon as she saluted her cousin her faith was confirmed by Elisabeth's response, and by the spirit of the Jehovah inspiring Elisabeth, who reaffirmed the message of Gabriel, and showed Mary that her own situation had been communicated to her cousin by supernatural means; and Elisabeth learned the same respecting herself from Mary. Thus, the faith of both was established, and they gave vent to their joyful feelings in praises to Jehovah, and looked back to the covenant made with Abraham.

8. PERILOUS SITUATION OF MARY.—This honor placed Mary in a perilous situation. She was espoused to Joseph, and according to the law of Moses sustained the same relation as if married, and was liable to be stoned to death and burned to ashes. But Joseph, being of a humane disposition, and knowing such was to be the incarnation of the Messiah, without believing or disbelieving Mary's account, resolved on a private separation, and thus save her from the penalty of the law. But while thinking on this course the angel of the Lord

(1) Joseph. Ant. 18:8, 1. (2) Gbn. Vol. I., chap. 1, p. 13.

confirmed Mary's account in a way that was satisfactory to a jealous husband, and told him to sustain the relation of husband, and so protect her and the child. Joseph consummated the legal ceremonies of marriage, and became her protector and aid in time of adversities. Thus, the prediction of the prophet was verified and the law of Moses sustained. (Isa. 7:14; Matt. 1:23.) Jehovah regards the dignity of His laws and fulfills His purposes without breaking them.

9. BIRTH OF JOHN.—The time arrives, the son of Elisabeth is born, and on the eighth day was circumcised. The relations gave him the name of his father, but the mother insisted he should be called John. The friends appealed to the father, who wrote: "His name is John," as the angel had ordered. Then was Zachariah freed from his dumbness, and he praised God. The friends witnessed in amazement these events and noised them throughout the hill country of Judea, and people said: What manner of child shall this be. But the neighbors feared, either because, being unfaithful, they were unprepared to receive Messiah, or, fearing the news would reach Herod, they apprehended his murderous rage and war with the Romans. But the hand of the Lord was with him, and he grew and waxed strong in spirit; but for some reason he made his abode in the deserts till the time of his showing to Israel. So Herod did not find him, Rome did not know him, and the Jews did not become acquainted with him. Zachariah was inspired by the Holy Spirit, and chanted forth the hope of Israel, based on the covenants, oaths, and promises to Abraham and David.

10. BIRTH OF CHRIST. A. M. 3999.—The Roman decree of enrollment of all people in that province was now enforced, and Joseph and Mary leave Nazareth for Bethlehem, the city of David. Though poor and unfitted for the journey, Mary must go to Bethlehem on the back of an ass, to be enrolled as of the seed of David and be watched by the Roman officials and usurper's vigilant and murderous eyes. But the prophet has said that Christ would be born there; so Jehovah will be there, and the holy angels will camp around her and protect her (Psa. 34:6, 7; Heb. 1:14), as she has often chanted in one of those songs of Zion. They arrive at the village of their royal ancestors, but no ancestral palace is prepared for their reception; no rich relations offer them entertainment, but like some banished exiles in foreign land, they take care of themselves. Too poor to secure accommodations among the richer lodgers in the inn, or upper story, they take their abode where the poor rest and beasts of burden feed, and await their time to be enrolled. Though the daughter of kings, and about to be the mother of the King of kings, this was her humble abode where her royal Son was born. Neither Rome nor Herod would think of looking here for the King of Israel, nor would wise men from the east. The royal robe for this Prince of the house of David was the swaddling-bands wrapping the body and limbs to prevent injury or deformity, and His cradle was the manger, or the trough in which the ass ate its food. Thus, He was made of no account and robbed of every honor, comfort, and convenience. Mary's condition may be better imagined than described, and no eye of the world was turned to that spot with compassion and benevolence. None there but Joseph and Mary and the babe lying in the trough.

11. ANNOUNCEMENT TO THE SHEPHERDS.—Though princes, priests, and people were unconcerned, the eye of God was on that humble spot and the holy angels were camped around, and Satan dare not approach nor give intelligence to his agents. It was some time before November; shepherds were watching their flocks in the field by night, and not contemplating the conquests of kingdoms nor wearing of crowns. A light glowed around them, and an angel appeared to them. They trembled; the angel said: Fear not; I bring good tidings of great joy, which shall be so to all the people; for this day, in this city of David, is born a Saviour, which is Christ, the Lord, or the Jehovah; and this shall be your sign: Ye shall find the babe wrapped in swaddling clothes lying in a manger. This message was suddenly attested by a multitude of the heavenly host—as

if the air was full of angels—praising God and chanting : Glory to God in the highest, and on earth peace, goodwill toward men. Heaven protects the child, and holy angels direct the shepherds to visit their King and supply His wants ; but wicked angels may not approach the spot to ascertain what is transpiring, nor carry intelligence to the red dragon, or atheistic Polytheists, who are watching to destroy the helpless parent and infant.

12. THE SHEPHERDS VISIT.—These angels returned to Heaven, and the shepherds, stimulating each other, hastened to the spot to see this wonderful event. They came and witnessed everything to be just as the angel told them. Unaware of the vigilant adversary, the shepherds published all around them what the angels said, and every person hearing it wondered at the report. This was so contrary to their ideas of the grand and imposing advent of the Messiah they could hardly believe what was told them. But Mary, understanding as little about the mission of her child, fixed these facts in her memory and exercised her judgment on them. Facts are stubborn things in the way of theories. The two advents of Christ were not discerned by these Jews in the study of their prophets, and as the second is triumphant and glorious, they set their desires on it. No doubt the shepherds and those pious Jews that believed their testimony supplied the wants of the child and family, and found employment for Joseph ; any pious Jews believing this to be the Messiah would share their last mite with Him. But I suppose the wealthy and learned, who admired pomp and power, disbelieved the whole account, as they afterward did Christ's miracles ; and so the family lived in Bethlehem in comparative obscurity for at least thirty-three days, for purification, without exciting the suspicions of Roman officials, or Herod's emissaries.

13. PRESENTED IN THE TEMPLE ; A. M. 4000.—When eight days old He was circumcised, and, as the angel ordered, called Jesus, and after thirty-three days for purifying, He was presented in the temple to the Lord, according to the law of Moses, and, being the first born, must be dedicated to God's service or be redeemed, which last I presume the parents were too poor to do. They observed the law about purification, and offered a pair of turtle doves or two young pigeons. A devout or pious old man, who was one of those waiting and looking for the consolation of Israel, and inspired of the Holy Spirit, was promised a sight of the Lord's Anointed before leaving this life. Prompted by the Spirit, he entered the temple as the child was presented, and, taking Him in his arms, exclaimed: Lord, now lettest Thou Thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people ; a light to lighten all the nations, and the glory of Thy people, Israel. Joseph and Mary marveled at these sayings ; some things they did not understand, especially the enlightening of the nations. To the mother he said: This child is set for the fall and rising again of many in Israel—or death by persecution and resurrection to life—and for a sign to be spoken against, that the thoughts of many hearts—or the true character—may be revealed. And a sword shall pierce through thine own soul also. This is something far from Mary's hopes, who, like other Jews and Zachariah, expected immediate deliverance and prosperity. The old and well-known prophetess, Anna, united her testimony to that of Simeon, and spoke of Him to all looking for redemption in Jerusalem. Then they returned to Nazareth.

14. THE MAGI INQUIRE.—Matt. 2.—As these prophecies were uttered to the pious, they would not be reported to Herod : and thus Jehovah was giving ample testimony to the pious that their Messiah was come ; and yet, neither Herod nor the Romans knew anything about it. But when about entering his second year of age, a company of wise men, or Magi, from the east, were Ezekial, Daniel, Mordachia, and Nehemiah, had taught the hopes of Israel, and where many Jews yet dwelled, came to Jerusalem inquiring for the infant King of

the Jews. As these were persons of position, knowledge, and wealth, they attracted attention. They were astronomers and had seen a star, while in the East, which they concluded indicated the birth of the King of the Jews. Why they so understood it we are not told and do not know. But these witnesses from the far east, with that of the shepherds, and of Simeon and Anna, were too strong to be resisted. Though Jerusalem had not been concerned about a poor child, here were princes, with costly gifts and offerings, come from the east to worship him; and their inquiry aroused Herod and all Jerusalem.

15. TROUBLE IN JERUSALEM.—Herod was troubled, for he feared Augustus would take away his crown on account of his cruelties; he knew the desperate valor of the Jews; he knew all their hopes were centered in this Son of David: and if they knew it, they would suffer extermination before they would suffer him to be murdered. Jerusalem was troubled, for they anticipated his murder by Herod, who had exterminated the race of Asmonean princes and high priests; murdered the Sanhedrin, his own wife and sons, and every one he supposed in favor of the Jews' interests and hopes; and behind him stood the colossal empire of Rome. Though Augustus was of a mild and humane disposition, and his uncle, Julius Cæsar, had favored Hyrcanus and confirmed him in the high priesthood, and himself had conquered Mark Antony, the friend to Herod and enemy to the Jews, and had conferred great privileges to the Jews, yet he had confirmed Herod in the kingdom of Judea, and was as vigilant to extirpate any aspirant to any throne of conquered provinces as any other emperor; and in this case would empower Herod to do as his jealousy and cruelty instigated. To suffer their Messiah to be murdered in infancy was to give up the last hope for their national supremacy, religion and existence; and to conquer Herod and the Roman empire appeared impossible. So it was trouble, or consternation, all around: and the red dragon was sure of his prey.

16. HEROD'S VIGILANCE. A. M. 4001.—Herod gathered into his power all the chief priests and scribes acquainted with the prophecies, and demanded them to tell him where the Messiah, or Christ, should be born. They, knowing his power and cruelty, dared not refuse; and some in his interests answered without coercion: In Bethlehem; as the prophet Micha foretold. Then, fearing of exciting suspicion among the Jews, who might conceal the child, he privately called the Magi, and inquired the exact time the star appeared, that he might know the age of the child, and so be prepared for any emergency. Then he sent them to Bethlehem, with orders to search diligently and when they found Him to bring the word, that he might also pay homage to the Son of David. Thus all was sure to succeed.

17. THE CHILD SNATCHED FROM DESTRUCTION.—Pleased with the courtesy and piety of the king, they departed; they needed no more inquiries, for they were rejoiced to see the star that could tell more about the King of the Jews than all Jerusalem; and it guided them to the very spot and stood there. They found the child and mother alone, and falling down, worshiped Him, offering to Him divine honors, in gifts, gold, frankincense, and myrrh. But now Heaven takes the babe under special protection, or snatches it up unto the throne of God (Rev. 12:5), and God tells the pious Magi of Herod's hypocrisy and design to murder the babe in its lone mother's arms. So they went home another way and preached the gospel to the people in the east, and thus had a people ready to receive the kingdom of God when it approached.

18. ESCAPE.—The wise men gone, and Joseph returned from work—for he was a carpenter—and retired to slumber; is aroused by the angel of Jehovah, and started in the night to Egypt, and thus saved our Savior from the opened jaws of the red dragon. But Herod, unaware of this flight, showed his serpentine malignancy without accomplishing his object. Finding the wise men disappointed him, he used the knowledge he had obtained by deception, and sent

and slew all the infants from two years old and under, or had completed their first year, in Bethlehem and vicinity; caused great weeping of mothers, and verified again the bold figure of Jeremiah when Ephraim and fellow tribes were carried away into captivity. (Jer. 31:15-7.) Had Herod known of this escape to Egypt he would have informed the Roman emperor, who would have turned Egypt inside out and upside down to deliver the child to Herod. But Herod thought he had made sure work, and so thought the Jews. The pious Jews who had rejoiced in the birth of the Messiah, now sighed for the hope of Israel, and looked despondingly into the future of their nation. Where are Joseph and Mary? Has he escaped? Suppress this thought, lest we arouse Herod and Rome! Hope he has escaped! but let Atheistic-Polytheism believe him dead, and covenants, oaths, and promises, defeated. Cruel as this act was, it was so small an affair in Herod's life of deceit and murder, Josephus does not mention it.

19. ROMAN EMPERORS SEEK THE SEED OF DAVID. A. M. 4002, or 4007.— Herod adds his son, Antipater, to the number of his murdered children, and dies himself. Knowing his death would be joy to the Jews, he summoned their chief men to Jericho and had them shut up in the circus, with orders they should be slain as soon as he was dead, to make all the Jews mourn his death: but his sister, Salome, and her husband, set them free.⁸ After this, by the direction of the angel, this child that shall rule the world with a rod of iron, or uncontrolled scepter,⁷ returned with his parents into Nazareth, where he grew into maturity. Vespasian, on the destruction of Jerusalem, ordered all the family of David to be sought, that no one of the royal stock among the Jews might remain. Domitian also issued orders that all the descendants of David should be slain.⁹ But all in vain, as sung in the Second Psalm: For Christ finished His work on earth, ascended into heaven, and sits on the right hand of God; and shall rule till all His enemies are subdued.

CHAPTER LXXXIII.

CONDITION OF THE JEWS WHEN CHRIST ENTERED ON HIS MINISTRY. A. M. 4030. A. D. 26.

1. A BOY IN THE TEMPLE. — LUKE 2:42-52. — In A. M. 4012 (A. D. 8) there was found a boy of twelve years sitting among the teachers and expounders of the Scriptures, both hearing them and asking them questions, and all hearing him were astonished at his intelligence and answers. We are not told what subject occupied their attention, but likely, the Messiah, His advent and kingdom, for now was a time of expectation and anxiety. Some, with the shepherds and acquaintances of Zachariah, maintained He had come, but all agreed he had been murdered by Herod. However, this child, or boy, threw such light on their subjects by his answers, and directed their thoughts into such channels by his questions, that the gray-headed and white-bearded scribe and rabbi were confounded and the hearers amazed. But no one knew this to be the babe of the manger reported by the shepherds, the child of Bethlehem worshiped by the Magi of the east, or the Son of David murdered by Herod. This

(8) Joseph. Ant., 17:8. 1, 2. (7) Ps. 2. Rom. 12:5. (9) Euseb., pp. 99, 102.

scene was interrupted by a plain woman entering and saying to Him: "Son, why hast Thou dealt thus with us? Behold! Thy father and I have sought Thee sorrowing." Perhaps they feared some one had recognized Him, and the Romans, or some in the interest of the sons of Herod, had murdered Him or taken Him to Rome as a prisoner. He answered: "How is it ye sought Me? Know ye not that I must be about My Father's business?" They understood not His meaning, but His mother treasured up this saying with former mysterious sayings of angels, of holy men and women, and the actions of the Magi, but her mind was still darkened by the teachings of the rabbi. This boy of twelve years went home with Joseph and Mary, and so relieved their anxiety about His safety; and though the heir of David, and Son of God, He was in subjection to them according to the law. Thus, as we left John in deserts south of Judea, we leave Jesus in Nazareth, north of Jerusalem about fifty miles—perhaps a hundred miles apart.

2. FIDELITY OF THE JEWS IN THEIR DISPERSION, AND THEIR CONDITION.—When our Lord was twenty-nine years of age—the year before He entered on His public ministry, corresponding to our A. D. 25 (Christ was born A. M. 4000, but by mistake was reckoned A. M. 4004, at which date our A. D. 1 commenced): While we wait till Christ and His forerunner enter on their work, let us take a view of the condition of the people of Jehovah. In the years A. M. 3281 to 3283, Shalmaneser, king of Assyria, completed the captivity of the ten tribes of Israel, and transplanted them to the land of the Medes, and Persians, and Armenia; and in A. M. 3416 or 3418, and about one hundred and thirty-five years after Shalmaneser, Nebuchadnezzar, king of Babylon, completed the captivity of the Jews. Thus, for about seven hundred and thirty-six years, Israel and Judea have been dispersed over the world, and yet have had a national existence and a religious center called Judea. In the land of their dispersion the pious forgot not their high calling, gave not up the hope of Israel, and did not abandon the religion of their fathers. Many of the wicked were slain in the wars of their captivity, and others turned to the idolatry of the nations, as they had done in their native land; and this left the faithful free to form their assemblies and worship Jehovah aright. Where these synagogues were complete, they had the law and the prophets, including all their other sacred writings, read every Sabbath day, and translated and expounded. Where the Greek translation was used among Hellenistic Jews, translation may not have been necessary. Christ, Himself, was one of the readers in the synagogue at Nazareth.¹ After the reading of the law and the prophets, some one or more addressed the meeting, teaching or exhorting.² The Psalms were chanted, with regular lessons for the day. These synagogues became lights to the nations and centers of moral and religious influence, and were largely attended by the citizens of the nations.³ Some of these Polytheists became proselytes to the truth⁴ and were incorporated with the Jews, being circumcised and coming under the law of Moses. Others abandoned Polytheism and became pious worshipers of Jehovah alone, but did not incorporate with the nation. Among these were Roman centurians,⁵ and one of these built a synagogue for the Jews around him. Others respected their religion, and where the Jews acted according to their religion they were trusted and honored with offices in the government of the country, as we have seen in chapters 73 and 74.

3. THEIR SYNAGOGUES.—These synagogues became little domestic Jewish governments, where their domestic, social, and civil relations were regulated, and they inflicted punishments upon offenders. They had their bench of elders, ruler, or rulers, to oversee and direct, and their ministers to perform various

(1) Luke 4:16-22. (2) Acts 13:14-41. (3) Acts 13:41-48. (4) 13:43, 2:10. (5) Matt. 8:5-11; Acts 10:1, 2.

duties. Where these synagogues were conducted by pious and intelligent persons, they must have had a powerful influence on all reflecting men around them. No sacrifices were offered here, and they must have expected justification without the rites of the law, or depended on the sacrifices offered in the temple daily, for many of them could not visit Jerusalem to comply with the law. We have already referred to their Psalms, where a superior way of justification was set forth.⁶ But they were careful to send gifts and offerings to Jerusalem by those who could go; and these went in companies and caravans for enjoyment and mutual protection.⁷ But we must not suppose all synagogues were complete or sprung up by magic. No; all had a day of small things, and it was the house of one of their number, or a tree, or a grove, or cave, and many experienced every evil that afflicted Jerusalem. But by patience, piety, and perseverance, these institutions were at this time in flourishing condition, and possessed many Sons of Oil, saints, holies, or faithfuls.

4. THEIR PRIVILEGES.—The Jews had mostly the privilege to live according to their own laws and of observing the customs of their fathers, and the Romans were not behind former governments in conferring these privileges.⁸ The Parians, by a decree, forbade them to use the customs of their fathers and the way of sacred worship. But Julius Cæsar ordered them to abrogate it. They were also excused from entering the Roman army, because they could not travel on the Sabbath nor eat unclean meats, and were guaranteed the right to assemble for worship and collect oblations for sacrifices and not be disturbed; also, to determine their own controversies in their own assemblies; to make their places for prayers beside waters, according to the custom of their forefathers; to have places to build, and to hold congregations with wives and children; to offer prayers and sacrifices to God, and were allowed to have all things according to their own laws. These were decreed and sent to the cities and provinces that had infringed on these rights. The Ionians had denied them the use of their own laws, and obliged them to attend lawsuits on holy days, forced them into the army, and deprived them of their sacred money for Jerusalem, from which burdens they used to be freed by the Romans and permitted to live according to their own laws. Marcus Agrippa ordered their rights to be restored and not infringed on.⁹

5. DECREES CONCERNING THE JEWS.—The Greeks in Asia infringed on their rights secured by ancient laws of Syria, and took their sacred money, and they sent to Augustus Cæsar, who gave them the same privileges they had before, and sent his decree to the governors of these provinces, as follows: Cæsar Augustus, high priest and tribune of the people, ordains thus: * * * It seems good to me and my counselors, according to the sentence and oath of the people of Rome, that the Jews have liberty to use their own customs according to the law of their forefathers, as they used them under Hyrcanus, the high priest of Almighty God, and that their sacred money be not touched, but be sent to Jerusalem, * * * to the receivers there, and that they be not obliged to go before any judge on the Sabbath day, nor on the day of preparation to it, after the ninth hour; but if any one be caught stealing their holy books or their sacred money, whether out of the synagogue or public school, he shall be deemed a sacriligious person, and his goods shall be brought into the treasury of the Romans. * * * And if any one transgresses any part of what is above decreed, he shall be severely punished. Cæsar to Norbanus Flacus: * * * Let those Jews, how many soever they be, * * * used according to their ancient custom to send their sacred money to Jerusalem, do the same freely. These were the decrees of Cæsar.¹ More decrees to the same purport to different sovereigns of different provinces and cities are recorded by Josephus. This sacred money was a temptation to thieves. It is said Zamaris, with his colony, became a safeguard against the Trachonite robbers to those Jews from Babylon going to Jerusalem with their sacrifices.²

(6) Ps. 51:16, 17. (7) Joseph. Ant., 18:9, 1. (8) Idm. 16:10. (9) Joseph. Ant. 16:2. 3.
(1) Joseph. Ant. 16:6. 2-8. (2) Idm. 17:2.2.

6. VISITS TO THE TEMPLE.—These dispersed Jews not only worshiped in their synagogues, but many of them visited the temple at Jerusalem at the festivals, which to them appeared next to the gates of Paradise. In their breasts were engraved the hopes of Israel, and if not realized now, they believed in the resurrection, when all their toils and sufferings would be more than rewarded.³ They now went up in hopes of hearing or seeing something of their Messiah; and the conversation of the aged saints were instruction to the young, edification to the adults, and enjoyment to themselves. Here and there might be seen some lone pilgrim, with staff and scrip, meditating on the law or prophets, or the experimental religion in the Psalms or other writings. Their sources of divine knowledge being few, what they learned could be digested over and over again. As they draw near Judea, their companies multiply and blend as much as difference of language permitted, till in vast crowds they enter Judea, and the holy city salutes their longing eyes. There now stands the renovated temple in its glory; one would think the Son of David had come and was restoring all things. Blessed are they that dwell in Thy house; they ever give Thee praise.⁴ I would rather be a servant in that temple than dwell in palaces of kings. Surely every one in this city is holy.⁵

7. IMPIOUS JEWS IN JERUSALEM.—Proximity to the house of God, and familiarity with its ordinances, do not transform the soul into the image of God. The majority in this city are impious men, full of deception and violence.⁶ The Eessenes are few in number; and, averse to the cares and trials of life, are retired from tumults and controversies and have but little influence in communities. The Pharisees, though professedly rigid in virtues, strict in religion, and holy in character, have made void the law by their traditions and become hypocrites and full of violence. The Sadusees have degenerated into infidelity, and deny the resurrection, or any future existence after death; and deny the existence of spirits, angels, future rewards and punishments.⁷ We say degenerated, for it is not plausible that John Hyrcanus would have joined them, over one hundred years ago, if such had been their principle then; for these were the very truths that sustained the martyrs under the persecution by Antiochus, and with which his father and uncles animated their men to victory and supported themselves in death. The Herodians,⁸ like the Antiochus apostates, could comply with anything. Herod rebuilt the Samaritan temple on Gerizim; built a theater and amphitheater in Jerusalem, and celebrated games in honor of Augustus Cæsar; repaired or rebuilt the temple of Jehovah; and professed to be a Jew and worshiped the God of Israel. The high priest who went into the holy of holies to make atonement for the people, was an unjust and wicked man, and, with other priests, had made the house of God a den of thieves.⁹

8. SOME TRULY PIOUS.—The high priesthood had become transitory and corrupt, being filled by the capricious whims and interested designs of Roman governors. Some of them did not hold the office one year.¹ But we find the other priests continue, as David divided them in twenty-four courses, each course serving one week at a time, and returning home, was succeeded by another. Among these were pious and holy men, like Zacharias, who was honored with the first vision in the new dispensation. Among the people there were holy men, like Simeon, and holy women, like Anna: Israelites, in reality, in whom was no guile. Then there were scribes and teachers, who were good, but often mistaken men.² And there was a class designated by the opprobrious epithets, publicans, and sinners, and harlots, among whom were found such persons as Matthew, and Zacharius, and Mary, that bathed the Savior's feet with tears and wiped them with her hair. Then here, also, were persons, not Jews by birth

(3) Chap. 75, §§ 9-19. (4) Ps. 84:4, 10 (5) 93:5 (6) Matt. 3:7, 23. (7) Joseph. Ant., 13:5. 9. 18. 1:2-6; Wrs. 2:8. 2-14; Acts 23:8. (8) Matt. 22:16. (9) Matt. 21:13; Mark 11:17. (1) Sup. Guide, table 3, p. 5; Horn, Vol. II, p. 115. (2) Mark 10:17-22; John 3:1-10. 19:38. 39.

and never circumcised, who were pious, and loved to enter the house of Jehovah and offer sacrifices, offerings, and prayers to Him. The law of Moses made provision for such, and the outer court, or enclosure, was allotted to them.³ The prophet had pronounced it the House of Prayer for all nations. The Samaritan temple has been rebuilt by Herod, but still Samaritans could worship in this court. They were circumcised, professed to have sprung from Father Jacob, and kept copies of the law written in Hebrew words, but in ancient letters that some think to be old Hebrew, others think to be ancient Samaritans or Phœnician. The Jews of Egypt had the temple of Onias, where were observed all the days and offerings and rights of Jerusalem; but Jews from Egypt also kept the ordinances at Jerusalem.

9. **PIOUS GENTILES.**—Then here were proselytes in full Jewish standing, out of all nations wherever the Jews were dispersed.⁴ Thus, the nations became infused with the people of Jehovah, and this term no longer literally designates Polytheists, for many of their citizens worshiped Jehovah alone; but as a technicality it does; hence, in the development of the kingdom of God, we must use the original words, heathen, or gentiles, in this sense, and use the term nations to designate governments and countries, without regard to their religion; though as yet the national religion of all but the Jews and Samaritans is Polytheism.

10. **TEMPLE WORSHIP.**—We now have quite a heterogeneous crowd at Jerusalem, but all about to worship Jehovah in His temple. Here the pious enter to worship, having gone through all required purifications of the flesh and clothes. Here, in the outer court, must the pious Samaritan and gentile stop and worship. But oh! this is turned into a market house and brokers' offices! How can the pious worship here? He may have made his offerings at the altar, but he must worship and get his instruction amidst this business confusion. The circumcised pious from Rome, Asia Minor, Persia, Babylon, Egypt, and the islands, have heathen coin that cannot go into the treasury of the Lord, but must be exchanged for Jewish coin. Here he finds an extortioner, demanding double or more for Jewish coin; but piety to God induces the worshiper to submit. Too far to bring sacrifices, and the law allowed the Jew, or any other, to sell at home his animal for sacrifice, and with that money purchase another from Levites; but here, again, he must pay double what it is worth. Still his piety submits; he must have sin-offerings and burnt-offerings; but he is robbed, and must return home poor. The priests get their portion of these costly sacrifices, and the money cast into the treasury falls into their hands, and is returned to the brokers to sell again for Roman or some other coin of greater value in the street, and at a high per cent. What will the Messiah say to this? The sons of Levi need purging in fire. (Mal. 3:1-3.)

11. **INQUIRIES AND ANSWERS.**—After these impositions, the pious circumcised worshiper may go into the court of the children of Israel, having made his offerings and obtained the forgiveness of his sins and a consciousness of reconciliation with God, and purified according to law; he can enjoy with kindred spirits all the communion and fellowship of saints. He may see the glories of the sanctuary, and hear their most eminent teachers; may join in the prayers and listen to the songs of the sanctuary. He may ask the rabbi: What is the hope of Israel when the Messiah is cut off? They will answer: The Messiah cannot be cut off, for the prophets say he abides forever; therefore, the shepherds and people of Bethlehem were deceived; it cannot be. But they affirm it is true, and no mistake; here are the bereaved mothers to establish the fact. The people know what they saw and heard, and the rabbi are confident in their understanding of the prophets. According to the prediction of Jacob, the Shiloh ought to come soon, for the scepter has departed from Judah; and the power to

(3) Chap. 70. (4) Chap. 83, §§ 2, 3.

make his own laws are almost gone; and all the rabbi have interpreted this of the Messiah. All Jerusalem was troubled about the announcement of the Magi, but can not tell what come of him. The son of Zachariah disappeared in the wilderness; and he was another child of expectation. His father saw a vision in the temple and was dumb till the son was born and named, as the vision ordered. Then his mouth was opened, and, inspired by the Spirit, he chanted forth, as just at hand, what has always been the hope of Israel. But no one knows where he is; the people are troubled, and the rabbi bewildered. Thus, the pious sojourners return home vexed and discouraged, and report to their brethren what they learned about Christ; but as they had firm faith in Jehovah, they remained faithful in His service.

(References to text of Scripture are omitted in paraphrases, because they are in all Bibles. Turn to the passages paraphrased and you will find all necessary references.)

Period Fifteenth. A. M. 4029-4033.

The Preparatory Age merging into the Intermediate.

The Mission of Jesus Christ on Earth.

CHAPTER LXXXIV.

JOHN THE BAPTIST'S MISSIONARY LABORS. A. M. 4029-4030.

1. JOHN'S INTRODUCTION.—John the Baptist at Beth-Bara, or Bethany (Matt. 3; Mark 1; Luke 3): In the year A. M. 4029, a voice was heard on the banks of the Jordan, at the house of passage or ford of Jordan, crying: Repent ye, for the kingdom of Heaven is at hand. This voice commenced down in the wilderness of Judea, where it received the word of God and commission from Him (John 1:31-3), and traveled up the Jordan. The people were aroused from their musings and speculations about the Messiah and their own destiny and gathered in flocks after the voice. It was the voice of a man from the desert, or wilderness of Judea, accustomed to the frugal fare of the desert, or natural productions of the wilderness, which have been called locust and wild honey, and he resembled old Elijah, having a rough or hairy garment of camel's hair girded about his loins with a leathern girdle. This was John, the son of Zacharias, who had spent about twenty-nine years of life in that retired spot, and now begins to travel the country all along the Jordan and proclaim the baptism of repentance into the remission of sins.

2. PROPHECIES VERIFIED.—The evangelists say this is the messenger going before the Jehovah—angel of the covenant—predicted by Malachi, and the voice crying in the wilderness, prophesied by Isaiah. This voice does not deny the literal fulfillment of the prophecy at a future time, but applies it figuratively to the moral obstacles hindering the triumphs of the kingdom of God, which must be first removed and the spiritual character of His people prepared before these material roads will be needed for Christ and His people to travel in triumph. But the rabbi of Israel could not decide what prophetic character he was.

3. **PLAIN TALK.**—John talked plainly to all. He calls the Pharisees and Sadducees coming with the crowds from Jerusalem and Judea a generation of vipers, and refers to a coming wrath that they had need to escape. But the only way of escape was by true repentance, or a genuine reformation. He assures them, and the whole multitude, that flesh and blood relation to Abraham will not secure them citizenship any more in the kingdom of God (I. Cor., 15:50), and God was able, out of the stones, or the gentiles, publicans, harlots, and sinners, to supply Abraham heirs to His covenants, oaths, promises, and His predicted greatness. He assures them that the judgments of God were now waiting, ready to cut them off, and every one remaining impenitent should be destroyed. Nothing but genuine reformation will save them. Though the teachers, law expounders, priests, scribes, Pharisees, and Sadducees remained unmoved, the common people, publicans, and soldiers inquire what they shall do in regard to their positions and avocations. On the people, he enjoins benevolence; on the publicans, justice, and on the soldiers, moderation, mercy, truth, contentment, and subordination.

4. **HIS SUCCESS.**—Notwithstanding his plain talk, multitudes were, during his short ministry, baptized by John, in the river Jordan, confessing their sins. The language is universal—all Judea, Jerusalem, and the Jordan region—but this must be taken according to the common way of speaking about communities, as the rulers said of Christ: The world is gone after Him.⁸ Christ is said to have made and baptized more disciples in these same regions than John.⁹ Then the Pharisees, lawyers, chief priests, elders, and Sadducees all rejected him, and Christ, too,¹ and after the apostles' labors only a remnant was saved by the Gospel.² The common people, stigmatized as sinners, publicans, and harlots, furnished the larger portion of disciples to John's ministry.

5. **SUPERIORITY OF CHRIST'S MISSION.**—The preaching of John and his baptizing of disciples raised the expectations of the people, and they began to debate among themselves if he was the expected Messiah. John soon informed them that the Messiah would follow him, but was as much greater than he as the greatest dignitary among the Jews was above the meanest slave, and Christ's dispensation would be as much greater than his as the Holy Spirit was superior to water. All John could bestow upon his disciples was an external rite, that soon disappeared without conferring moral quality or supernatural power; but Christ would bestow upon them the Holy Spirit without measure, and endow them with powers that none can equal or resist. But He would separate the pious and sincere from the impious and hypocrites; the first He would make citizens in His glorious kingdom, but the last He will destroy with irresistible destruction and a fire that cannot be extinguished. So John taught the people not to confide in him, but to believe in Christ, who was the Teacher, Savior, and King; and the kingdom of Heaven was His. The figure John uses is different from that used by Malachi, but imports the same great and dreadful truth. As Malachi intimated, so John plainly declares that flesh and blood relation to pious parents can no longer give title to inherit the kingdom of God; but every one must experience a radical moral change, and develop the same by corresponding fruit in words and actions. This doctrine was very offensive to scribes, Pharisees, and teachers, and though they might tolerate the purifying of the common crowd for the reception of Messiah and His kingdom, yet to require it of them—the very heirs of the kingdom—was as inconsistent as for an old man to be dissolved into original elements and born again of his same mother; and this baptism into the remission of sins would dispense with both the sin and trespass offerings, which furnished meat for the priests and a good market for the Levites' cattle, sheep, and goats, or pigeons and doves.

6. **BAPTISM AMONG THE JEWS.**—With baptism for purification they were familiar, and reckoned it indispensable to new proselytes from the nations (Num.

(8) John 12:19. (9) 3:22. 4:1, 2. (1) Luke 7:29; Matt. 21:23, 32. 3:7-14; Acts 23:8. (2) Rom. 11:5.

31:19-24), and those Jews using the Greek translation of their sacred writings were familiar with this term, here used by the evangelists, and its import. In the law of Moses we have purifying or cleansing, washing or bathing, pouring, sprinkling, and dipping, all in the same rite and in the same passage, expressed by different Hebrew words, and translated in the seventy by different Greek words.⁴ The Hebrew to express "to purify or cleanse," is *Tâhēr*, and is translated into the Greek by *Kathairo*, or *Katharizo*, and *Agnizo*. The Hebrew to wash, or rinse clothes, is *Kâbās*, and is rendered in the Greek by "*Pluno*." The Hebrew to wash or bathe the body, in whole or in part, is "*Râhhâs*," and is rendered in the Greek by "*Louo*," when applied to the whole body, and by "*Nipto*" when applied to a part. The Hebrew to pour out, is "*Shâphāk*," and is rendered into Greek by "*Ekcheo*." The Hebrew word to express sprinkling is "*Nâzâh*," and is rendered in the Greek, seventy, by "*Raino*," and twice "*Rantidzo*;" and referring to these same sprinklings, the New Testament uses "*Rantizo*."⁵ The Hebrew word to dip is "*Tâbāl*," and is rendered in the Greek translation of the seventy by "*Bapto*" mostly, but once by "*Baptizo*."⁶ Also the phrase, "put into water," is rendered by the seventy, "*Baphesetai eis udor*"—dipped into the water.

7. ACTIONS IN PURIFICATION OF PERSONS.—In all the cleansings or purifications of a person, they must first be sprinkled, or rantized, with water containing blood or ashes of the red heifer, and then the person must wash, or bathe, him or herself in water; and it is evident the law intended that every part should come in contact with the water. The manner or action in this washing is not prescribed, but the law respecting vessels, garments, etc., touching the carcass of anything unclean, demanded they should be put in water. Hebrew, *Bammayim yvoboa*; Greek of the seventy, *Baphesetai eis udor*.⁷ Also, when Israel smote the Midianites, they were ordered to purify themselves, spoils, and captives, and tarry out of the camp these seven days. And Eleazer, the high priest, said to them: "The ordinance of the law commanded Moses was this: Everything that may abide the fire ye shall make go through the fire, and it shall be clean, nevertheless it shall be purified with the water of separation; and all that abideth not the fire ye shall cause to pass through in the water"—Hebrew, *Tha eebyirvo bammayim*.⁸ It is hard to see how a person could comply with all these injunctions and at the same time wash himself and clothes without immersing.

8. WORDS USED, AND RABINICAL TESTIMONY.—Elisha commanded Naaman to wash seven times in the Jordan, using the very same words used in the law, and Naaman went down and dipped, or immersed, seven times in the Jordan; and this was according to the saying of the man of God. The word here translated dip, or immerse, is the very same used in the law to express the action of dipping the hysop and the finger in blood, or in the water of separation, to be sprinkled upon some one. The Greek of the seventy rendered this dipping of Naaman "*baptized seven times in the Jordan*." They translate the same Hebrew word as used in the law, by the same Greek words used in their translation of the law, except "*Tâbāl*," which there they translated by "*Bapto*," but here by "*Baptizo*." They use this same word, to express Naaman's action in the Jordan, that is used by the evangelist to express the action of John's disciples in the same river, which, according to the Hebrew, was "*immersion*." The son of Sirach uses *baptizo* in the Apochrypha to designate these washings. Maimonides, a Jewish rabbi of the twelfth century, who wrote a commentary on the Mishna and an abridgment of the Talmud, says: "In short, it is a rule with the Jews that wheresoever in the law washing of the flesh or clothes is mentioned, it means nothing else than dipping—*tâbāl* of the whole body in water—for is any

(4) Num. 19:12, 18, 19. (5) Heb. 9:13, 19. 10:22; I. Pet. 1:2. (6) II. Kings 5:14. (7) Lev. 11:32. (8) Num. 31:23.

man washed all over except the tip of his little finger, he is still in his uncleanness.⁹ Paul designates the sprinkling of blood and ashes of the heifer by “rantizo,” while they are designated in the law by “raino,” and surely he don’t mean the same thing by “divers baptisms,” when in the law bapto designates the dippings and baptizo is used for the immersion of Naaman in obeying the command to wash. He means those washings for different purposes, performed by immersion. Of these were six classes, containing twenty-five different objects. The Jews also practiced the immersions to excess, as we find from the New Testament, compared with the rabbinical accounts of their traditions and practices.

9. PROSELYTE BAPTISM.—As the law required everything coming from the nations to pass through the fire or through the water,² so the Jews required a total purification of all new proselytes. The covenant national requirement was “the circumcision of every male in a man’s house, old and young,” but as every one of the family, man and woman, adult and child, had a right, or obligation, to eat the passover and mingle with the purified, it was necessary that every one be immersed or pass through the water, and be so thoroughly washed that every part and spot come in contact with the water, and be covered or washed by it. And this was nothing more than the Jews required of themselves when polluted. Witseus, a Dutch Reformed noted divine, says of proselyte baptism: After farther instructions from the three judges, while the candidate was standing in the water, the entire body was to be plunged at once, for if but the tip of a finger was undipped, such a person was accounted still in his uncleanness; yet it was not necessary that the person baptised should put off all his clothes, provided they were such as the water could easily penetrate.³

10. Robinson, a Baptist, says: A river was preferred, but any collection of clean water of a depth sufficient for dipping, would do. If a bath were necessary, a square with about four and a half feet of water was requisite. A woman was conducted by three women—the three judges having withdrawn or turned their backs—and when notice was given that she was up to the neck in water, she plunged herself in the water.⁴ Dr. Adam Clark, as Episcopalian, says: But as the Jewish custom required the persons to stand in the water, and having been instructed and entered into a covenant to renounce all idolatry and take the God of Israel for their God, then to plunge themselves under the water, it is probable that the rite was thus performed at Enon.⁵ Thus, Naaman dipped, or baptized, himself seven times in Jordan. None of the evangelists represent John with the Saviour in coming out of the river. This rite being performed on the proselytes, on their entering the Jewish church and their renouncing idolatry and taking Jehovah for their God, gave it the appearance of an initiatory ordinance; and so it became regarded at last, and is practiced to this day.⁶ Now, John required the Jews to prepare for their Messiah in the same way, which was degrading them to a level with gentiles and sinners, publicans and harlots. But Baptism into the remission of sins was new doctrine, for all remission of sins was by sacrifices.*

11. CHRIST BAPTIZED.—Having directed the people to look for the Messiah coming to take his place and consummate the work just begun by him, and having taught them the true character of His ministry and government, he attended to the baptism of all present desiring to become disciples on the conditions and with the expectations now set before them, while those offended watched for some occasion for accusation against him. Now, when all the people present who wished, or complied, were baptized and the river cleared of candidates, and John, as I suppose, standing on the shore in full view of friends and foes,

(9) Gill. Comnt.; Mark 7:28. (2) Num. 31:23. (3) Witseus on Bap, chap. 16 § 5. (4) Hist. Bap., pp. 45-6. (5) Comnt. John., 3:23. (6) Haket. Christ. Revw, Oct. No. (*) Heb. 9:22. 10:4, 16; I. John. 1:9. 2:1. 2.

Behold! Jesus of Nazareth came from Galilee to the Jordan and approached him and offered Himself for baptism. From some inspiration within, John recognized His great superiority, and refused in the presence of disciples, friends, and foes, and exclaimed: "I have need to be baptized of Thee! and comest Thou to me." Jesus answered, "Permit it now; for in this manner it becomes us to fulfill all righteousness." The word of God had come to John in the wilderness, and had sent him, as "Christ's porter," to open the sheepfold and introduce the Messiah, in a regular and authentic way, to His work and the attention of His people.⁷ Then John complied immediately. Jehovah never asked nor allowed His people, in any age, to believe or follow any pretended Messiah without authenticated commission. Also, the Christ would teach obedience to laws and institutions, by example. (See chapter 98, §§ 1-4.)

12. CHRIST'S SONSHIP ACKNOWLEDGED.—As no others were in the river, Christ's baptism was witnessed by the multitude that lined the banks. When Jesus arose, He went directly up out of the water and from it upon the shore a short distance, but in full view of the multitude, and there addressed Himself in prayer to God above, as one having some business there and confidence to speak about it. The blue sky opened, and lo! from beyond, a glory in visible form, with the gyrations or undulations of a dove, descended, and hovering over Him alighted on Him and remained. This was the Holy Spirit, or Spirit of God. Then a voice followed from Heaven, saying: Thou art My beloved Son; in Thee I am well pleased; and repeats it to the people: This is My beloved Son, in whom I am well pleased. John exclaimed: This is He of whom I spake, He that cometh after me is preferred before me, for He was before me. Many of the rabbi, who spent time in searching the Scriptures, were there and saw His shape, or that glory which dwelt between the cherubim on the Ark at the first, and was called the Jehovah that dwells between the cherubim.⁸ They heard the voice of the Father in Heaven acknowledging and approbating this His Son on earth.⁹ Thus, were manifested the Three Persons so often called Jehovah, their God, and declared to be one Jehovah,¹ and if this did not reconcile them to John's baptism and induce them to receive Jesus of Nazareth as the Messiah, they were without excuse.

13. JESUS ALWAYS PRESENTS ADDITIONAL EVIDENCE.—Jesus immediately disappears. The testimony of the shepherds was given to the people in and about Bethlehem, and the more remarkable testimony of the Magi, whose actions, journey, and expenses corroborated their words, was given to those of Jerusalem, and the testimony of Simeon and Anna is given in the temple; then the child disappears. The rabbi witnessed His superior knowledge in their midst, and then the boy disappears. And now, again He disappears without followers. All aspirants are careful to preserve and avail themselves of every advantage, and take the people under the impulse of the moment; but Christ leaves every promotion and advantage, and gives the people time to examine and study every testimony in His favor, whether from Heaven or of men. He sought not His own glory.

(7) John 10:1-3. (8) I. Sam. 4:4; II. Sam. 6:2; Ps. 80:1. 99:1. (9) John 5:38; Mark 12:29; Deut. 6:4. (1) Mark 12:29; Deut. 6:4.

CHAPTER LXXXV.

INTRODUCTION TO CHRIST'S MINISTRY. JESUS ENTERS UPON HIS WORK AS KING INCARNATE ON THE THRONE OF DAVID. A. M. 4030. A. D. 26.

1. HIS ROYAL PREROGATIVES ESTABLISHED.—Jesus of Nazareth has now been acknowledged from Heaven both audibly and visibly, and in the presence of multitudes of friends and foes to be the Son of God, and this establishes His title to the throne of David and King of Israel; and so the Jews understood it: Rabbi, Thou art the Son of God; Thou art the King of Israel. (John 1:49.) The titles, Son of God, Son of Man, Messiah, Christ, and Son of David, were all understood by the Jews to designate their long-expected king to occupy the throne of David and deliver Israel. We have seen (chap. 70:29–33, 46) the Hope of Israel embraced a king both human and divine, and such the evangelists show Jesus of Nazareth to be. Matthew has given His geniology through Joseph, the son of Jacob, and Zerubbabel and David, to Abraham. The choice of Israel for the peculiar people of God commenced with Abraham, who, by means of his seed, was constituted heir of the whole world, and the covenants, oaths, and promises respecting Christ were made to them. Luke gives His geniology through Mary, the daughter of Heli, to Zerubbabel, and then on up to Adam, whose prerogatives as head of the human family Christ now inherits. The first promise of favor to fallen man was made to Mother Eve, whose seed should destroy the Old Serpent, and here is Jesus of Nazareth, acknowledged to be the Christ, who is shown to be literally “the seed of the woman.” Thus, His humanity is clearly shown and traced back through the channel given in the divine programme: He is the son of man, or Adam; the son of Abraham; the son of David, and inherits all the promises made to them.

2. HIS DIVINE NATURE AND SUPERIOR EXCELLENCY ESTABLISHED.—JOHN 1:1–14.—John, the apostle, shows the name, Son of God, is not a mere title of honor or office, but designates His true divine nature or person, which existed before His incarnation. John asserts His existence before the beginning of all things; for in the beginning He was there, and did not receive His existence then. He was with God alone when nothing else existed, and was God. When creation work began He was with God, and created all things, and not anything was made without Him. Life was in Him, and was not derived, but He communicated life to all things, and this life was the light of men. The life given to man was an intelligent spirit, animating an organized body, and capable of perceiving good and evil, right and wrong, happiness and misery, and had divine knowledge revealed to it at first. By repeated revelations, traditions, and the dispersion of the Israelites and Jews this light was kept shining in the darkness of Polytheism, but was not embraced. This divine person was the true light that enlightens all men, Jew or gentile; all other sources gave a false light, whether they were priests or philosophers. He had been in the world, which was made and organized by Him, and conversed with the patriarchs, and spoke to kings and prophets, but the nations degenerated so they did not know Him. He came to His own people, the Jews, but the nation refused Him; but some received Him, and to them He gave the authority to become the sons of God.

3. HIS INCARNATION, CLAIM, AND KINGDOM.—During the four hundred years since the closing writings of the old covenant, many new words had been incorporated in the Jews' theology; and here John uses the term Logos, or Word, to designate this Divine Person, to whom he attributes everything which in the Jewish writings is attributed to the Jehovah, God of Israel. He also says this Divine Person became flesh and dwelt in midst of them; and they saw His glory, as of the only Begotten of the Father; and He was full of grace and truth; and of His fullness they all had received; and favor upon favor; or grace corresponding to every grace in Christ; or one adorning grace upon another. If Christ is the only Begotten of the Father, He must be the Son of God in some other way than Adam, or angels, or saints. And this Divine Person, made flesh, was the person of whom John the Baptist did bear witness. The apostle John also agrees with John the Baptist, that the terms of adoption, or citizenship, in the kingdom of God, are changed; so that flesh and blood can no longer inherit, or secure citizenship, in it. He also shows a new dispensation has taken place. In the law of Moses it was works and ceremonies; in Christ it is grace and realities, or truth. Justification was obtained by deeds of the law, and purification by ceremonies prescribed; but now justification is of free grace, and purification is by the Spirit. Justification is now a fact that stands at the bar of God; and without holiness, no man shall see the Lord; they must be born of God; they must believe in His name. Thus, we see the human and divine natures of this Jesus of Nazareth is shown by the evangelists, and hence He is the King hoped for by Israel and foretold by the prophets. He is the Christ of the Greek, and Messiah of the Hebrew.

4. HIS HEADSHIP OF THE HUMAN FAMILY.—Christ now enters on the work of His kingdom; and as the promise to our first parents was entrusted to Abraham's seed and David's son, the bruising of the serpent's head must be accomplished by Him, as well as the blessing of all families of the earth, and the universal and everlasting empire of David's throne. Another character hoped for in their king was his conquest of all their enemies; but this cannot be done till the head, or principal, of the antagonism be destroyed. This principal, or chief, is Satan, who achieved his first victory over man by temptation through the serpent, and hence, is properly called the Old Serpent, and must be vanquished. But as the justice, or reasonableness, of the law must be vindicated, Christ must first be tempted by him. Adam was head of the human family by natural generation, and plunged himself and posterity into perdition. Christ becomes the head, or chief, by deliverance, and proves His competency by overcoming temptation, obeying the law, suffering the penalties, and by the conquest of Satan himself, and all his agents, both visible and invisible. He is said to be the Captain of Salvation, made perfect through sufferings (Heb. 2:10-18.); or, rather, by sufferings and temptations He was shown to be perfect. The imperfection is in His subjects, who can not confide in Him unless they are assured He has experienced what they do. So He must suffer and be tempted, or be tempted under suffering, to show the law, or injunction, was not too severe, but Adam was able to withstand the temptation; and to show Christ's competency to inherit Adam's prerogative, and to show His subjects how He can sympathize with them and deliver them.

5. THE TEMPTATION.—(Luke 4:1-13; Matt. 4:11; Mark 1:12 p. 13) * * * Alone in the wilderness: Impelled by the Holy Spirit, Christ retires alone into the rugged wilderness to be tempted by the Diabolus. When our first parents were tempted, they had everything needed for soul or body, animal, and mental, and spiritual enjoyment. Taste for the good looking fruit, and a cultivated desire for knowledge she was better without, led Eve to disobey God, and thus violate the law of supreme love to Him. Adam was overcome by the love of Eve's society and fear of solitude; and their offspring are overcome by every kind of temptations. Christ is in solitude and destitution; no one to cheer Him up, or minister

to his wants, or encourage him to resist. How easy to overcome one in solitude, friendless and destitute? Approach them as a friend, and cover your designs with plausible speeches or texts of Scripture. Christ was there forty days without food, tempted of the devil. What these temptations were, we are not told; but either here, or during life, He was tempted in all points and particulars as we are, and yet never sinned, but resisted, and knows how to succor those that are tempted, before overcome.

6. THREE TEMPTATIONS RECORDED.—(Heb. 4:15, 16.) At the close, he felt all the cravings of hunger, and the tempter thought now to succeed. He approaches Christ as a Jewish rabbi, well acquainted with the Scriptures and the power of the Messiah. Christ answers his friendly advice by quoting the Scriptures. The sword of the spirit is the word of God. This tempter disappears, and another, in angel form, robed in light and of mighty power, transports Him to Jerusalem, where eager multitudes were expecting the Jehovah angel to come suddenly to his temple, and places Him on a battlement of the temple, and in a friendly manner tells Jesus to cast himself down, and quotes a promise that would certainly apply to Him. Jesus shows him that violating a known law of creation, depending upon divine promises to prevent the effects or consequences, is to tempt God; and this is forbidden by the law. Defeated again, this false angel transports Him to the highest hill or mountain in the country, and disappears. Another approaches in the ensignia of wealth, power, and position, pretending to be some great favorite of the Roman emperor, who had conferred upon him the rule and income of those kingdoms of this world within view. These he shows to Christ in a moment, with one sweep of the hand, and points out their glories as far superior to Judea, or all Palestine; and then adds, "I will give them all to you for one act of divine adoration." This was plausible enough. The Roman emperors did sometimes bestow provinces and kingdoms to favorites,⁹ and they did claim divine homage, and a highly favored dignitary might covet the same. Jesus replied: "Get thee behind me, Satan: for it is written, 'Thou shalt worship the Lord, thy God, or Jehovah, thy God, and Him only shalt thou serve'." Then the Diabolus left Him there; and then the angels came and ministered to all His wants. Thus, Christ triumphed over the Old Serpent, or Satan, in all forms, under various circumstances, and disadvantageous conditions.

FURTHER TESTIMONY OF JOHN THE BAPTIST.—JOHN 1:15–37.

7. MESSAGE OF THE SANHEDRIM TO JOHN, WHILE CHRIST WAS IN THE WILDERNESS.—(John 1:15–37.) While Christ was in the wilderness the public mind was agitated about Him, but no one knew where He was. The preaching and baptizing by John the Baptist, the baptism of Jesus of Nazareth, and His acknowledgement from Heaven to be the Son of God, excited the Jews to such an extent that the Sanhedrim, or senate, thought it necessary to inquire into John's commission, and bring him to account for acting without authority from them. So they sent priests and Levites of the Pharisee sect—the rabbi of Jerusalem—who demanded of him who he was. Who art thou? John confessed he was not the Messiah. What then? Elijah? No. That prophet? No. Well, who are you? We are acting under authority, and must return an answer. John answered them as he had done the people: "I am the voice in the wilderness," etc. By what authority, then, do you undertake to introduce the kingdom of God and baptize disciples for it, for none else have authority to do so? John answered: "I do baptize in water; but One standing among you, whom you know not, comes after me, and is, by far, my superior, who will perfect the work." To reconcile the apparent contradictory prophecies,

(9) Joseph. Ant. 18:6, 10. 19:5, 1.

some Jews expected four prophetic characters, including Jeremiah, and John himself was that Elijah. They were right when they disputed his right to begin the new dispensation, if not one of these. Their understanding of prophecy—that Elijah must be the forerunner of Christ—was in accordance with the facts of the present case.

8. CHRIST THE LAMB OF GOD.—This testimony was given in Beth-barah, or Bethany, on the east side of Jordan, where John was then baptizing. Whether Jesus had returned from the wilderness and was present when the priests and Levites interrogated John, or John, knowing nothing of the temptation, supposed Him to be in the crowd all the time, we don't know; but the next day John sees Jesus coming unto him, perhaps about the time the morning or evening daily lamb was offered to expiate sins, and pointing to Him, said: "Behold the Lamb of God, which takes away the sins of the world." Neither the lamb offered in the temple, nor John's baptism in water, takes away sins; but all sins of the Jews, and of the nations, must be expiated by the sacrifice of that Person, who is the Son of God, as was proved at His baptism. Thus, John points Him out to the people, who did not recognize Him as the same superior One. John says he did not know Him, but was sent to baptize in water, that He, Jesus, might be openly, publicly, and in a regular manner, manifested to Israel, so that there could be no imposition on the Jews, nor excuse to follow false Christs that were never authenticated. John knew nothing of His official character till the Spirit descended and remained upon Him; then he knew and testified that same person was the Son of God. This he knew; for when God had sent him to baptize in water, He gave him this token as certainly pointing out and designating the Christ who would baptize in the Holy Spirit. John may never have seen Christ, or known him, even, personally, for he abode in the wilderness south of Judea, and Christ in Nazareth, fifty miles north of Jerusalem, and such multitudes crowded Jerusalem at the feast that they may never have met there. But here John is speaking of the knowledge of His official character. But, after all this testimony, none appear to have followed Jesus.

9. CHRIST'S FIRST FOLLOWERS.—The next day John was standing, and two of his disciples from Galilee, and, looking at Jesus walking, said: Behold the Lamb of God; and these two disciples immediately followed Jesus, determined to not lose Him this time. Jesus, turning, saw them following, and asked them: What seek ye? They answered: Teacher, or Rabbi, where abidest Thou? He replied: Come and see. They did, and stayed with Him that night. Here we see the Messiah had no ostentation or complimentary etiquette, but is lowly, plain, familiar, and social. These two disciples were Andrew, and John, who writes the account, and were the first followers of Christ. Andrew finds his brother Simon, and exclaims: We have found the Messiah, or Christ. This exclamation shows that some were on the hunt for Jesus, but did not recognize Him; but Andrew and John, having heard John the Baptist, and saw Him pointed out by him, stuck by Jesus till they introduced others.

10. RETURNS TO GALILEE.—Christ takes no advantage of the many testimonies to His Messiahship, but retires unobserved from public excitement, and gives new proofs of His power and character and office wherever He goes. He knows His own business and is intent on doing it, but seeks no honor nor rewards from men. The excitement about Him down in and about Judea must have become intense; and Jesus goes north up the Jordan into Galilee, and thus retires again, leaving the multitudes and Jewish rulers and teachers in suspense. His example teaches us to do our work in earnest, but avoid the applause and excitements of the multitudes, and let God direct our way and end. We are now forming our acquaintance with the King of the Jews, in whom we gentiles, too, look for salvation and government. On the road to Galilee Christ receives two more followers—Philip and Nathaniel. Jesus found Philip and told him to

follow; and Philip finds Nathaniel. Philip is sure this Jesus is the person Moses and the prophets foretold and promised. Nathaniel thinks Nazareth rather a hard place to produce a prophetic character, but, being a sincere, blunt, honest man, was satisfied with a proof of Christ's omniscience, and acknowledged Him the Son of God and King of Israel. Christ promises still stronger proof; for the angels shall attend on Him in His humanity, as well as in His divine character—or the Son of Man.

CHRIST AT HOME. A. M. 4031.—JOHN 2:1-2.

11. ATTENDS A WEDDING.—Jesus has now returned to Galilee, having five disciples to be witnesses in the future of the works and words in the present. Christ's neighbors treat Him as a social being and invite Him to a wedding, and He shows His appreciation of social enjoyment and lawful animal gratification. They were too poor to have wine, but at His mother's instigation, who appears to have had some knowledge of His supernatural powers, He turns water into wine—enough for the occasion, and, perhaps, to sell and make a start in new life. The miracle was well authenticated and His new disciples believed in Him, though His time for working miracles and manifesting His power and prerogatives had not yet come. Next He appears with His mother, brethren, and disciples at Capernaum, on the sea of Galilee, but soon proceeded to Jerusalem to keep the Passover, which is the first in His ministry, or when He exercised His authority as King of Israel.

CHAPTER LXXXVI.

FIRST MISSIONARY TOUR TO JERUSALEM AND BACK TO
GALILEE. A. M. 4030. A. D. 26.

1. CHRIST'S SUDDEN APPEARANCE IN THE TEMPLE.—JOHN 2:13-25. A. M. 4031, OR A. D. 27.—The feast of the Passover is now approaching, and the Jews and proselytes are flocking into Jerusalem to obtain remission of their sins by sin offerings and trespass offerings, and purification by sprinkling water mixed with blood, or ashes of the red heifer, and then washing their clothes and bathing themselves in water, that they might keep the Passover according to the law. Here were the pious pilgrims from remote regions, coming with their gifts and offerings to worship the Jehovah in the beauty of holiness. But this time they find Jerusalem all excitement, and hear the accounts of the new dispensation commenced in Jordan, and the descent of the Holy Spirit on One, and the voice from Heaven announcing Him to be the Son of God, and the action of the Sanhedrim and testimony of John; but no one could tell where He was. This was thrilling news to the pilgrims; but it was sad disappointment to not know where to find Him. However, they must keep the law, enjoy the feast, and visit the temple of Jehovah. But when they enter the court of the gentiles, where the pious, but unclean according to the law worshiped God, here were the oxen, sheep, goats, doves, and pigeons, and money shavers, with all the hubbub and bustle of traffickers. Those having to stop here had but a sorry time to worship. Here enters a humble, unpretending man, followed by a few who call Him Teacher.

He does not hurry through to mingle with the purified worshipers, where the scribes and Pharisees are, but He pauses, looks around the premises, picks up the loose cords thrown around and makes a whip, and drives cattle, sheep, and goats out, commands the sellers to take the doves away, pours out the money, and upsets the brokers' tables. He exclaims: Make not My Father's house a house of merchandise. Ah! the Jehovah whom ye seek shall suddenly come to His temple: the Angel of the covenant, in whom ye delight! But who shall abide His coming? (Mal. 3:1-3.)

2. HIS RECEPTION.—Those having an interest in this market were taken unawares, and while filled with wrath remembered the account of the Messiah and advent, suppressed their vengeance, and simply asked for a sign proving His authority. He gave them a figurative answer, which, if they did understand, they thought they could better prejudice the people against Him by taking it literally. It was forty-six years since Herod commenced rebuilding the temple, and the Jews were still adding to its adornments. But His disciples understood, and after His resurrection they saw it was all before Him at the first. After this He gave them signs enough; and many of the people believed in Him when they saw His miracles. Here He showed His sympathy for the pious gentiles who were not circumcised, and His zeal for preserving the law of God and the purity of the temple. Though many believed in Him, He put Himself in the power of none; for He knew what was in man, and knowing the rulers had now learned He would not acquiesce in their hypocrisy, schemes of violence, and robbery, and of polluting the worship of God for gain; He so kept Himself they could neither misrepresent Him to the people nor secretly assassinate Him. The people, seeing His miracles, believed in His claim to be the Christ; the rulers knew He came from God, and that God was with Him; but some of them were atheists, and others covetous, malignant demons.

CONVERSATION WITH NICODEMUS.—JOHN 3:1-21.

3. CITIZENSHIP AND ETERNAL LIFE.—§§ 3-8.—We have said that the preaching of reformation and baptizing Jews into the remission of sins preparatory to entering the kingdom of God was offensive to the rabbi and rulers, and now we have one of them disputing this matter with the King Himself. Nicodemus confesses that the rabbi and rulers knew Him to be sent from God, by the miracles they had witnessed Him do. Knowing their aversion to John's teachings, Christ commences and affirms the same. He says: Except a man be born from above, he cannot see—understand, enjoy, nor approach—the kingdom of God; He made no exceptions. Now, Nicodemus was very wealthy, very benevolent, very pious, according to Jewish accounts, and was both a ruler and a rabbi; if any one might enter the kingdom of God on their Jewish standing, he might. Nicodemus opposed the Savior's position as irrational, and as inconsistent as for an old man to be born a second time of the same mother; but the Savior assures him that he must be born of water and spirit or he cannot enter. He must enter as a little child and grow up a new creature. This placed the matter right before Nicodemus, who had come by night, that it might not be known that even he believed with the plebian herd! Must he, and the high priest, too, now come out before the world, renouncing all former superiority, and be baptized into the remission of sins upon his repentance and acknowledgement of sins, and be thus put on a level with gentiles, publicans, harlots, and sinners in common? But so Christ has affirmed.

4. MUST BE BORN OF GOD.—This profession of repentance and a new nature corresponds with the facts of the case. The Jews inherited their position in the kingdom by flesh and blood relation to Abraham, and were governed by a law armed with penalties, because many of them were transgressors. (Gal. 3:19. 4:1-7.) Now, that born of flesh and blood is indeed the same as the parent body,

but may not have one moral or spiritual trait of the soul; and that born of the Spirit is spirit, and inherits the traits of the Spirit, too. The kingdom of God is designed for those born of God, or of the Holy Spirit, and cannot be inherited by flesh and blood relation; hence, Jews and gentiles must inherit this kingdom by a new grant that excludes the transgressors. Be not astonished at the saying, Ye must be born from above, as if impossible to tell who are thus regenerated. We can tell when the wind blows by the effects, without knowing how it originates or what becomes of it; so we can tell who are born of the Spirit: they reform and produce fruits according to their new nature.

5. Nicodemus ought to have known this. Nicodemus could not understand how this electing a part of Israel and rejecting the rest could be reconciled with the Scriptures. Jesus intimates that he, being a rabbi, ought to have known it; for the old prophets foretold it, and always represent the age of the Messiah as a holy and happy age. Zachariah understood this, and so represents the hope of Israel when John the Baptist was born; and why could not every rabbi know this? Christ assures him that John and Himself spoke what they knew, and yet their testimony was rejected by the leaders of the Jews. Now, what John and Christ had told them were truths within the reach of men on earth, for they were clearly taught by the prophets, and were (see chap. 70:36-8) yearly or daily read in the temple or synagogues; but if so prejudiced they could not believe these, what use in telling them heavenly things which they could not test or examine? None of their prophets or rabbi had ever ascended into Heaven to ascertain what was not clearly revealed, and none but the incarnate Son of God, who is present in Heaven and on earth at the same time, can make them known. Nicodemus, the rabbi, knew Christ to be a teacher sent from God, but had not acknowledged His Messiahship, and so reserved the right to dispute His teachings, and Christ taught them nothing but what He could prove by the Scriptures and from their own expositions of them.

6. GOD'S LOVE TO THE WORLD AS WELL AS TO ISRAEL.—The king of Israel now tells Nicodemus some other truths taught in Scripture, and read in their synagogues, which their prejudiced reasonings did not comprehend. First: The crucifixion of Christ. When he taught the same truth on another occasion, they said: We have heard out of the law that Christ abides forever; how sayest thou, the Son of Man must be lifted up? Who is this Son of Man? What prophetic person is He? Or what do you mean? Second: Salvation to all nations by faith in the Messiah. The devastations so often spoken of by the prophets include the impious Jews as well as the nations, but the nations must have a time of trial as well as the Jews. God has not sent His Son into the world to judge the world; but that the nations might be saved through Him; or, as promised to Abraham, might be blessed in Him. God did not hate the world when he chose Israel; but out of love to them, has preserved Israel and the truth; and now has devoted his only begotten Son, that whosoever, Jew or gentile—believes in Him should not perish, but have everlasting life. This is something more than Moses ever promised Israel or that could be obtained by the law. (John 3:14-19, 36.)

7. JUSTIFICATION AND CONDEMNATION.—Whoever believes in Him—Jew or gentile, priest or publican, rabbi or harlot, Pharisee or sinner—is not judged. But everyone, of every nation, rank, or condition, that believes not, is judged already, because he has not believed in the only begotten Son of God. This judgment shall be given in view of the fact that the light has come into the world, and the men have loved the darkness rather than the light, because their deeds were evil. This is manifested by their actions and will need no witnesses; they hate the light and will not approach it, because they do evil and fear detection and reproof. But those receiving the truth and obeying it, come to

the light with a clear conscience, that it may be manifested that their deeds are wrought in God. Thus, everyone decides his own case by his own conduct, and goes with his own company to their own destiny.

8. COMPLETE RECONCILIATION MADE.—Here another characteristic of the King of the Jews is given in accordance with their hope. (Chap. 70:31-33). He makes complete reconciliation between God and His subjects. They must believe, or confide, in Him as fully sustaining whatever character and office He claims to possess. If He claims to be a teacher, they receive His instructions as infallibly true, and most suitable to the case; if a sovereign, they accept His laws as wise and the best, and obey them. What Nicodemus and the Jews understood by the phrase "eternal life," we shall not now stop to determine. Nicodemus returned, but I fear he did not communicate his instruction to his brother rabbi and fellow-rulers.

9. JOHN THE BAPTIST REJOICES IN CHRIST'S SUPERIORITY AND SUCCESS.—John was now in Galilee, preaching and baptizing in Enon; and Jesus, with His disciples, tarried in Judea and baptized there. A dispute arose between some of John's disciples and the Jews about cleansing (*katharismou*), but I don't know what it was. Some of John's disciples told him that Jesus was baptizing, and everyone going to Him; thus, John was about to be superseded. John shows them that this is as it ought to be, and reminds them that, at the beginning of his ministry, he told them he was only Christ's forerunner. This information filled him with joy, though about to be superseded. To prevent any party following him, John gave renewed testimony to Christ's Messiahship; and John was a most disinterested witness to any gain or reward here, for Christ left him on every occasion without any social interview.

10. JOHN ASSERTS CHRIST'S COMPETENCY TO TESTIFY TO DIVINE TRUTHS.—John asserts Christ came from Heaven and was above all earthly teachers, for He was eye and ear witness to all he testified; and yet none of the leaders of the Jews received his testimony. But those who did receive it for the truth, affixed their seal before the world that to their testimony that God is true; he, whom God has sent, speaks the very words of God; God gave Him the Holy Spirit at His baptism for a witness to all present of His Messiahship; and God gives His Spirit without measuring, "for not out of a measure gives God His Spirit." The Father loves the Son, and has given all things into His hands: the world and nations, Judea and Jerusalem, the Jews, with their temple, laws, institutions, and Scriptures; and blessed are they who receive Him, and receive the authority to become the sons of God. John reaffirms what Jesus assured Nicodemus. He that believes in the Son has everlasting life; and he who believes not, or is not persuaded by the Son, shall not see life, but the wrath of God rests on him. To believe in Jesus Christ is necessarily to become His disciple, receive His teachings, rely on Him alone for eternal life, to implicitly obey His commandments.

11. IMPRISONMENT AND DEATH OF JOHN THE BAPTIST.—MATT. 14:1-12; MARK 6:17-29; LUKE 3:19, 20. 9:7-9.—John's preaching in Galilee had its usual effect. Herod Antipas, the tetrarch, revered John, knowing him to be just and holy, observed him, heard him with approbation, and obeyed him in many things. But John was like old Elijah, and reproved Herod for having his brother Philip's wife, and for other violations of the law of Moses. Herod was like Ahab, and had a wife like Jezebel, who had abandoned her husband, Philip, and cohabited with Antipas, who was in more opulent circumstances. Fearing John's influence over Herod might result in her divorce, she importuned him to kill John. Guilt creates fear. Herod would have complied, but he feared the multitude, who counted John a true prophet; so he sent and seized John and bound him in prison. But Jezebel, like Herodias, watched her opportunity and got the advantage of Herod by a rash, drunken oath, to give her dancing daughter whatever she asked. The bloodthirsty mother instructed the foolish daughter to

request the head of John the Baptist. The king regretted the oath; but fearing the consequences of giving his subjects a precedent for violating oaths, he had John beheaded in the prison secretly. Thus was the porter of the kingdom of God sacrificed to the vengeance of a bad woman, by a ruler of God's people. Though the multitude regarded John as a true prophet, and received his testimony concerning Christ, the rulers of Galilee acquiesced in the murder.

12. ON CHRIST'S JOURNEY TO GALILEE, HE CONVERSES WITH THE WOMAN OF SAMARIA.—JOHN 4:1-45.—When John was imprisoned Jesus left Judea and came into Galilee. The Pharisees had heard that Jesus was gathering more disciples than John, and fearing Christ's influence, perhaps, they were beginning to raise trouble; so Christ left Judea, and went to Herod's jurisdiction. Jesus preached and instructed the people, but His chosen disciples baptized the new adherents. Now Samaria lay between Judea and Galilee, and He passed through it. Being way-worn when he came to Sychar, he sat down at Jacob's well, while His disciples went to buy provisions. This King was a man of sorrows and acquainted with griefs, while His disciples do not appear fatigued. The Samaritans were waiting for the Messiah, and were acquainted with all that had transpired in Judea and Jerusalem, and a weary traveler sits on Jacob's well, and no herald proclaims the presence of the Son of God. A woman coming for water unexpectedly discovers the man and takes Him to be some outcast Jew, induced by adversity to ask favor of a Samaritan. Though by miracles He provides food for others, He seeks a supply for His own wants by ordinary ways, and accepts hospitalities and acts of kindness. He asks for a drink and is met with contumacious insult and taunt, and notwithstanding His royal prerogative, He receives the rebuff with meekness. He teaches her the superiority of the influences of the Spirit in the soul to the use of water for the body, and His willingness and ability to bestow it on her, though she was a Samaritan. Then He stops her insolence by showing His knowledge of her history; this causes her to acknowledge Him as a prophet and to change the subject to the dispute about worshiping Jehovah on Mount Gerizim. The Samaritans were a mixture of races, as, also, of character; sometimes they worshiped Jehovah, and sometimes Jupiter, and perhaps both were worshiped at the same time and at the same place; hence they knew not what god they did worship. But salvation to the world and to individuals was a prerogative of the Jews, and must be obtained through them and their institutions. Their institutions were of God's appointment, and His promises were to them; so they knew who they worshiped and what they were doing, though some of them were very wicked and some of the Samaritans were beloved of God. But that dispute is of no consequence now, for henceforth all worship must be reality and spiritual, and not ceremonies and professions. Henceforth God seeks all true worshipers to worship and acknowledge Him in all places and conditions. And both temples will soon be destroyed and worship ended.

13. PEOPLE WERE WAITING FOR THE ADVENT OF THE MESSIAH.—By this time the disciples had returned with provisions, and though they said nothing they were surprised that He conversed with a Samaritan woman. They ask Him to eat, but He shows them more important work; there is Samaria, the nations, and Israel waiting for the Messiah and His teachings, and those who labor in teaching them shall be rewarded in eternal life. The old prophets and saints labored, and now the disciples of Christ reap the reward, and both rejoice together.

14. ACKNOWLEDGED BY THE SAMARITANS.—Having learned she was talking with the Messiah they were waiting for, the woman dropped her water jar and went and told the news in the city and gave the evidence. Some believed on her testimony, but others came to see Him, and besought Him to tarry with them. He staid two days and taught them, and many believed Him to be the Messiah.

Now, they knew Christ intended His kingdom for them also, and on the same terms as given to the Jews. Here the disciples got the first shock to their exclusive prejudices. After the two days at Sychar in Samaria Christ went into Galilee, though he testified that a prophet received no honor about his native place. But the Galileans did receive him, having witnessed all He did in Jerusalem at the feast.

CHRIST IN GALILEE.—MATT. 4:12-17; MARK 1:14, 15; JOHN 4:46-54; LUKE 4, §§ 15, 16.

15. WHAT CHRIST PREACHED.—Jesus returned to Galilee in the power of the Spirit, fully empowered to commence the setting up of His kingdom and the manifesting of His Messiahship. He proclaimed the glad tidings of the kingdom of God. His proclamation was: The time is fulfilled; the kingdom of God is at hand; repent ye and believe the glad tidings, and the teachings of the kingdom. His fame went through all the surrounding country, and He taught in their synagogues, being glorified by all. No writer recorded His instructions and we can not tell what He taught. In Cana, where He had turned the water into wine at a marriage festival, He healed the son of a distinguished ruler; the miracle was wrought so none could dispute it, nor Christ's knowledge and power at a distance, and the parents and all his household believed in Jesus of Nazareth.

16. HIS RECEPTION IN NAZARETH.—Christ goes to Nazareth, where He was brought up and known, and, as usual, stood up to read a portion of the Scriptures. A prophecy of Isaiah presented itself on opening the book or roll, or was the lesson for that day. Having read it, He sat down, with all eyes fastened upon him, never suspecting this former neighbor was the Messiah that had appeared in the temple at Jerusalem. He began by telling them that this prophecy was then fulfilled in their presence. How he explained and applied it, we are not told; but all testified in wonder at His gracious words, for they knew Him to be unlearned. The prophecy is true of Him, whether taken literally or figuratively. He told them their thoughts and desires, but refused to abuse His powers to gratify curiosity or gain favors. This filled them with wrath, so they put Him out of the city and conducted Him to the brow of a precipice to throw Him down headforemost. He permitted them to show their wickedness and spite, and then He wrought a miracle by passing back through their midst, and, leaving them, went down to Capernaum. Can any good thing come out of Nazareth? At Capernaum He taught the people on the Sabbath days, and they were astonished at His teaching, for His word had power. Thus, another prophecy of Isaiah was verified. Those bordering on the nations and mingled with them sat in darkness, compared with Jerusalem, but now they had great spontaneous light. Jesus continued preaching to all, and saying: Repent, for the kingdom of Heaven is at hand.

CHAPTER LXXXVII.

SECOND MISSIONARY TOUR, INCLUDING JERUSALEM CIRCUIT IN GALILEE.—A. M. 4031, OR A. D. 27.* §§ 1-4.

1. CHRIST'S POWER OVER FISHES, DEMONS, AND FEVERS.—While abiding at Capernaum, His disciples that generally accompanied Him followed their old occupation of fishing. Walking by the lake, Jesus saw and called Andrew and Peter, James and John, who immediately left their fishing apparatus and followed Him. On one occasion the multitude crowded around Him to hear the word of God, till He got into Simon's boat, pushed from shore, and taught them out of the boat, and afterward showed His dominion over the fishes. Convinced of His divine character, Simon Peter requested Jesus to leave him because of his sinfulness. But having shown them their dependence on Him for success, Jesus assures them that they shall catch men. On the Sabbath He taught in a synagogue, with authority, and did not guess and speculate as the scribes, who perverted the Scriptures by traditions and false reasoning. He also cast out a demon. These demons dreaded His power, declared they knew Him to be the Holy One of God, and they obeyed His word. The people were astonished at both His teaching and miracles, and His fame spread widely through Galilee. From the synagogue they entered Simon's house, where He healed Simon's mother-in-law of a fever.

2. JOURNEYING, PREACHING AND HEALING.—In the evening the whole city were gathered at the door of Simon's house, bringing all kinds of diseased persons and demoniacs, and He healed all of them. The demons confessed Him to be the Son of God, but He suffered them not to call Him the Messiah. In the morning, rising long before day, He went alone to pray in a secret or solitary place. Simon and his companions followed Him, and, on finding Him, said: All men seek Thee. Notwithstanding the importunities of the people to stay, He went to other towns and preached to them also the kingdom of God. His mission was not to free men from the afflictions and sorrows of life by miracles, but to open the way for the complete emancipation of the human family from all physical, mental, and moral derangement and corruption. He was sent to preach the gospel throughout all the coasts of Israel and show them His compassion and power to save; and thus, He went about all Galilee, teaching in their synagogues, proclaiming the gospel of the kingdom, and healing all manner of diseases and sicknesses. His fame spread beyond Galilee into Syria, and He had no rest. They brought to Him all kinds of diseases and torments, demoniacal possessions, palsies, and lunatics, and He healed them. So He was followed by great multitudes from Galilee and Decapolis and Jerusalem, Judea, and beyond Jordan.

3. THE HIGH PRIEST MUST PRONOUNCE ON THE GENUINENESS OF CHRIST'S CURES.—MATT. 8:2-4; MARK 1:40-5; LUKE 5.—A very leprous man, kneeling, besought His healing power and was cured immediately, and bid to comply with

(*) Matt. 4:18-22; Mark 1:16-20; Luke 5:1-11; Mark 1:21-8; Luke 4:33-7; Matt. 8:14, 15; Mark 1:29-31; Luke 4:38, 39; Matt. 4:23-5.8:16, 17; Mark 1:32-9; Luke 4:40-4; Matt. 8:2-4; Mark 1:40-5; Luke 5:12-16; Matt. 9:2-8; Mark 2:1-12; Luke 5:17-26; Matt. 9:9; Mark 2:13, 14; Luke 5:27, 28.

the law of Moses and show himself to the priest; and thus the priests who had pronounced the man a confirmed leper had now to declare the leprosy cured. (Lev. 13.) Though commanded to not publish the cure, yet the man did publish it, and the multitude crowded to hear and be healed; so Jesus could no more enter into that city openly, and withdrew into the wilderness to pray, but even there they flocked to Him from every quarter.

4. CHRIST'S POWER TO FORGIVE SINS.—Again He entered Capernaum, and, as usual, was besieged by the eager multitude, and He preached the word to them. One day He was preaching in the presence of Pharisees and doctors of the law, who had come out of every town of Galilee and Jerusalem, and the power of the Lord was present to heal the people; a paralytic was brought in a bed and let down from the top of the house, in full view of the multitude, before Jesus. Jesus said to him: "Be of good cheer, thy sins are forgiven thee;" but did not heal him. These scribes and Pharisees began in their thoughts to accuse Him of presumptuous blasphemy in assuming a divine prerogative. Jesus shows them His knowledge of their thoughts and asks them: Which is easier to say, Thy sins are forgiven thee, or, Arise, take up thy bed and walk? But that ye may know that the Son of Man has power on earth to forgive sins, I heal this man. Then He said to the paralytic: Arise, take up thy bed and walk. The man took up his bed and carried it, in presence of all, and went home glorifying God. The multitude were filled with fear, or awe, saying: We have seen strange things to-day; we never saw the like! And they glorified God, who had given such power unto men. Thus, Jesus proved in the presence of scribes and Pharisees His power to forgive sins. Again the multitude crowded Him on the sea shore, and He taught them. Going thence He found Matthew Levi receiving custom, or tribute, and bid him follow, and Levi left all and followed Jesus. Again Jesus leaves Galilee and passed through Samaria into Judea.

TOUR TO JERUSALEM. §§ 5-13.

5. CHRIST'S DIVINITY.—JOHN 5.—Having returned to Jerusalem, Jesus found and healed, on the Sabbath day, an object of compassion well known to the Jews, being an invalid for thirty-eight years. The leaders of the Jews, watching every opportunity to criminate Jesus and prejudice the multitude against Him, made an attack and charged Him with disregarding the law and breaking the Sabbath. Jesus, their King, did not see proper to vindicate His action, as He did on another occasion, but asserts His divinity, claiming God for His Father, and a right to act as He did. This gave them another charge, and they sought to kill Him under pretext of executing the law for breaking the Sabbath and putting Himself on equality with God. His casting the merchants and brokers out of the temple was an offense they could not forget, for it spoiled one source of gain off the pious worshipers from a distance. They did not want such a king and were determined to dispute His claims and reject His authority.

6. UNITY OF THE FATHER AND SON.—Jesus fears them not, and proceeds to show the mutual agreement and coöperation between the Father and Son; so they might as well reject God at once as oppose the Son or condemn His works and teachings, for they were the words and works learned of the Father. And as the Father loves the Son and shows Him all things, He will show Him greater works than they have yet seen, and the Son will do them in the sight of themselves and all the people, whether dwelling in Jerusalem or come to the feasts, that all may wonder. The people shall have greater evidence of His Messiahship than they have yet witnessed; the Father raises and gives life to whom He pleases, and so does the Son, and they shall see this demonstrated before the people.

7. CHRIST AS JUDGE MUST BE HONORED AND WILL SAVE.—The Father judges no man, but has committed all judgments to the Son, because He is also the Son

of Man, or is possessed of human nature; so man will understand His process in the judgment and the character of His decisions, and all men, Jews and gentiles, must honor the Son of Man as they profess to honor the Father. Those who do not honor the Son do dishonor and disobey the Father who sent Him. Priests, kings, rabbi, and rulers are not exempted. But rest assured those who hear and obey the teachings of the Son now manifested in the flesh, and believe Him who sent Him, and on His baptism testified from Heaven in the presence of the multitude that this Jesus from Nazareth was His well beloved Son, has everlasting life and comes not into judgment, but he has passed out of death into life, and are the children of the resurrection;† they have passed from under the death sentence and become heirs to the resurrection. They must appear before Christ, give an account, show how much they are indebted to free grace, and be rewarded, but judgment in the sense of trial they have passed.* But those not persuaded by the Son shall not see life, but the wrath of God abides on them; they are condemned already, and the wrath of God abides on them, because they have not believed in the name of the Only Begotten Son of God.

8. CHRIST WILL RAISE AND JUDGE THE DEAD.—Take warning in time. A time is coming when the dead shall hear the voice of the Son of God and live. Yes, and even now is such a time, and some shall hear and return to life, giving evidence of the power of the Son of Man. The Father has life in Himself, and to bestow it as He pleases. Also, He has given Him authority to execute judgment, because He is the Son of Man. You need not be astonished at this, for the time is coming when all in their graves shall hear the voice of this divine and human Son, and shall come forth: those having done good, to the resurrection of life; they that have done evil, to the resurrection of judgment. This judgment shall be given by the Son in and through His humanity, that all may see and understand; but it shall be infallibly correct, for this humanity is never separated from that divinity which is one with the Father. Though the judge presiding be human, and the lips pronouncing the decisions are those of man, yet the judgment is divine, and having come from the supreme authority, cannot be reversed.

9. EVIDENCE OF HIS MESSIAHSHIP.—Having asserted His divinity, His powers and prerogatives possessed and exercised in and through His humanity, and having stated the salvation and privileges of the believer and obedient, the King of Israel now refers these Jews to the evidence of His Messiahship already in their possession. According to the law, Christ's testimony of Himself could not be taken, although it be true; Christ complies with the requirements of the law, and proves His mission by other evidence. For a time, at first, the Jews regarded John the Baptist as a burning and shining light, and manifested a willingness to be taught by him; they sent unto John, who gave them a true testimony concerning Him. Jesus did not ask to be received on the testimony of any man, or set of men, whether shepherds, prophets, or magi from the east, but that the Jews might be convinced and saved, He referred them to John. Wherever He went His power, character, and mission were proved by His miracles. The works given Him to do were predicted by the prophets of Israel, and as they were fulfilled, bore witness that the Father sent Him and was with Him.

10. DIVINE TESTIMONY TO HIS MISSION.—The Father Himself bore witness of Him at His baptism. Did they not hear His voice saying: This is My beloved Son in whom I am well pleased? Did they not see His form—or that glory that dwelt between the cherubim and the mercy seat—hovering over Him like a dove and then alighting and remaining upon Him? Then they heard John's testimony, that this was the Son of God; for this was the token given to John by Jehovah to enable him to recognize the Messiah. But they had not the Word of God abiding in them, and did not believe John, who was sent before, nor the Son when He appeared. Also, they searched the Scriptures, thinking that in

(†) Luke 20:36; chap. 3, § 7. (*) Rom. 14:12; II. Cor., 5:9, 10.

them they obtained eternal life, or by their directions; and they also testified and pointed them to Jesus Christ. These prophetic descriptions, verified in Jesus of Nazareth, proved Him to be the Son of God and King of Israel, as Nathaniel said, and yet they would not come to Him and obtain life.

11. THE CAUSE OF THEIR UNBELIEF.—Christ now tells the Jews the real difficulty in receiving Him for their king. He did not expect to receive honor from men, for He demanded reformation and would not tolerate any hypocrisy nor sin of any kind, and He knew they had not the love of God in them. He came in the Father's name and character and well authenticated as their Messiah, and they refused to receive Him on any terms; but when false Christs came in their own name and authority, and without any authentication of any kind, except acquiescing in their crimes, then they would receive to their own destruction. They could not believe in Jesus because they sought to be honored by one another according to their own standard of merit, and that honor which was from God alone, but which the world never appreciated, they sought not. Man's judgment is often governed by his wishes, and it is hard to induce men to confide in what they hate; very few decide moral or religious subjects according to evidence, but according to good or bad prejudices. Jesus would not accuse them to the Father or pray wrath upon them, but Moses himself had pronounced their condemnation. They professed to be Moses' disciples, yet disobeyed his moral injunctions, made his law void by their traditions, disbelieved his teachings, and prevented the great object of his institutions. Moses wrote of Christ, and their own interpretations of these passages, as preserved in their rabbinical writings, were verified in the person of Jesus of Nazareth, and had they believed his writings they would have received Christ's teachings.

MATTHEW 12; MARK 2:23-3:1-19; LUKE 6:1-19.

12. CHRIST SUPERIOR TO THE LAW.—The Pharisees brought another charge of Sabbath-breaking, because the disciples, being hungry, plucked heads of wheat and ate while passing through the grain on the Sabbath day. Jesus defends them on the ground of necessity, referring them to the case of David eating the shew-bread, and the priests working in the temple on the Sabbaths. These positive laws must yield to higher laws; mercy is more important than sacrifice. The Pharisees eat on the Sabbath, and so must the disciples; atonements must be made on the Sabbaths; the Sabbath was made for man's benefit, and not man to keep Sabbaths. The Son of Man, who is present, is greater than the Sabbath, and is Lord of the Sabbath; He appointed it at the first, instituted rites to be performed on it by the law of Moses, and can annul or change it, if He pleases. Here again He asserts His divine and royal right over Jewish institutions.

13. HOSTILITY TO CHRIST.—On another Sabbath He entered a synagogue and taught, where was a man with a withered hand; the scribes and Pharisees watched to see Christ heal on the Sabbath, intending to accuse Him. Jesus knew their designs, and called the man to stand forth. They ask Him: Is it lawful to heal on the Sabbath days? He retorted: Is it lawful on the Sabbath days to do good, or to do evil? To save life, or to destroy it? But they gave no answer. Then He refers to facts in life, of saving sheep on the Sabbath day, and adds: Man is better than a sheep, and it is lawful to do well on the Sabbath days. Then surveying them in indignation, being grieved for their stubbornness, He bid the man to stretch forth his hand. The man obeyed and was perfectly cured. The Pharisees were raging, and took counsel with the Herodians to destroy Jesus. The mercenary religion of the Herodians suffered under Christ's preaching as much as did the hypocrisy of the Pharisees. Jesus left Judea again and returned to Galilee. It appears as if all the impious Jews had gathered around Jerusalem to live by extortion on the pious from other provinces, who often came to keep the feasts of Jehovah at Jerusalem.

RETURNED TO GALILEE.

14. **MISSIONARY LABOR.**—Jesus returned to the sea of Galilee, followed by His disciples and great multitudes from Idumea, Judea, Jerusalem, east of the Jordan, Tyre, Sidon, and Galilee. They crowded around Him, and He healed all their diseases of every kind, and got into a boat and taught them. After some time He went into a mountain to pray, and continued all night in prayer to God, or in the place for praying, and in the morning He called disciples to Him and chose twelve to be with Him. These He called apostles, because He sent them forth to preach, to heal the sick, and to cast out demons. They were called by name. He came down to the plain, and was again crowded by disciples and multitudes from those regions already named. He taught and healed them, and even those touching Him were healed, and none were disappointed. A prophecy of Isaiah was fulfilled, which runs thus :

Behold My servant whom I have chosen ;
 My Beloved, in whom My soul is well pleased !
 I will put My Spirit upon Him, and
 He shall show judgment to the nations.
 He will not strive nor cry—with the Jews—
 Neither shall any man hear His voice in the streets.
 A bruised reed He will not break ;
 And the smoking lamp-wick He will not extinguish,
 Till He send forth judgment into victory.
 And in His name shall the nations trust.⁷

The weariness and suffering of Jesus in traveling, speaking, and healing must have been very great. In His first trip to Galilee He was wearied and sat on Jacob's well, while His disciples went to buy food. Both David and Isaiah describe His worn-out and suffering frame.⁸ When we see such multitudes flocking after Him, we might suppose the whole country would soon be converted ; but these countries were densely peopled, and many followed for cures, self-interest, and curiosity, who would never submit to spiritual and holy teachings. Jesus never told the crowd He was their expected Messiah, but that He was sent of God to induce them to reform, and so be prepared for the kingdom of God, which was just at hand ; hence they had different notions about Him.

SERMON ON THE MOUNT.—MATT. 5. 7; LUKE 6:20-49.

15. **WHO ARE BLESSED.**—The persons addressed on this occasion were the disciples, and not the multitude, and so the instructions were for them, and not for the multitude, nor for civil governments which rule by coercion.⁹ He commences by pronouncing happiness, or blessings, upon certain traits of character that the nations and the leaders of the Jews despised. The humble, contrite spirits, willing to be led, taught, and helped, are the genuine heirs of the kingdom of God. Those now mourning over the impiety of the Jews and the perversions of the laws and institutions of Jehovah, shall be comforted by the triumphs of truth and holiness. Those patiently bearing insult and injury shall inherit the earth when the wicked are finally cut off,¹ and in times of revolution and subjugation shall remain in their homes ; while the boisterous and revengeful will provoke their own destruction. Those hungering and thirsting after righteousness shall be satisfied ; they shall be wholly transformed into the image of God in knowledge, holiness and righteousness.² Those now weeping over their frustrated hopes of redemption in Israel, and taunted over the shepherd's story, visit of the Magi, and sayings of Simon and Anna, shall laugh and triumphantly shout, having realized their fondest hopes. Those showing favor to the unmer-

(7) Isa. 42:1-4. (8) Ps. 22; Isa. 53. (9) Rom. 13:1-6. (1) Ps. 37:9-11, 22, 28, 29, 34, 38. (2) Eph. 4:23, 24; Col. 3:10; II. Cor. 4:16.

iting and those deserving their revenge, shall receive unmerited pardon and favor from God; and even the world, witnessing their disposition to others, will treat them in the same manner, and revenge will become unpopular. Without holiness no man shall see the Lord,³ but those pure in heart, whose minds are filled with pure, holy, and proper thoughts, prompting to proper words and actions, shall be received into the presence and full enjoyment of God. Those preventing wars and contentions, removing animosities and reconciling enemies, shall be acknowledged by Jehovah for His children. The policy practiced by nations in weakening others by inducing mutual destructions, is not in accordance with love to mankind or the teachings of Christ.

16. SHALL BE PERSECUTED, BUT STILL ARE BLESSED.—The disciples of Christ expected then to triumph and govern; but He taught them the contrary, though they appear to forget it. The power is yet with the impious, and persecution for righteousness' sake is an evidence to the persecuted that they are sure to obtain the kingdom of God as their inheritance, when it is consummated. Christ's disciples shall be hated, cold-shouldered out of society, reviled, persecuted, slandered in every way, and their very name cast out, or excommunicated, as evil and odious, for no other reason than that they belong to Christ, the Son of Man, or incarnate Son of God, or they witness for His truths and laws. But even in this they may have superlative joy, for great is their reward in Heaven; and they are in good company, for this is the manner in which the Jews persecuted the old prophets. Christ, also, shows the doom of the opposite characters that have heard His teachings and seen His work, but rejected Him. Those now unconcerned and merry, or laugh in derision at the pious and at God's message, shall mourn and weep in disappointment and misery. Those applauded by the men ruling this generation, as were the false prophets by their fathers, are sure of destruction and woe.

17. POSITION IN THE WORLD.—The position of Christ's disciples in the world is conspicuous as a city set on a hill, and cannot be hid; they must have an influence, and will be discovered by friends and foes and may expect the consequence. They are the light of the world and salt of the earth. All systems of philosophy and rites and teachings of Polytheism have failed to teach men the way of happiness in time or eternity; and their examples, conduct, and influence have not reformed society, nor even checked the social degradation. But the disciples of Jesus of Nazareth can and must teach the way of happiness, and show by their walk and conversation, dealings and character, that true happiness is in and among themselves as individuals and societies. Then others seeking individual or social happiness, and finding it in them, may be converted and glorify their heavenly Father. The reformation of society and preservation of communities depend on them and their influence. If they pervert the truth and abandon the Christian character so their influence becomes bad, they are fit for nothing but destruction from God. This we see illustrated in the case of the Jews, who, by neglecting, disregarding, and perverting their Scriptures, were fitted for destruction. All the miracles and teachings of Christ and His apostles, and the example of their pious followers, could not save them. The same has been verified on the Christians by the Goths, Vandals, Huns, Saracens, and Turks.

18. LICENTIOUSNESS NOT TOLERATED.—No one, Jew or Samaritan, need follow Jesus Christ in hopes He will abolish the law and the prophets and leave His disciples to follow animal inclinations, unincumbered with moral restraints and civil checks and burdensome rites. Everything in the Jewish Scriptures must remain in full force till fulfilled, or its object be obtained. Any one violating the least injunction and teaching others to follow his example, shall be the least esteemed in the kingdom of Heaven, but those observing these commands

(3) Heb. 12:14.

and teaching others to do so, shall be esteemed by the King and all legitimate citizens. The moral precepts of Scripture are the laws of creation, and did not originate with Moses and can never be abrogated; all men, Jews, nations, and Christians, must obey them or suffer the consequences, and reformation by faith in Christ insures obedience. Prophecies and rites will all be fulfilled in Christ and His kingdom. As John and Christ had fully shown, citizenship in the kingdom of God is now restricted to the truly pious, and civil government is no longer needed in it,¹ and the highest penalty is exclusion. Christians are taught to submit to and support the civil governments wherever they sojourn, so far as they do not require apostacy from Christ or disobedience to Him, and even then they may suffer,² but must not stir up mutiny or rebellion. When a nation needs to be revolutionized or subverted, Christ will use His enemies to do that.

19. EXCELLENCIES OF MOSES' LAWS.—Those laws of Moses which are exclusively civil and not ecclesiastical, are the best laws to govern societies of a mixed character, and civil governments should adopt them. The God of wisdom and justice gave them to govern such a society. Christ's disciples act out of love to God and man, but the children of the world are governed by fear of suffering in person or property. Where love is perfect, fear is cast out;³ but until perfected, should be coupled with fear.⁴ The fear of the Lord is the beginning of wisdom, and as a master may drive us to Christ;⁵ but when we become acquainted with Him and His service, we love God and His word, and obey out of love to both—it is our delight. It is folly to enter the wild forest and attempt to control the ferocious beasts by the same laws you govern a flock of well trained sheep. Subdue the animal first, and then you may train it at your will; and just so with the animal man.

20. THE TEXT FOR THE SERMON ON THE MOUNT.—Christ's disciples must exceed the scribes and Pharisees in righteousness. Satan may put his own children into the kingdom of God in this age, but they have no more right there than tares in a wheat field, and at the end of this age they shall be gathered out and cast into the fire prepared for the devil and his angels.⁶ This is the text: Except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of God. And now Jesus proceeds to show how their righteousness must exceed that of the scribes and Pharisees.

21. MUST OBEY CIVIL LAWS AND EXCEL IN MORAL CHARACTER.—The Jew must not kill, but the Christian must not be angry with his brother Christian, nor use reproachful epithets to him; and if he has injured or given occasion of offense to him, he must seek reconciliation the first thing; and if not aware of it till about to offer his gifts for the Lord's service, he must do that before offering his gifts. If he has injured one not a brother in Christ, nor recognizing His authority, agree with him quickly before he applies to the law; no mercy will be shown to the true Christian when found in the fault. Such is often, if not generally, the hatred borne to the truth and laws of Christ. The Jew must not commit adultery, but the Christian must not look upon a woman till inordinate desires are excited, or harbor a desire for her embraces. It is better to lose an eye or hand that causes one to offend against God, than to be cast into Gehennah with the body entire, so better suffer any loss and pain in conquering any lust than endure the penalty or consequences of gratifying it. Nothing but adultery will justify a dissolution of the marriage contract between Christians. If any necessity compels separation, let them not form other marriage connections, but become reconciled and dwell together.⁷ Christ says: Whoever hates his brother is a murderer, but does not say he broke the sixth commandment; and so, a man may be an adulterer, yet not break the seventh commandment. (See chap. 26:4.)

(1) Gal. 3:19. (2) Acts 25:11. (3) I. John 4:18. (4) Ps. 111:10; Prov. 1:7. 9:10; Job 28:28. (5) Gal. 3:23, 24. (6) Matt. 13:24-30, 36-43. (7) I. Cor. 7:11.

22. VARIOUS CASES SPECIFIED.—Jews must not swear falsely, nor break an oath; but the Christian must not demand oaths of Christians, nor promise any thing on oath. Profane not Heaven, God's throne; nor the earth, his footstool; nor Jerusalem, city of the Great King; implicate no curse upon yourself, for God will not inflict it. Anything more than yes or no is of evil; it implies that the person will speak falsely and break his word, and Christians must have confidence in each other. Civil governments must deal with all alike, and Christians must not claim exemptions from laws necessary to govern all classes, though the requirement implies distrust in his Christian character. He must support civil government to coerce men,⁸ though he will do right without coercion. The law authorized the Jew to seek revenge on his fellow Jew, and such laws deter the rash and savage from inflicting injury. But the Christian must not resent the evil, or, literally, place himself against the evil. But if any one smites one cheek, he must turn the other. To revenge or resent an injury done, and to defend against attacks made and continued, or where more than a rash and hasty slap is anticipated, are different things. Paul threw himself on the protection of the Roman government, which protected by force; he used the power of a citizen,⁹ and was defended by the sword in the hands of a minister of wrath.⁹ The law allowed the Jew to keep his mantle from the creditor, but the Christian must not take advantage of exemption laws, but must pay what he owes. Must not yield a stubborn obedience to civil officers, though heathen, but be accommodating. Must be charitable and give and loan; and as the borrower takes away the article, must not remand it, thinking it will not be repaid, but must loan hoping for nothing. It is understood the person is in need, for we must not encourage idleness, or any other vice; he that does not work must not eat.² The general law for the Christian is this: As ye would that men should do to you, so do ye to them.

23. SAME CONTINUED.—The Jew must love his neighbor, but with the idolatrous inhabitants of Canaan they should make no covenant, but destroy them;³ and should not seek the peace of the Ammonites and Moabites.⁴ But the Christian must love all men, and their enemies, too; do good to haters; bless those cursing them; pray for those using them spitefully; and thus show themselves to be the children of their Heavenly Father, who makes His sun to rise on the evil and on the good, and sends rain on the just and unjust. As the old covenants embraced those related to Jacob by flesh, blood, and property, the mass of them were prone to Polytheism and its sins, and it was necessary to keep up a national hostility to prevent Israel from being absorbed by Polytheism; but discipleship to Christ and interest in the new covenant, being restricted to those born from above, no such hostile barrier was needed to preserve genuine Christianity; being governed by supreme love to God, they might love all men without following their hateful vices; love to God in all His attributes will preserve them distinct from all the wicked and polluted. Christians must excel publicans and sinners in civilities, acts of kindness, and accommodations. Must be like their Heavenly Father, merciful, beneficial, kind to all, and perfect, and their reward shall be great. The Pharisees did their alms and made their prayers to be seen of men, and got their reward; but the Christian must do his alms, and prayings, and fastings in private, and then his Father will reward him openly. His Heavenly father knows all his wants and needs no repetitions, so he need not make them, as the heathen do. God knows all our wants and desires, but requires His children to know and express them in prayer, to receive everything from Him in answer to prayer; and yet God may bestow the same things upon the wicked, who never ask or acknowledge Him.

(8) Matt. 17:24-27; 22:15-21; Rom. 13:1-7 (9) Acts 23:23-35; 35:10-12 (1) Rom. 13:1-7. (2) II. Thes., 3:10. (3) Ex. 3:4-12; Deut. 7:2. (4) Deut. 23:6.

THE LORD'S PRAYER.

24. ADDRESS AND 1-3 PETITIONS.—As a model, freed from vain or useless repetitions, He gave a perfect example. The address presents the great unapproachable and incomprehensible God as sustaining to us the endearing and confidential relation of Father. He is contemplated as dwelling in Heaven, which is presented as our home. His name His associated with is attributes—wisdom, power, holiness, justice, goodness, and truth—is all that is positively known or comprehended of Him; this name we are taught to reverence, and pray that it be regarded as holy and adorable by every person. Though the kingdom of God has existed from the days of Adam and Eve, yet its intermediate and consummated ages are called its setting up, Neither of these ages had arrived when this prayer was given, and when the first had arrived the last age still remains the object of desire and subject of prayer. This kingdom and its righteousness is given to the believer as the supreme objects of pursuit in life, and should be constantly the subject of prayer. Obedience to God is indispensable to the reformation and happiness of the world, and Heaven is presented as the model of perfect obedience; and in connection with the consummation of the kingdom of God we are taught to pray and labor for that implicit obedience to divine authority which is practiced in Heaven. Hypocrisy is not tolerated by Christ; so His people must act as they pray.

25. PETITIONS 4-6.—The indifferent and wicked get their food as regularly as the pious, without praying or thanking God for it; but no moral or spiritual improvement is made in their souls. The Christian must recognize his daily food and nourishment as the gift of God, in His providence bestowed, and ask it daily at His hand. This cultivates a familiar dependence on God, and a sense of our demerit for sin and satisfaction with our condition. Trespasses and injuries are common evils of society, and forgiveness is indispensable to peace, harmony, and happiness, and here Christ has taught His disciples to pray forgiveness of God on the same conditions and to the same extent that they forgive those trespassing against them. And He assures them, whether they so pray or not, that God will regulate His forgiveness to them just as they practice to others. If they hope forgiveness from God, they must forgive injuries and debts. Trials and temptations are strewn around the pathway of the Christian continually, and where duty calls he must encounter the trial; but he must not expose himself, thinking his strength invincible. This caution is put into his mouth for a petition to God, to not lead him by unforeseen and providential circumstances into trials, but deliver him from the evil, or that evil, or the Evil One. Satan is not only an adversary, but a tempter also, and achieves more victories by temptation than by open hostilities. Christ defeated him in his grand strategy, and is able to deliver those tempted (Heb. 2:18) by him. But they must always remember their own weakness and seek for help where their great strength lies, in God. The kingdom they seek, the power they need, and the glory of the consummation belong to their Heavenly Father.

26. SINGLENESS OF PURPOSE.—Christians must have their thoughts and reflections placed on Heavenly things, and consequently must have their treasures and desirable objects in Heaven; treasures there cannot be destroyed nor stolen. Keep the eye on the one object, and let not that object be darkened or befogged by the many conflicting impressions of opposing interests. When the mind is fixed on one object, it becomes clear and all its connections are visible to the mind, as when the eye is fixed on one object till all its parts and positions are seen. But when the conceptions of the mind become confused and distracted by too many subjects and ardent desires, it becomes darkened, confused, and undecided, as the eye becomes dazzled, dim, and blind by viewing too many dazzling or indistinct objects. The mind must be kept clear of corroding cares, animal gratifications, ambitious aims, and covetous pursuits, or it can never comprehend

and distinctly understand the spiritual nature and mysteries of the kingdom of God. The animal man discerneth not the things of the spirit, neither can he know them; but the spiritual man judges all things. (I. Cor., 2:14, 15.)

27. SUPREME AND SUBORDINATE OBJECTS.—The Christian must be decided on the one supreme object—the kingdom of God—and all other objects must be kept in subordination to this one, and, if necessary, be abandoned for it. Man cannot have two objects equally esteemed, but will soon make one subservient to the other, and so the Christian cannot serve Jehovah and also the Syrian god of wealth. The wise man provides in time for himself and household, but the Christian must not take corroding care about sustenance in the future, but having done his duty, must trust his Heavenly Father, who knows his wants and will supply them in some honest way. If the advancement of the kingdom of God requires it, he must neglect altogether providing for this life, and trust God for sustenance, and, if necessary, must give up property and life itself. But if the advancement of the kingdom does not require it, the Christian who provides not for his house has denied the faith and is worse than an unbeliever.⁷ The Christian must make the kingdom of God and His righteousness the first or primary object of his life, and trust God for sustenance while he lives. The righteousness of God for justification is faith in Jesus Christ,⁸ and the righteousness He requires Christians to cultivate and practice must surpass that of the scribes and Pharisees. Christ is talking to disciples who have believed in Him and had already passed out of death into life, and now they have a work to do—advance the kingdom and practice the work required of those in it.

28. MORE CAREFUL TO BE RIGHT THAN TO CENSURE OTHERS.—The Christian must be more solicitous to be right himself than to condemn others for being wrong. While he keeps a splinter in his own eye, he must not be solicitous about picking a mote out of his brother's eye. Nor can he undertake to lead the blind, lest both fall into the ditch of error. Nor can he teach the truth and righteousness, for though the finished disciple may be equal to his Teacher, yet in what he learned from Him he cannot be superior to Him. If the teacher be wrong, what his pupil learned cannot be right. He cannot censure others, for they will point to his greater errors and faults. Nothing damages truth and right more than to hear them advocated by the notoriously false and flagitious. While the Jew labored to proselyte the heathen to the true religion, his own conduct caused the heathen to blaspheme Jehovah and curse the Jew.⁹

29. RESPECT FOR HOLY THINGS.—Christians must not profane holy rites, institutions, or privileges by giving them to the impure and such as cannot appreciate them; it may make them impious persecutors of the pious, as the history of Israel has shown. The Christian must persevere in his importunities with God, being assured God is more willing to give needed good, even the Holy Spirit, to those asking Him than compassionate parents are to give food to their hungry children. Their general law of action is repeated: Whatsoever ye would that men should do to you, do ye also to them, for this is the law and the prophets, or what they inculcate.

30. GUARD AGAINST POPULAR MEASURES.—The Christian must guard against being led away by what is popular, and must prefer the society of the few. The way that requires self-denial, losses, or suffering, is most likely the right one. The entrance on this way is difficult, like crowding through a little gate, and when on this way, they are straightened and circumscribed by many difficulties. But this is the way to eternal life, and but very few find it. The way to destruction is wide, having but few restraints and very little opposition; the entrance is easily found and effected; many enter with ease and travel it without difficulty. Therefore, beware of popular measures, easy religions, and loose morals.

(7) I. Tim., 5:8; Rom. 12:11; Prov. 6:6-9. (8) Rom. 3:21, 22. (9) Rom. 2:24.

31. **MUST RECEIVE AND PRACTICE THE TRUTH.**—The Christian must beware of false prophets, who make fair pretensions and fascinating speeches, but are sapping the very foundations of the true religion and laboring to destroy the kingdom. Judge them by their fruits, and not by their address.

The Christian must obey Christ. Not every one acknowledging Jesus to be his Lord shall enter into the kingdom of heaven when it is consummated, nor gain a title to it in this age, but only those doing the will of His Father who is in Heaven. Many will say to Christ in that day: Lord! Lord! have we not prophesied in Thy name? In Thy name cast out demons? In Thy name done many wonderful works? But He will profess he never knew them as His sheep. They were hypocrites, professing His name, using His miraculous gifts, but working iniquity. Hence, those coming to Christ, hearing and obeying Him, are permanent children of the kingdom—cannot be dislodged from their foundation and ruined. But those hearing these teachings and not reducing them to practice, are easily forced from rectitude by allurements and trials, and are utterly ruined in sin. Practice makes perfect and permanent. Hearing and eloquent talking may fascinate the mind, but leave it without foundation and superstructure. Christ must be obeyed. The people standing around were astonished at His teachings, for He taught them as one having authority, and not as the scribes; but how many reduced His teachings to practice, I don't know. After He came down out of the mountain, great multitudes followed Him. What Matthew records was delivered on a hill; what Luke relates was spoken on a plain; but we have paraphrased them as one discourse. The same subjects and the same teachings are in both, with but little variation.

CHAPTER LXXXVIII.

MISSIONARY CIRCUITS IN GALILEE. CAPERNAUM THE CENTER.

A. M. 4031. A. D. 27.

1. **CENTURION AT CAPERNAUM.**—LUKE 7:1-10; MATT. 8:5-13.—After the sermon on the Mount Jesus went to Capernaum, where He met elders of the Jews, sent by a Roman centurion to implore Him to heal a servant, which Jesus did. This centurion, though a gentile, favored the Jews and their religion, built them a synagogue for worship, and exhibited more veneration for Christ and faith in Him than any of the Jews. This occasioned the utterance of that awful truth, now obviously verified: "They shall come from the East and the West, and sit down, or recline, at feast, with Abraham, Isaac, and Jacob in the kingdom of Heaven; but the children, or heirs of the kingdom, shall be cast out into outer darkness, and there shall be weeping and gnashing of teeth." Unimproved familiarity with divine things destroys veneration for them, due appreciation of them, and gratitude to the Giver of all Good.

2. **JOHN'S MESSAGE AND CHRIST'S REPLY AND DISCOURSE.**—LUKE 7:11-50; MATT. 11:2-30.—Approaching Nain, He met the funeral of a widow's only son. Jesus compassionated her, and restored her son to life. Here was verified what He told the Jews in Judea: The hour has now come; the dead have heard the

voice of the Son of Man, and returned to life. The people were astonished as usual. All this time John the Baptist was shut up in prison, but learned of Jesus' works from some of his disciples. John himself did not understand the prophecies about the Messiah, and so sent two of his disciples to inquire if Jesus was the only prophetic character that should appear, or if another should follow. Jesus bid them report what they saw, and to tell him they are blessed who were satisfied with Him, not offended, and did not reject Him. When these messengers had departed, Christ reminded the people of their former regard for John, asserted him to be the Elijah, and the commissioned messenger of Malachi, sent before the Jehovah, angel of the covenant, and that He was greater than any of the prophets; but such would be the superior advantages of the kingdom of God, that the least prophet in it would be greater than John; they will have greater endowments of the Holy Spirit and a more comprehensive and correct knowledge of the dispensations of the kingdom.

3. REJECTERS OF JOHN REJECT CHRIST.—Those baptized under John's ministry, and even the publicans, approved the testimony given to John, and justified God in fulfilling His promises and sending John. But the Pharisees and expounders of the law rejected or frustrated the counsel or purpose of God, so far as it respected themselves, and were not baptized by John, and did not accept Christ; but the detriment was their own. They objected to John's poor manner of living, and said he was possessed of a demon. Jesus lived like His neighbors, and they called Him a glutton, a toper, and an associate of publicans and sinners. But wisdom is justified or approved at all times, in all places, and in all things, by those who are wise, while such blind, determined hostility to all evidence and all good, is fool madness. Notwithstanding the great miracles, teachings, and popularity of Christ, these theaters of his operations remained impenitent and unprepared for the kingdom of God; but, as their privileges had been great, so shall be their perdition in the time of judgment.

4. HAPPINESS IN CHRIST ALONE.—From these sad pictures of stubborn impiety, Jesus turns to those who labor and are burdened with a sense of guilt and pollution and can find no relief by the burdensome traditions of the Pharisees imposed by the expounders of the law, or lawyers, and invites them to come to Him, assuring them rest. They must come under His authority and tuition and learn by His example. He is meek and lowly in heart, and when they imbibe His spirit and disposition they will find rest to their souls. His authority is easy and His burden, or requirements, light; just confide in Him and reform. Pardon is free, and reformation nothing more than what is indispensable to happiness, according to the constitution of man. This reformation is not perfected at once, but, obeying His instructions, they shall become holy and see the Jehovah and enjoy His blessings. Christ thanks the Father that, while His teachings are obscure to those credited for wisdom, learning and prudence, they are plain to those reckoned as babes in knowledge and experience. Such is the will of the Father, that, while He resists the proud, He gives favor to the lowly. All things are given over unto Christ by the Father, even the Jews and Roman empire, and they are mutually acquainted, but no man knoweth either, except as the Son reveals them. So, if Jew or gentile would know God, they must become a disciple to the Jehovah, Jesus Christ, receiving His teachings and obeying His commandments.

5. THE WEEPING WOMAN. — Going thence, a Pharisee, named Simon, invited Christ to eat with him, and watched Jesus closely. Now, while they reclined around the dinner table, one of those women called sinners, knowing it, came behind Jesus and bathed His feet with falling tears, wiped them with the hair of her head, kissed them, and then anointed them with costly ointment. Simon concluded Jesus was no prophet or He would have known she was a sinner and not have permitted her to touch Him. For a time Jesus appears to

have taken no notice of her, either to cheer or reprove her, but left her to her own thoughts. This is one of Christ's ways of receiving sinners to salvation, but He never rejects any. At last He spoke a parable, which drew the right answer from Simon. Then, pointing to the woman, He reminded Simon of those common acts of hospitality that had not been shown to Him by Simon, but more than superseded by this woman. Her many sins are forgiven because she had loved much; but those thinking they have but few sins to forgive love but little, and show it like Simon. Then He told her that her sins were forgiven. This excited the thoughts of those at table against Jesus. She had not offered any sin or trespass offering, nor observed any purification by the law, and Jesus was not a priest of the house of Aaron. Who has a right to forgive sins without compliance with the law but God? Jesus told her: Thy faith has saved thee; go in peace.

6. A GENERAL TOUR.—LUKE 8:1-3; MARK 3:19-21.—After this He went with the twelve through every city and village, preaching the glad tidings of the kingdom of God; He was supported in this tour by women He had healed. They followed Him and saw Him fed and sheltered, and, perhaps, provided clothes for Him. When He returned to Capernaum and entered home the multitude crowded them so they could not eat. Then His kindred went to apprehend Him, saying He was beside Himself, or deranged. Just then He healed one that was blind and dumb, and the people began to say: Is this not David's Son? This led to a long altercation.

ALTERCATION.—MATT. 12:22-50; MARK 3:19-35; LUKE 11:14-36.

7. CHARGE MADE AND REPELLED.—Some scribes and Pharisees had come down from Jerusalem to counteract Christ's influence, but being in Herod Antipas' dominions, where the Sanhedrim at Jerusalem had but little power, they had to content themselves with using argument and influence. Hearing the people surmise Jesus to be the son of David, they assert to the people that He was in league with the king of the demons, who, to give Jesus influence, made them obey Him. Jesus convicts them of falsehood and malignity. If Satan cast out Satan, his kingdom is in civil war and about ended; and if they were good men, they would rejoice, and not prevent it. But they knew Satan was no such fool as to aid one whose teaching and influence was so directly opposed to his kingdom and influence, to cast out his faithful demons. But, again, if Jesus cast out demons by Beelzebub, their prince, by whom did the children, or disciples, of these scribes and Pharisees pretend to cast them out? Were they, too, in league with Satan? Christ cast out demons that none else could dispossess. Their own disciples would repudiate the charge. But if Jesus cast them out by the Spirit of God, which every person (even the scribes and Pharisees,) knew to be the case, then it was evident the kingdom of God had come to the Jews, and scribes and Pharisees should not oppose its victories over Satan. Satan is strong, too strong for the scribes and Pharisees, and his demons would not obey them nor their disciples.¹ He has kept the nations for ages without molestation, and now has taken possession of Jews, and no priest, scribe, or Pharisee can cast him out. The multitude testified they never saw the like as Jesus did. The only rational conclusion is that Jesus cast out demons by a power superior to Satan; and if Satan will not destroy himself, and was too strong for the Jewish rabbi and rulers to cast him out, then their charge was a known and malignant falsehood.

8. NO NEUTRAL GROUND.—Jesus now tells them there is no neutral ground for them to occupy and act as spectators of His work. All not coöperating with Him are against Him and are enemies, and shall be treated as such. They are

(1) Mark 2:12; Acts 19:14-17; Matt. 9:23.

lost ! Now all sins and blasphemies shall be forgiven, even blasphemies against the Son of Man, and speaking against Him. But blasphemy against the Holy Spirit, and speaking against Him, shall not be forgiven in this age, nor in that to come, but is bound to eternal judgment. There were no expiations in the law for sinning with a high hand, or presumptuously, or contumaciously. Jesus said this because they said he had an unclean spirit—Beelzebub—and attributed those miracles evincing His divine power, to Satan. This they did out of malignant hatred to His divine teaching and the expelling of the traffickers out of the temple, while they knew, as Nicodemus acknowledged they did, that He was a teacher come from God, and that no man could do such works except God were with him. They saw the good fruits of Christ's ministry and reformation following His preaching, and knew they could not come from a bad source any more than good fruit could come from a bad tree.

9. THEIR REAL CHARACTER.—Having convicted them of malignity and falsehood, Christ now charges upon them their real character—"brood of vipers and consummate hypocrits"—and tells them men must give an account in the day of judgment for every idle word ; and by them, or according to them, they shall be justified or condemned. How, then, can such malignant defamations of His works and teachings escape condemnation ! Putting on the appearance of rationality before the multitude, they told Him they wished a sign from Him proving His mission—as if they had not seen signs enough. He calls them an evil and adulterous generation, and gives them for a sign the death and resurrection of the Son of Man, and assures them of being condemned by the Ninevites who repented at the preaching of Jonah and by the queen of Sheba, who came to hear the wisdom of Solomon, for a greater than Jonah or Solomon had spoken to them.

10. DANGER OF PARTIAL REFORMATION.—In the next place, He warns them of the danger of partial reformation. Forsaking vice but not cultivating virtues is like a tenant house prepared for rent, and the former vices, with sevenfold worse ones, will return and make that man, nation, or community worse than ever ; and assures them that such will be the fate of that generation. The nation must have been somewhat reformed, in anticipation of their Messiah, under the preaching of John and Christ ; some repented and followed them, which would compel opposers to reform or lose their credit for religion. But not embracing the Gospel and entering the kingdom, they were liable to relapse and come to a fearful end. He then reminds His disciples of their position in the world and the necessity of keeping a clear view of divine things, and not become bewildered and darkened by covetousness and animal gratifications. Hearing and obeying the word of God is more important than animal relation to Christ, David, or Abraham. Whoever doeth the will of God is Christ's brother, sister, or mother.

CHAPTER LXXXIX.

MISSIONARY CIRCUITS IN GALILEE CONTINUED. PARABLES DESCRIPTIVE OF THE KINGDOM OF GOD.—MATT.

13:1-53; MARK 4:26-34; LUKE 8:4-18. §§ 1-3.

1. PARABLE OF THE SOWER.—Jesus again resorts to the sea of Galilee, and taught on the lake shore till the pressing crowd compelled Him to enter a boat; then stationed in the lake, He taught the people in parables. Some hear the word of the kingdom, but not understanding it at the time, forget it before reflection makes it plain. Others embrace the teachings joyfully, and for awhile believe and practice accordingly, but when trials, tribulations, or persecutions arise against the truth, they soon become offended and fall away. Others receive the teachings of the kingdom and honestly intend to obey them, but the cares or pleasures of this world, the deceitfulness of riches, and lusts of other things choke the word and they become fruitless. But some receive the words of Christ into an honest and sound mind, and remember it, patiently endure trials, and produce good fruit in adundance. But while He spoke to the multitude in parables about the kingdom of God, He enjoined upon the twelve to make known afterward everything they learned about it in secret; light was made to shine abroad, and not to be hid under a vessel. The twelve were happy in seeing and hearing what many prophets and righteous men desired to see and hear, but never enjoyed the privilege; but privilege begets responsibility. Measure out liberally what ye learn and more will be committed to your trust; but if ye conceal it out of fear or hope of favor and gain, what ye have shall be taken away.

2. PARABLES SHOWING THE IMPERCEPTIBLE GROWTH OF, AND THE TARES IN, THE KINGDOM.—The kingdom of God takes root, springs up, and matures, and the most vigilant observer cannot tell how. It is constitutionally and designedly restricted to those born of God, but Satan, taking advantage of unvigilant churches, puts his own children into it to tarnish its beauty and defeat its object. But at the end of this age Christ will send His angels and gather out of His kingdom the children of the Wicked One, who cause offences, are trap-triggers, and do iniquity, and shall cast them into a furnace of fire, where there shall be wailing and gnashing of teeth. Then shall the children, or heirs, of the kingdom shine forth in the kingdom of the Father as the sun. Then shall the old prophets' glowing descriptions of the holiness and glory of Jerusalem be realized and pass into historical facts. The command to let the tares remain during this age is not absolute, but contingent, and where the children of Satan can be certainly known and rooted up without endangering the rights of the legitimate heirs, they should be eradicated, which may be done by casting them out or withdrawing from them. In Israel we find the holy seed and the sons of Belial. In Christianity we have true churches and false churches; witnesses, or Sons of Oil, and persecutors. In Israel both had constitutional rights, and were necessary for the design. In Christianity hypocrites and adversaries are constitutionally excluded, but are used in the development of the kingdom of God. In the consummated age all unregenerated persons will be actually excluded,

3. KINGDOM SMALL AT FIRST, BUT SELF-APPROPRIATING.—The kingdom of God is small at the beginning, and works unobserved, but will become great and leaven communities before kings and priests know it. Also, it has a self-appropriating influence; so persons learning what it is and its value, will part with all they have to advance its interests and inherit its blessings and glories. These truths of the kingdom they were expecting were given to the people to remember, though contrary to their notions and not understood by them; but the apostles were instructed into the kingdom of Heaven, and after the gifts of the Holy Spirit they understood the subject, and taught the people the old things learned of Christ and the new things revealed by the Spirit.

4. CHRIST SLEEPS IN THE STORM.—MATT. 8:18-27; MARK 4:35-41; LUKE 8:22-25.—Having finished these, and other parables not recorded, He left the multitude and ordered a departure to the other side of the lake, that He might rest awhile. A certain scribe proposed to follow Him and become a permanent disciple. But Jesus assures him that he will gain no idle repose and make no riches by it; the Son of Man Himself has not a place to rest His weary head. Another disciple proposed to follow after he had buried his father, but Jesus told him to follow now, and let those who live for no other destiny than to die attend to burying those already dead. When He entered the boat to preach, the disciples had gone aboard with Him; so when He dismissed the multitude, they immediately started. The Savior, worn out with labor, lay down in the hind end of the boat—which was elevated, or had a small cabin on it—and rested His weary head on some person's pillow and fell asleep. A storm of wind came down on the lake, but he awakes not. The maddened waves roar and lash the boat till every timber quakes, but still He sleeps. Ah, that is a deep sleep! Such as none but the exhausted sleep. The waters rushing, raging, thundering, fill the middle of the ship, and yet He sleeps! The terrified disciples shout: Carest Thou not that we perish? Lord, save us! We perish! He answers: Why are ye fearful, O ye of little faith? He arose and said: Peace, be still. All was calm! The weary Son of Man is now the Mighty Son of God! He reproved them for their want of faith in Him. They wondered and feared, as in the presence of the Great God. This is the Incarnated Son of God! This is the Divine Son of Man! This is the hoped-for King of Israel and Savior of the nations.

5. GADARENE DEMONIAK.—MATT. 8:28-34; MARK 5:1-20; LUKE 8:26-39.—Landing on the Gaderene, or Gergesene, shore, Jesus met two demoniacs, so exceedingly fierce that none ventured to pass that way. One of them, especially, had been for a long time in an unclean spirit, as Mark expressed it, or, as Luke says, having demons. He went naked, dwelt in no house, but in the tombs. Often bound and fettered, he snapped the chains and broke the fetters into pieces; could not be tamed by exorcism or any other art, but in mountains and tombs, or tombs in the hills, day and night, he was crying or howling and cutting himself with stones. Seeing Jesus at a distance, he ran, fell before and worshiped Him, and cried out: What have I to do with Thee, Jesus, Son of the Most High God? Art Thou come hither to torment us before the time? I adjure Thee by God to not torment me! For Jesus had commanded the unclean spirit to come out—the leading spirit, whose name was Legion, or six thousand, because they were many under this leader. They all besought Christ to not send them into the deep, or depths of sheol, but into the herds of swine. This He granted, and they went and scared the hogs into the sea and drowned them. Jesus lets the Devil torment the impious, and when he cannot keep a repenting sinner, the demons will take revenge on the impious. The keepers of the swine fled and reported the whole transaction. The whole city came and witnessed the facts of the cure; but a guilty conscience made them fear and reject the Savior, and all the surrounding region besought Jesus to leave their country; for, like all the wicked, they feared the Savior more than the demons. Having shown the Gadarenes His power and willingness to save, He left them and allowed them to seek

Him. His promises are to those who come to Him ; He may go to them, but has not promised to do so. At their request He leaves them, and now they must come to Him or perish. The delivered man desired to keep with Jesus, but was sent to tell his friends what great things the Lord had done for him, so they might seek the Savior. He did so, and published in Decapolis and throughout the whole city what Jesus had done for him. Jesus returned to Galilee, having shown the twelve His power over the worst of demoniacs, and shown the Gadarenes where they could find a Savior, if they saw proper to come unto Him.

6. CHRIST RECEIVES SINNERS. — MATT. 9:10-17 ; MARK 2:15-22 ; LUKE 5:29-39.—In the next place, we find Jesus in Matthew Levi's house ; but I don't know whether it was in this house or not that He expounded the parables to the apostles. Levi made Him a great feast, where many publicans and sinners ate with Jesus and His disciples, and, as usual, the scribes and Pharisees found fault. Jesus informed them that His mission now was not to call the righteous to their reward, but to call sinners to repentance, and bids them learn the meaning of that passage in Hosea (Hosea 6:6): I will have mercy, and not sacrifice. Again they found fault, because His disciples never fasted, while they and the disciples of John fasted often. Jesus taught them, That was not the proper time for His disciples to fast, but they would have occasions enough to fast in earnest, without any ceremonial fasting. He also taught that it was useless to patch up their old system of traditions and ceremonies with new principles and practices ; better keep both by themselves. It was not plausible that those accustomed to old rites and traditions would relish the new dispensation, unless they were born from above and become new creatures. External rites and ceremonies may please the unconverted, but right principles and practices are appreciated only by those born of God. Christ resisted the proud Pharisee and gave favor to the humble sinner.

7. THE TOUCH OF HIS GARMENTS HEAL.—MATT. 9:1, 18-34 ; MARK 5:21-43 ; LUKE 8:40-56.—The people had watched for His return from Gadara, and finding Him back, collected around Him as usual. While talking to them, Jairus, a ruler of the synagogue, came and besought Him to come and heal his dying daughter. This Jewish ruler had not as much faith as the Roman centurion, but Christ went with him to lay hands on her, as requested. Many people followed, and a woman, having spent all her property on physicians and still got worse, slipped up in the crowd behind Him and touched His garment and was instantly healed, just as she believed she would be. Jesus was in no hurry about the child, and turned about and showed He knew what was done. The woman, trembling, confessed the whole and was approbated and cured by Him. Thus, the people were taught to ask and receive blessings ; there was no use in trying to steal them without detection.

8. THE DAUGHTER AND OTHERS HEALED.—By this time a messenger came to the ruler: No use troubling the Teacher, the child is dead. Now Jesus encourages the ruler to believe, and not fear disappointment or disgrace. He asked Jesus to come and lay hands on her, and Jesus did so. Had he asked Jesus to speak the word and heal her, she would not have died. Jesus waits till she dies and then surpasses the ruler's hopes. Jesus takes but three witnesses—the multitude had witnessed enough already and they gave Jesus no rest. Having caused the people about her to satisfy themselves about her death, Christ restores the only child to life and charged those present to not report it, but it was famed abroad. Departing thence, two blind men followed him, crying: Thou, Son of David, have mercy on us ! He let them follow Him and shout after Him till He entered a house. They follow up with their importunity, and He simply touched their eyes and told them the cure should be according to their faith. Their faith was strong and had been well tried ; they were cured and reported it all around, though charged to keep it quiet. As they departed from that house the people brought to Him a dumb demoniac. The demon being cast out, the dumb spoke,

and the multitude marveled, saying: It was never so seen in Israel. But the Pharisees here said: He casteth out demons through the prince of the demons. It appears the Pharisees have all got this solution of Christ's miracles from Jerusalem.

9. THE DEMONS. — These demons are sometimes called unclean spirits; sometimes they are said to be in the man, and sometimes the man is said to be in the spirit. The same difference of phraseology is used in regard to the Holy Spirit: sometimes He is said to be in the person as in a temple (they were filled with the Spirit) and again, they are said to be in the Spirit.³ By such phraseology, I understand the person under the control of the Holy Spirit, or of the demons. The heathen supposed demons to be spirits of the dead, but Christ classes them as satans, and to cast them out was to cast out Satan. Hence, they are fallen, or wicked, angels, as Satan himself, and the torment they dread is the fire prepared for the Diabolos and his angels. Good angels are ministering spirits, sent forth to minister to the heirs of salvation. They encamp around those fearing Jehovah and deliver them, as they did around Elisha. When God gives a man up to Satan these holy angels abandon him and the wicked spirits surround him and act upon body and mind, giving them superior power and intelligence. Some snapped chains and broke fetters, and many of them knew Christ and confessed Him to be the Son of God and the Holy One of God, but they were never permitted by Jesus to call Him the Messiah.

10. CHRIST GIVES SALVATION FROM DEMONS. — Having failed to conquer Israel in his Red Dragon development, Satan afflicts the Jews by the government of Polytheists without and by demons within; Jehovah now permitted both, that they might feel the need of a Savior and receive Him gladly. Though they despised Polytheism and abhorred idols that sanctioned every species of crime, yet they were guilty of almost all the sins they practiced in days of Jeremiah under protection of false gods. When the Messiah came He manifested Himself as Jesus, and proved His power and good-will to save and labored for their reformation; if they repented and received Him, then, as the Christ on the throne of David, He would give them the dominion over all the nations. Reformation must come first, and then deliverance from moral evils and invisible foes. Jesus called to repentance, forgave the sins of those coming to Him, healed their diseases, and delivered them from those invisible angels of Satan. Now He developed the Jesus, and if the Jews accept deliverance through Him, then He will display the Christ, or Anointed King of Israel. He will first vanquish Satan and his demons in personal conflict, and afterwards destroy all his systems and developments. But His citizens, or those who follow after His conquests to possess and govern the nations, must wear white garments without hypocrisy. They must be justified by faith in the Jesus Christ, be regenerated and sanctified by the Holy Spirit, and labor to do His will on earth as it is done in Heaven. Souls of the saved will not come to tempt their friends to do what God has forbidden—to communicate with the dead—hence, all such communications must be from fallen spirits or lost souls.

11. JESUS REJECTED AT NAZARETH. — MATT. 13:54-58; MARK 6:1-6. — Jesus pays a second visit to Nazareth and taught in the synagogue, to the astonishment of all. They knew He never received any rabbinical instruction, and ought to have concluded that His knowledge was from a superior source, and received His teachings. But they were offended at Him, and, perhaps, attributed His wisdom and power to fellowship with Satan. They did not believe in Him, and so would not apply to Him for cures, so He could do but few mighty works. He healed a few sick folk by the imposition of His hands, and left them, wondering at such stubborn unbelief. He went about all their cities and villages, teaching in their synagogues, preaching the Gospel of the kingdom, and healing every sickness and every disease.

(3) Acts 2:4; Rom. 8:9, 11; Rev. 1:10.

12. **THE HARVEST LARGE.**—MATT. 9:35–38.—When He saw the multitude flocking to Him for instruction or healing, He was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. He said to His disciples: Truly the harvest is great, or plenteous, but the laborers are few. Pray ye the Lord of the harvest to send laborers into His harvest. Then He called the twelve and gave them power to cast out unclean spirits and heal all manner of sicknesses and diseases.

MISSION OF THE TWELVE. A. M. 4032. MATT. 10; MARK 6:7–29; LUKE 9:1–9.

13. **THE COMMISSION.** A. D. 28.—Jesus sent the twelve in couples to preach the kingdom of God, heal the sick, cleanse the lepers, raise the dead, cast out demons; and as they were given this power without expense, so they were enjoined to do all these favors without charging a price. They must go without any provisions or encumbrance of baggage, and let the people shelter and feed them; as they labored without charging for cures and instruction they were entitled to shelter and food, and would receive them gratis. They must not go to the gentiles nor Samaritans, but to the lost sheep of the house of Israel. Where they labored for any length of time they must have but few places for lodging, and these must be suitable. Every house and city and village must be saluted with peace, and, if accepted, must be taught and healed; but if rejected, they must leave the dust off their feet behind for a witness against the rejectors, and it will be better for Sodom and Gomorrah in the day of Judgment than for those places.

14. **THEIR TREATMENT.**—Though their mission was benevolence and of inestimable worth and peculiar favor to the Jews, yet they must be wise as serpents and harmless as doves, for among their own brethren they would be as sheep straying among wolves. They would be tried by councils, scourged in synagogues, and brought before civil rulers, because they belong to Christ; and it shall be a witness in their favor, and for giving the Gospel free to the gentiles, and against the Jews to transfer their prerogatives to the nations. They need not study up defenses, for the Holy Spirit spoke through them while on their mission and would furnish words to them on every occasion. This mission of peace will be the occasion of much contention in families and communities, for the impious Jews are as much the children of the Old Serpent as the Polytheists, and as hostile to the kingdom of God, and they will persecute to death their nearest relatives who embrace the truth. The apostles will be hated by all ranks and conditions of their own people because they belong to Christ and proclaim His teachings, but their perseverance will be rewarded with salvation, or deliverance.

15. **THEY MUST NOT FEAR MEN.**—The field was large for so few laborers. Persecution in one place showed it was time to move to another, and even then they would not have visited all the cities of Israel till the Son of Man be come in His kingdom. They need not expect better treatment than their Lord and Teacher; but without fear they must make publicly known whatever they had learned from Him in public and private. These enemies are hostile to God, who can destroy soul and body in Gehenneh, and better fear Him than they who can destroy the body only, and even this they cannot do without permission from the Heavenly Father. Even a sparrow can not fall to the ground without His permission; and He values the apostles more, and has all their hairs counted, so they need not fear men.

16. **MUST BE READY TO GIVE UP ALL FOR CHRIST.**—Christ's disciples must not expect favors from the world; however close the animal relation and strong the ties of friendship, Christ must be openly confessed and obeyed before men

and relations, or they will be denied and rejected before God in Heaven. Those loving relations, life, or property, can not be His disciples, for such is the hostility of the world to Christ and His teachings and laws, that they will compel you to give up these, or give Him and His cause up. So, a person that will not take up the cross and endure reproach and suffering can not be a Christian. Whosoever saves life by abandoning Christ shall lose it at last, and whoever loses it for His sake shall find it in life eternal. There is no compromise between truth and falsehood, nor between Christ and Satan.

17. Whatever is done for Christ's sake shall be rewarded, no matter who does it or how small the favor. If done to the least disciple because he belongs to Christ, it is the same as if done to Christ Himself. If any receive a prophet or righteous man, believing them to be such, and support and befriend them, he shall receive a reward for the same. But the true Christian does not work for rewards; being saved by free grace and having all his blessings bestowed on him, he acts out of love to God and man, delights in the glory of God, the success of the kingdom, and the happiness of man.

18. THE TWELVE MISSIONATE.—Having received their charge, the twelve departed to preach and teach the Gospel and repentance in all the cities and towns. They cast out many demons, anointed with oils many sick, and healed them everywhere. But of this interesting mission of the twelve without their Teacher we have no particular account but their success. No description of these mission scenes in Judea and Galilee has been given, and I shall not attempt it. Jesus continued at the same time to preach in the cities, and His fame reached all classes, and various opinions, surmises, and wild notions filled the public mind. Some said Elijah had appeared, others said one of the old prophets had arisen from the dead, and some said that John the Baptist had come to life again. Herod Antipas was much perplexed, for he had beheaded John, and a guilty conscience made him fearful and superstitious. He concluded John had risen indeed, and mighty works showed forth themselves in him. He desired to see Jesus, but fear of seeing John, who often reproved him, deterred him from going to see who He was and what He did. How will persecutors dread to meet the persecuted at the Judgment seat! John's disciples had buried his body, and about the time of the return of the Apostles they informed Jesus of John's death.

CHAPTER XC.

MISSIONATING STILL IN GALILEE. A. M. 4032. A. D. 28.

MATT. 14; MARK 6; LUKE 9:7-17; JOHN 6. §§ 1-8.

1. FIVE THOUSAND FED.—Having returned, the apostles reported all they had done and taught; then they retired by boat to the desert of Bethsaida to rest, for they did not get time to eat where they were. But the people saw them steering the course, and recognized Jesus; so they ran along the coast and were there before Jesus. Though Jesus had come for repose, He compassionated the eager multitude, who were like sheep without a shepherd. He received them, spoke of the kingdom of God, taught them many things, and healed the infirm; and, as usual, multitudes followed Him into the mountains. Jesus went up into a mountain, and there rested with His disciples. This was about the last of March, for the passover was nigh at hand. Observing the multitude, Jesus suggests the difficulty of feeding them. Not having yet formed any adequate idea of His divine power, the apostles decided it impossible, and advised their dismissal and dispersion through the country to buy themselves food, for the day was far spent. Jesus answered they need not depart, told the apostles to feed them, and inquired how much provision was on hand. Peter said a boy present had five barley loaves, or cakes, and two small fishes, but that was nothing among so many. Jesus said: Bring them to Me, and make the men sit down on the grass in companies of fifty men, each man with his women and children. And there were an hundred of these ranks, or five thousand men, besides the women and children. Jesus took the five loaves and two fishes, and looking up to Heaven, blessed, or gave thanks; then He broke the loaves and gave to His disciples, who distributed to the multitude, and the same way with the fishes, till all were satisfied. Then Jesus taught them economy, and bid them gather the fragments, that nothing be lost; and they filled twelve baskets. The people were refreshed and pleased, and said: Of a truth, this is the prophet that was to come. They were disposed to make Him king of the Jews on the spot, and to march under His banner to Jerusalem, and place Him on the throne of David; and no doubt but the apostles acquiesced in the proposition.

2. THE DISCIPLES ALONE IN A STORM.—Jesus perceived the design, and constrained the disciples to enter their boat and start to the other side, and at the same time sent the multitude away, and then He retired alone into the mountain to pray. It was evening when they parted, and when dark came on Jesus was alone in the mountain, and the disciples in the midst of the sea. A storm arose against them, tossed their vessel about, and made their rowing hard, a toil, and vexation; and after three o'clock they had advanced but three or four miles. They had learned the power of Jesus to save in a storm, when present, but now they had no Son of Man in the boat, and they had not learned His omniscience and almighty power at a distance. They were not yet prepared to encounter storms on earth and let Him go up to heaven. They were not good theologians, but must learn by degrees and be taught by experience.

3. JESUS WALKS ON THE SEA.—Jesus saw them toiling in rowing, but did not calm the storm for them. After three o'clock He walked on the boisterous sea, as if passing them by. They all saw Him and were frightened, thinking it a spirit. What if one of those spirits they had been casting out! He turned His course to the vessel, now in speaking distance. They cried out in terror. Jesus said: "Be of good cheer. It is I. Be not afraid." Peter, always ready to speak before he knew what he was about, answered: "Lord, if it be Thou, bid me come to Thee on the water." Jesus said: Come. Peter tried it, and appears to have succeeded for a while, but the boisterous wind overcame his faith, and sinking, he cried out: Lord, save me! Jesus caught him, saying: Thou of little faith! Wherefore didst thou doubt? Jesus was gladly received. The wind ceased. They were in port. Then they gathered around and worshiped Him, and confessed Him to be the Son of God. They were blind in heart and mind, could not reason on past experiences and miracles, and had confused ideas about Him and His kingdom.

4. REFUSES TO BE MADE KING.—When landed, the people, knowing Him, sent all around and gathered in the diseased, as they did everywhere now, and besought Him to let them touch but the border of His garment, and all of them were cured. Christ was soon followed by the multitude He had fed, determined to crown Him king of Israel. They did not follow the disciples the previous evening, for the disciples had taken the only boat there, and beside Jesus did not go with them. Next morning, finding neither Christ nor disciples, they took boats, come from Tiberias, and followed to Capernaum, seeking Jesus, and finding Him, inquired how He got there. Jesus did not tell them, but preached truths they did not like; so they gave up their project.

5. THEY WERE NOT PROPER SUBJECTS OF CHRIST.—Their object was worldly stores, ease, and glory, and not to coöperate in the great objects of the kingdom of God. Jesus admonishes them to seek those graces which accompany eternal life, and are given by the Son of Man, and by Him only; for He has the sealed commission from God the Father. The first work God requires of them is to believe in Him whom He has sent. The manna eaten in the wilderness was from the air, or first Heaven, but the food giving eternal life is from Heaven, the third Heaven, or throne of God, and is Him, sent of God, to give life eternal to the world. This person is Jesus Christ, and those coming to Him will always be supplied, and never hunger on account of want; and those believing in Him will never thirst on account of supplies, but they shall always be supplied. These persons had seen enough of evidence proving Jesus to be the Messiah, and that He could and would save, yet they believed not in Him as a teacher, a savior, and a king. They wished to be fed, and advanced in power and in wealth, but did not want His teachings of holiness, salvation from sin, nor government by righteous laws. The Father has given Him, for subjects, the poor in spirit, broken-hearted, the bruised, bound, and captives.⁴ These shall come to Him and in no wise be cast out. Satan's volunteers are never bruised nor bound to force them into his service, but with stout hearts and proud spirits they serve him. They are not the subjects of Christ's kingdom, and will not believe in Him.

6. THE PROPER SUBJECTS OF CHRIST'S KINGDOM SHALL NEVER BE LOST.—Christ came down out of Heaven to do His Father's will in all things. It is the Father's will that Christ should lose not any thing given to Him, and that every one seeing the Son and believing in Him may have eternal life, and Christ will raise him up at the last day of the intermediate age.* No one can come to Christ as a king and become a subject of His kingdom, except the Father draw him, or he be born of God. The prophet said: They shall all be taught of God. As this is the character of His subjects, none but those who have heard and learned of the Father will come to Christ and be raised up at the last day; all others are

(4) Luke 4:18, 19. (*) Chap. 118, 119, 121.

excluded by the terms of citizenship. Yet no man has seen the Father except the Son, so this teaching of the Father must be effected by the Word and Holy Spirit. Those eating the manna in the wilderness have died, but those believing in Christ, and deriving their instruction, graces, and comforts from Him, have everlasting life. They shall not die, but forever live the life of love and obedience first enjoyed by faith in Him. The change in manner of existence cannot alter this life in Christ Jesus. As bread sustains life in the body, so Christ, who came down from Heaven, procures and sustains eternal life. This was secured by His obedience and suffering in the flesh, or human nature, and this obedience and suffering in His flesh was not for Jews alone, but the gentiles, also; not for one nation, but for all nations.

7. CHRIST AN ABSOLUTE, INDEPENDENT, AND ALL-SUFFICIENT KING.—Christ has no need for counselors, officers, nor armies, so all hopes of influencing or controlling Him in government, or in making ourselves necessary to His success, are in vain. But, on the other hand, His subjects are under the most absolute dependence on Him for life and every privilege and enjoyment, and consequently must be most submissive to Him. They are so dependent, it might be said, they must eat His flesh and drink His blood, or have no life in them; but if submissive and obedient they never die. As the Son lives in and by the Father, so must the subjects of His kingdom live in and by Him. This was hard doctrine for the scribes and Pharisees, whose self-importance expected the Messiah to receive their counsels, coöperate with the Sanhedrim, and receive recommendations and commissions from them; and this giving life and happiness to the world instead of subjecting the nations to the Jews, was intolerable. Not only the multitude, but many disciples also, murmured against this. Jesus asked them, if offended at this, how could they endure to see Him leave them in disappointment, and ascend up where He had been before? Though He suffered in the flesh for them, yet that flesh itself profited none; but the Spirit secured to believers by this suffering, gives the life, and His Word is accompanied by the Spirit, and so it also is life, or life-giving.

8. DISCIPLES OFFENDED AND ABANDON HIM.—Christ told some of His disciples they did not believe in Him. He knew from the first who believed and who would betray Him, and for this reason He had said: No man can come unto Me except it—the power or authority—were given unto Him of My Father. Those not having the character of subjects have not the power to enter the kingdom of God. From this time many of His disciples abandoned Jesus altogether. He asked the twelve if they, too, would go away. Though they did not understand nor relish the doctrine of a crucified Messiah, nor the free extension of the kingdom to the nations, yet no other teacher had the words of eternal life, and they were convinced that He was the Messiah and Son of God. Jesus had elected the twelve out of the multitude of disciples, and even of them one was a Diabolus; this was Judas Iscariot. Jesus kept out of Judea after this and stayed in Galilee, because the Jews were seeking an opportunity to kill Him.

MATTHEW 15, 16; MARK 7, 8; LUKE 9:18–27. §§ 9–12.

9. DELEGATES FROM JERUSALEM OPPOSE HIM.—Scribes and Pharisees from Jerusalem tried to prejudice the people against Jesus, because He paid no respect to traditions and eat without washing. Jesus convicts them of violating the law of God by their traditions, charges them with hypocrisy, and quotes the prophet Isaiah assuaging the charge. (Isaiah 29:13.) Their worship was vain and unacceptable, for they laid aside the commandments of God, and held the traditions of men. Not anything physical is religiously unclean in itself, and unless the use is forbidden by divine law, it is clean. But evil thoughts, words, and actions of every kind are unclean in themselves, always unlawful

and defile men, and so they cannot see God nor receive His favor.* But let the blind leaders alone, and every plant in the kingdom of God which is not planted by Him, shall be rooted up. Jesus now travels in the west of Galilee, by the coast or border of Tyre and Sidon, and north by Decapolis, and His fame was there before Him. A Syro-Phenician woman, showing great faith and humility, implores Him, as the Son of David, to heal her demoniac daughter. At first she meets great discouragement, but persevering, she obtained her request and a commendation for her faith. At Decapolis, where the legion demoniac spread abroad His fame, He healed one deaf and dumb. He retired into a mountain, and was surrounded by multitudes with diseased persons. He healed them, and they glorified the God of Israel. These bordering countries were Polytheists, but they glorified the Jehovah, the God of Israel, but perhaps did not abandon their own gods.

10. FOUR THOUSAND FED.—The multitude had remained with Him three days in a manner destitute of sufficient food. Jesus considered their deprivation, compassionated their suffering, and proposed to feed them. The disciples did not refer to the former miracle of that kind, but presented the impossibility of obtaining sufficient food in the wilderness. To His inquiry they reported seven loaves and a few little fishes. With these He fed four thousand men, besides women and children, and had seven baskets of fragments left. Then He dismissed the people and took ship with His disciples for Magdala, or Dalmanutha. Here the contending sects of Pharisees and Sadducees united to tempt Him, and demanded from Him a sign from Heaven. But He taught them, in presence of the multitude, that as they were so good in judging the weather by the face of the sky, they ought to be able to judge the times from a knowledge of their prophecies. Then He tells them their true character, gives them the sign of Jonah, enters the boat, and departs to the other side. All these questions and demands were designed to disgrace Him in the eyes of the people, or get against Him a charge of breaking the law. His answers show His wisdom, for He always exposes and silences them before the people. In this voyage He warns His disciples against the teachings of the Pharisees, who act the hypocrite and make the law void by their traditions; and of the Sadducees, who deny a future state and the existence of spirits; of the Herodians, who would accommodate their religion to anything they supposed for their present interest.

11. OPINIONS ABOUT CHRIST COMING TO BETHSAIDA.—He heals a blind man, and then visits the towns and coasts, or borders of Cæsarea Philippi: After praying on the way with His disciples, He asked them what prophetic character the people took Him to be. They answer: some say John the Baptist, some say Elijah, and others say Jeremiah, and others say one of the old prophets; but the apostles confessed Him to be the Christ, the Son of God. Peter spoke for the others, and Christ pronounced him blessed, for he had been led to that belief by the Father in Heaven, for the Son of Man exhibited a character and condition contrary to all his prejudiced notions about the Messiah. He calls Simon Peter a petros, or stone, and tells him that upon this petra—Christ, the Rock,—He will build His church, or synagogue, and the gates of sheol, or hades, shall not prevail against it, though it has demanded and received all the saints down to the present time, and has left the throne of David vacant, and the priesthood of Aaron to be filled with wicked profligates. And He will give to Peter, and to the other apostles for whom he spoke, the keys of the kingdom of Heaven, or authority to open and shut it, and whatever he did in regard to that opening and shutting, should be ratified in Heaven. Then He strictly commanded them to tell no man that Jesus of Nazareth was the Messiah, or Christ. Here the term *ekklesias* (assembly or congregation) is used to designate the kingdom of God, and hence we may use the term church interchangeable with the phrase kingdom

(*) Gal. 5:18, 26. Rom. 8:9-14.

of God. Christ is the only foundation,⁶ and Peter, Paul, and the other apostles were only builders,⁷ and the history of the development of the kingdom shows who used the keys, and how they used them. The door of faith was opened to gentiles by Paul and Barnabas.⁸ Christ is the chief corner in the foundation of apostles and prophets⁹. Peter has no more prominence in this foundation than any other apostle or prophet, and Christ is the Rock on which the foundation stands.

12. CHRIST FORETELLS HIS DEATH AND THE PROXIMITY OF HIS KINGDOM.—Jesus now began to plainly teach His disciples the fact and manner of His death, and Peter attempted to dissuade Him from submitting to such disgrace and suffering; but Christ rebukes Peter for having more regard to the opinions of men than to the purposes of God. Then He calls His disciples and the multitude to Him, and teaches them what He has taught others: that in following Him they must lose and suffer, and must make their calculations for the same. But to save themselves from present losses and sufferings by persecutions, would prove the loss of themselves in the end, and to lose all friends, property, and life now for Christ and His Gospel, is to gain everlasting life. This weary, way-worn Son of Man shall come in His own glory, and in the glory of His Father, and of the holy angels, and then shall He reward every man according to his works. Whoever is ashamed of Christ in any adulterous and sinful generation, of them shall Jesus be ashamed in that day. But before that time, and before the death of some of the disciples then present, the kingdom of God shall come, or, the kingdom of God shall come in power; or, the Son of Man shall come in His kingdom. Here are two great events, the one is far off, and the other near at hand. The one within the lifetime of some present is the intermediate age of the kingdom; the other the consummated age.

MATT. 17; MARK 9; LUKE 9:28-50, §§ 13-19.

13. THE TRANSFIGURATION.—Jesus saw proper to give James, John, and Peter a view of the glory of His person, or human body, and took them up into a high mountain and prayed. As He prayed, His face became as luminous as the sun; His raiment glittered with snowy whiteness. Moses and Elijah appeared in glory, too, and talked with Him about His suffering at Jerusalem. Enoch and Elijah had gone to Heaven without tasting death; Moses and thousands of the saints had passed through the gates of sheol, or hades, and both classes are most deeply interested in this decease. Here they discourse on what the Savior told the Apostles—Christ's death. Here are shown some of the glories of consummated age of the kingdom. Here the lawgiver of Israel, the great reformer of the ten tribes, met in glory and conversed with the king of Israel, and the doctrine of the Sadducees is annihilated. The three apostles were sore afraid, but Peter must talk off his fright. While he talked a bright cloud of glory enveloped them, and they feared again. A voice out of the cloud said: This is the same testimony as was given at His baptism. They fell on their face in fear. The voice passed. Jesus was alone and bid them arise and not fear. They never had thought of such glory belonging to His kingdom or to Himself. Here two saints from Heaven, or one from Heaven and one from sheol, met three disciples of Christ and conversed with their Teacher.

14. THE DISCIPLES CAN NOT UNDERSTAND THE DECEASE AND RESURRECTION OF CHRIST.—The power of wrong teaching and deep-rooted prejudice is seen in these apostles. Jesus charged them to keep this sight a secret till the Son of Man be risen from the dead. They obeyed, but could not understand what this rising from the dead meant. Fully satisfied Jesus was the Christ, they now call in

(6) I. Cor. 3:11. (7) I. Cor. 3:9-10. (8) Acts 14:27. (9) Eph. 2:20.

question the teaching of the rabbi, and are informed that John the Baptist was the person predicted under the name of Elijah, and that the Son of Man must suffer by them as did John the Baptist.

15. DISCIPLES COULD NOT CAST OUT A CERTAIN DEMON.—Coming down from the Mount, He saw a great multitude about the remaining apostles, and the scribes questioning them. A father had brought an only child, which was afflicted and possessed, and the disciples could not cast out the demon; their hesitating faith could not with confidence command it to come out, besides, that case required of them prayer and fasting, which they had not the faith to undertake for fear of disappointment and ridicule. They had once been commissioned, and had they acted on that commission with the smallest faith they could have cast him out. If Christ commissions any one to remove mountains or pluck up trees, and they act relying on His authority, the mountains and trees will obey them. Jesus told the doubting parent that all things are possible to those believing, and healed the child. He lamented that unbelieving generation and exclaimed: How long shall I be with you! How long must I suffer you! We are no longer astonished to see Jesus perform miracles of mercy, but would be disappointed if He rejected any suppliant. Again, He informs them of His death, and He should be betrayed into the hand of His enemies and should be raised the third day. Still they could not understand how to reconcile this with other hopes, and feared to ask Him. But they were exceedingly sorry.

16. THE GREATEST IN THE KINGDOM OF GOD.—MATT. 18.—§§ 16-19. At Capernaum he pays tribute and teaches His disciples to submit to impositions from governments, but causes a fish to furnish the money. He did not stand upon His rights, but complied with the demand. A dispute about superiority in the kingdom of God arose among the disciples. Jesus tells them they must be converted and become as little children, teachable and depending on a superior, or not enter the kingdom, and whoever humbles himself as a little child, the same is the greatest in it. Who so shall receive one such little child in Christ's name receives Him, and whoever receives Christ receives the Father that sent Him; and the least among the apostles shall be great. But whoever causes to offend, or entraps, one of those little ones who believe in Him had better be drowned in the sea and sunk to the bottom with a millstone on his neck. Take heed, ye, despise not, or neglect one of these little ones; for in Heaven their angels always do behold the face of My Father, and it is not His will that one of these little ones should perish. These admonitions apply to all weak and humble converts of any age, and to such as may be converts, though we may not know it. Give them sound teaching and Christian example.

17. THOSE CAUSING OFFENCES.—Persons working for Christ are not to be prohibited, though they do not coöperate with us, and institutions of the world that do good may not be opposed, though Christians may not join them, but labor exclusively under Christ's banner. Offences, scandals, or traps—causes of offence or entrappings—will certainly come, or continue to exist; but woe to him by whom they come. If hand, foot, or eye entraps, or causes to offend, better destroy it, and enter the kingdom of God and enjoy eternal life in such mutilated condition than, with the body entire, to be cast into the Gehenna of fire—where their worm dieth not and the fire is not quenched. There is no neutral ground. We must enjoy life in the consummated kingdom of God, or be cast into the fire and be consumed by the worm of Gehenna. The kingdom in which life is enjoyed is put in opposition to the Valley of Hinnom, where in time of Josiah the carcasses and other filth of Jerusalem were continuously burning and worms continuously gnawing. Now, as this valley is no longer such a place, and, so far as I can learn, was not in the time of the Savior, this language must be taken figuratively to denote the fire into which the tares are cast: the fire prepared for the Devil and his angels (Matt. 25:4), the lake of fire and brimstone in sheol.

18. **ALL MUST REFORM FROM SIN.**—These mortifications are fiery trials, but we must endure them patiently and resolutely; and tribulations work patience, and patience experience, and experience hope—which is the anchor of the soul. (Rom. 5:3–5). Thus, in this life we are preserved in the kingdom by these severe mortifications as salted. Disputes about superiority in the kingdom in this age of fiery trials are useless, and in the next age the least in the kingdom shall be great, and all such desires will be eradicated. Jewish sacrifices must be rubbed with salt, but Christ's disciples must have the grace within them that preserves from becoming stumbling blocks, and they must have and keep peace among themselves, and not quarrel about superiority. Salt is good, and so are the graces of the Spirit; but if the salt is gone, the dross or residuum is worthless, and if the graces of the Spirit are wanting in the disciple of Christ, they cannot be restored by any institution of man. Therefore, we must receive His teachings, accept Christ for our Savior, and obey His laws.

19. **CHRIST'S LAWS ARE ADAPTED TO SECURE PEACE.**—The Son of Man came to save what was lost, and as a good shepherd seeks the lost one and rejoices more over it than over ninety and nine that strayed not, and the Heavenly Father chooses to not lose one of those little, weak, straying ones. Instead of aspiring to office, attend to the weak and humble. To keep peace in the kingdom, Christ gave laws which, observed, will restore peace or remove the offender, and Christ in Heaven will approve the deed. First, tell the offence to the offending brother alone; if this will not do, take two or three brethren for witnesses and try again for reconciliation; if this fails, report it to the assembly, or congregation; if he refuses to hearken to them, then regard him and deal with him as with the heathen and publicans. If he confess and repents, he must be forgiven any number of times. As Christians deal with those offending them, so will their Heavenly Father do to them. Do to those in your power as you wish God to do to you.

20. **THE SEVENTY SENT OUT.**—LUKE 10:1–16; MATT. 19:1, 2; MARK 10:1; JOHN 7:2–10.—The Lord now sent seventy, by twos, into those places He intended to visit yet, to proclaim the kingdom of God had come nigh unto them, and to heal the sick where they were received. Such were His extensive travels, He had thirty-five circuits to travel yet, or places to visit and journeys to make. His directions were about the same as to the twelve, but their powers were not so great, if their commission is fully reported. Whatever treatment they met would be regarded by Christ as given to Himself. He denounces condemnation on places that had received the greatest privileges of His ministry—Chorazan, Bethsaida, and Capernaum. Their judgments would be in proportion to their abused or neglected privileges, and worse than the judgment on Tyre and Sidon. The feast of tabernacles was at hand, and the Jews began to flock from every quarter to Jerusalem. Christ's own kindred did not believe in Him, and wishing to get Him into the power of the Sanhedrim, they in taunt tell Him to go to the feast and show Himself, as He desired to be known. He tells them to go, for the world could not hate them, but it hated Him because He testified against its evil deeds. This was the cause of their own unbelief in Him; He told them the truth and rebuked their iniquities.

CHAPTER XCI.

THIRD MISSIONARY TOUR INCLUDING JERUSALEM. A. M. 4032,
OR A. D. 28.—JOHN 7:11-52. 8. §§ 1-8.

1. TRAVELS EAST OF THE JORDAN AND ENTERS THE TEMPLE.—After His kindred started to Jerusalem, He went down the east side of the Jordan, and the people resorted to Him and were taught. At Jerusalem there was great agitation about Him, and as the Jews sought to kill Him the last time He was there, some doubted whether He would attend. Jesus had many friends there, but fearing the Jews of Jerusalem, they did not venture to approbate Him openly. About the middle of the feast Jesus entered the temple and taught without fear. The people were astonished at His instructions, knowing He never learned. Jesus informed them His teaching was divine, and would be so recognized by all who obey God. He exposed the hypocrisy of the rulers in pretending great zeal for the law and yet seeking to mob and assassinate Him, which was forbidden by the law. They deny the charge before the people, and assert Him to be possessed by a demon. Jesus justifies His healing on the Sabbath by their circumcising on that day. Some of those at Jerusalem were astonished to hear Him speaking without fear, for they knew and said the rulers were seeking to kill Him. They said: Did the rulers know Him to be the Christ? They knew Him, and knew He was not; so they tried to prevent the visiting Jews and proselytes from believing in Him. Jesus answered in presence of the multitudes, that these Jews and rulers did know Him, and knew He had been sent of God, as Nicodemus confessed, but they did not know the God of Israel, who had sent Him.

2. CHRIST IN MIDST OF DANGER AND ENEMIES.—Thus convicted before the strangers, they were mad, and made a move to take Him, but they did not touch Him; as His hour for suffering was not yet come, they could do nothing. As King of Israel He reigned in the palace of Jehovah and they could not prevent Him. Many believed in Him and said: When Christ comes will He do more miracles than this man has done? The chief priests, learning what was the public mind, sent officers to apprehend Him. Jesus told them fearlessly that He would be with them yet a little while, and then go to where they would not come to hunt Him. They did not understand Him, but supposed He intended to go among the Jews dispersed among the nations and disciple them and the nations. This they dreaded, for those about the temple and in Jerusalem made their wealth by extorting off the Jews, proselytes, and pious gentiles from a distance. Those believing in Christ and baptized into the remission of sins upon repentance and confession would be under no necessity to visit Jerusalem and submit to the imposition of priests and rulers. In the last and great day of the feast, while the priests were bringing water from the pool of Siloam and pouring it out before the Lord, Jesus stood and cried aloud, and invited all thirsty souls to come to Him and drink, and whoever believed in Him should enjoy that abundant supply of the Spirit spoken of in the Scriptures. Many of the people said: Of a truth this is the Prophet. Others said: This is the Christ. But the impious objected to Galilee, and said: Christ must come of David and out of Bethlehem. They spoke the truth, and such were the facts in relation to Jesus of Nazareth.

3. ENEMIES CONFOUNDED AND DISPERSED.—What a sight for the pilgrims! They see the rulers raging and officers sent to apprehend Him and prevent His further influence, and yet that unassuming Teacher, without any visible protection, is going in their midst, preaching openly and doing what He pleases. Another effort was made to take Him, but they could not lay hands on Him, and His power to govern His enemies was shown. The officers returned without Him and reported: Never man spoke like Him. The Pharisees answered: Are ye deceived, too? Have any of the rulers or of the Pharisees believed in Him? But the rabble that know not the law are cursed. Nicodemus remarked: It was unlawful to judge a man without trial. They tell him that he, too, was a Galilean, and no prophet arose in Galilee. So they dispersed, and Jesus went into the Mount of Olives. The next morning they tried to ensnare Him in the trial of an adulteress, but Jesus made their own guilty conscience condemn them, and they left. Then He told the woman He would not condemn her to suffer the penalty of the law, and bid her go and sin no more. While sinners repent and strive against sin they will be forgiven, as David was, but if they refuse to reform, Christ will not force regeneration and sanctification upon them by miracle. Christ's pardoning her did not exempt her from the penalty of the law by the proper authority.

4. CHRIST TALKS TO HIS ENEMIES.—Jesus declares Himself the light and hope of the world, and those following Him shall not walk in darkness, but have the living, or perpetual, light. They shall have correct knowledge and true enjoyment. The Pharisees impeach Him before the people with witnessing for Himself, and not true nor admissible in law. Though not admissible in law, still it was true and reliable; He knew all about Himself, and none other did, nor could contradict. They judged according to the flesh, and were prejudiced by animal propensities and prejudices. Christ judged none as yet, but if He did, it would be Divine judgment. But, according to their law His testimony was valid, for it was backed by the Father. They ask for His Father. Jesus tells them that they were ignorant of both Him and His Father, and if they had known Him they would have known the Father. Though in the treasury, none laid hands on Him, and yet they were seeking to kill Him.

5. SOLEMN WARNING.—Jesus addresses His enemies in solemn warnings for their good, if improved. He will leave them; they will seek Him in time of distress, but shall not have access to Him; they shall die in their sins unpardoned, and will provoke their own destruction by their sins. He was from above, and could not be reached by them when they pleased to seek Him; they were from below and subject to all the evils on earth, and unless they believed Him to be the Messiah, and received and practiced His teachings, they would perish in their sins and for their sins. He will still maintain His first claim, to be the Son of God. He had many things to teach them, and in many things to judge them; He who sent Him is true, and what Christ speaks to the world is from Him and is the truth. When the Jews have crucified Jesus of Nazareth they will find out that He was their Messiah, and had spoken nothing but what was of Divine authority. This they would find out by the attending circumstances and following consequences of His death, and by their destruction, according to His word. The Father had not left Him to work and suffer alone, notwithstanding His present forlorn appearance, but was still with Him, and He always did what was pleasing to the Father. Hence, all opposition to Him and His words was hostility to God.

6. TRUE FREEDOM.—As Christ spoke the above words to His enemies and held them in perfect awe, many Jews believed in Him. Jesus said to those believing Jews: If ye abide in my instructions ye are truly my disciples, and shall know and understand the whole truth, and that truth shall make you free. Those who do not obey Christ are not recognized by Him as disciples, no matter what their professions, and shall not inherit His kingdom in the coming age.

Truth frees men from superstition, burdensome rites, tyranny of teachers, and, if improved, from a guilty conscience. Whoever commits sin is the servant of sin, and needs to be set free. Moses was a faithful servant in the Father's house, but did not abide here, and those officiating are themselves slaves to sin; expiation by the law must be repeated, and even then they have not perfect freedom from sin. But if the Son, the Messiah, who is the heir of the kingdom, makes one free from sin, they are perfectly free; there is no higher power in the universe to remand them back into that bondage. The strength of sin is the law; the law being satisfied by the Son, sin has no legal power over the disciple, and he is free. It is God that justifies. Who is he that condemns? It is Christ that died and arose. (Heb. 3:5, 6; Rom. 6:23. 8:33, 34; I. Cor. 15:53.)

7. CHILDREN OF ABRAHAM AND OF THE DEVIL.—The Jews were the children of Abraham according to the flesh, but they sought to kill Christ because His teachings were not acceptable to them, though they were from the Father and were the very truth; such was not the conduct of Abraham. If they were the children of God, they would love Christ because He came from God and was sent by Him to do His work and speak His words. But those opposing Jesus were not related to Abraham by any moral trait of character or spiritual graces, for they did not receive God's words nor obey His laws, whether given by Moses or by Christ, and the common people knew it. They were children of the Diabolos and followed his inordinate desires and perpetrated his deeds of lying, murder, and other wickednesses and pollutions. He was the author of lying, murder, and every crime; all following these things are his children and shall heir his inheritance. The Jews never convicted Jesus of any sin, yet they would not believe His words on any amount of evidence, though they were the truths of God. They were not the children of God, but dishonored Jesus and understood not His teachings, because their malignant dispositions would not let them hear His words. So they attributed all His superior power and wisdom to Satan.

8. THEY STILL RESIST THE TRUTH.—Jesus never sought His own glory, but always attributed His words and wisdom and mighty works to the Father, whom He always honored; and the Father seeks Christ's honor and judges those not receiving Him. Jesus said, if a man kept His sayings, or teachings, he should never see death, or experience its stings and terrors and go to sheol; it will be to him a sleep and rest. Abraham desired to see the times of Christ; he got a view of it and was glad—glad to see all the families of the earth blessed in himself by means of his seed. Before Abraham was born Christ existed, though in His incarnate state He was not now thirty-three years old, but the toils, sorrows, and sufferings of this short period had given Him the appearance of one about fifty. Whether the Jews understood Him or not, they thought it a good pretext to stone Him on the charge of blasphemy, and they thought they could make the people afterwards believe Him guilty. They could not argue the case with Him, but if they succeeded in killing Him first, then they could convict Him before the people. There is a delusion accompanying apostacy under light and knowledge that induces the apostate to think he is doing right while persecuting the truth. Stepping into the crowd while they picked up stones, Jesus concealed Himself and went out of the temple. Afterward He walked through the midst of them and left Jerusalem—the holy city.

LUKE 10-13. §§ 9-15.

9. THE SEVENTY RETURNED AND SUCCESS OF THE GOSPEL.—The seventy now returned, rejoicing that even the demons were subject to them when ordered in Jesus' name. Jesus answered: I saw Satan fall from Heaven as lightning. These victories of Jesus and His eighty-two missionaries were only a presage of the entire overthrow of demon possessions and demon worship (I. Cor. 10:20), or

Polytheism. But a greater subject for rejoicing was the fact that their names were registered in Heaven, so it mattered not to them what became of the Jewish records, or if the rulers should cast them out of the synagogue and strike their names off their records. Jesus now gave them power over all the emissaries of Satan, that nothing should hurt them in their missions, not even serpents and scorpions when tread upon. Then Jesus rejoiced and repeated what He had said on a former occasion. (Matt. 11:25, chap. 88, § 3.

10. HOW TO INHERIT ETERNAL LIFE.—An expounder of the law asked Jesus what he should do to inherit eternal life, of which Jesus so often spoke. His object was to tempt, or try Him. Jesus, whose wisdom was adequate to any emergency, pointed to the law, and asked what was written and how he read it. The lawyer read: Thou shalt love the Jehovah, thy God, with all thy heart, with all thy strength, and with all thy mind; and thy neighbor as thyself. It is said this is a summary of the law repeated in the synagogue twice every Sabbath. This is a law of creation binding on all men, and is the foundation of all moral law. Christ told him that was all right. Just do so and thou shalt live and not die. Not willing to be defeated, he raised the question: Who is the neighbor? Jesus proposed a case and left him to decide, which he did. Jesus told him to act accordingly. A Jew from Jerusalem needed help; a priest turned off the road to avoid giving it; a Levite looked at him and passed on; a Samaritan gave the needed help. The lawyer decided that the Samaritan acted the neighbor, and was told to follow the example. The object of revealed religion is to reform man and bring him up to this law of love, or foundation of all moral law.

11. PART MOST PLEASING TO CHRIST.—Martha of Bethany received Him into her house, and was very busy to give Him a good entertainment, but her sister Mary, forgetting His comforts, listened to His instructions. Martha complained to Him of Mary, but Jesus decided Mary had chosen the good part for herself, and it should not be taken away from her, for it was the one, or first thing, needful, or of the first importance. At another time, when praying, the disciples asked Jesus to teach them to pray, as John had taught his disciples, and He taught them the same prayer which He gave in His sermon on the Mount. He urged them to importunity, from examples in life, and if they who were evil would give good gifts to needy children, how much more readily would their Heavenly Father give the Holy Spirit to them who ask Him.

12. HYPOCRISY OF THE PHARISEES.—Dining with a Pharisee, who was surprised Jesus did not baptize His outside before dinner, as the Pharisees did, He reproved them for this outside religion while they neglected the inside, which was full of ravening and wickedness. They were exact in giving the tenth of their garden herbs, but passed over justice and mercy, and the love of God. He told them to give tithes as they were able, and then all things would be clean to them. But they were vainglorious hypocrites. An expounder of the law, said He, reproached them, also. Jesus showed no respect to persons, and showed him their character. They imposed heavy burdens on those desiring to obey God, but themselves would not touch these burdens with their fingers, much less would they bear them. They were the offspring and heirs of those who killed the prophets, and the wisdom of God, said He, would send them prophets and apostles, and some of them they would slay and persecute, that the blood of all the prophets might be required of that generation, and it would be done. No more shall hypocrites and persecutors inherit the kingdom of God, by virtue of any covenant with ancestors, whether pious or impious. These lawyers had taken away the correct means and methods of acquiring correct knowledge. They did not ascertain the truth of the Scriptures, and they prevented those who would study and expound them right. They entered not into the kingdom when John preached, and by their false teaching and influence they prevented others from reforming and being baptized into the remission of sins. For the purpose of getting an accusation against Jesus, they urged Him

and provoked Him vehemently to speak of many things, and watched Him closely. But Christ's wisdom and knowledge was boundless, and He convicted them before the multitude, and none were able to bring even the shadow of a charge against Him. It is difficult to teach, convict, admonish, and refute without uttering some thing that enemies might twist into an accusation, but Christ defeated His most learned, skillful, watchful, and inveterate enemies.

13. EXHORTS TO TRUE PIETY.—In the meantime, a dense crowd was collecting. He first addressed His disciples, and warned them to beware of the hypocrisy of the Pharisees, and assures them that everything, without exception, shall be laid open before all, and that every one's true character shall be made known one day. Then He repeats former admonitions to not fear men, but God (Chap. 89, § 15), exhorts to confess the Son of Man, warns against blaspheming the Holy Spirit, and promises answers by the Holy Spirit when accused before tribunals. He refuses to act in civil cases, and to judge on the division of property, and dissuades from worldly-mindedness by the sudden loss of it at death; better be rich toward God in doing His service. He repeats part of His sermon on the Mount, about corroding cares for food or clothing, laying up treasures in Heaven, seeking the kingdom of God, and adds: Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. This was very improbable at that time—sell what ye have and give alms. Provide for yourselves bags that wax not old, a treasure in Heaven that faileth not, where no thief approaches, nor moth corrupteth. Where your treasure is, there shall your heart be. (Chap. 87.)

14. WATCHFULNESS AND ENDURANCE.—Jesus now exhorts to watchfulness and endurance as servants that know not when the Master will return from the wedding, or as the owner for a thief, not knowing when he will make the attack; for the Son of Man will come in an unexpected hour. Then the faithful servant will be rewarded, but the unfaithful one, thinking he has time to gratify animal propensities and still be ready for that coming, shall be taken unawares and be given his portion with the unbelievers. There will be a difference between the sins of ignorance and those committed in knowledge. To whom much is given, of them much shall be required. Peace will not be the immediate result of Christ's advent, but fiery contentions and wars in families, synagogues, and communities. Jesus Himself has to endure an overwhelming baptism of afflictions; He was then pained, and would continue to be so till it was accomplished. He repeats some more reproofs and admonitions about discerning times and avoiding difficulties.

15. DOOM OF THE IMPENITENT JEWS.—Some told Him of those Galileans following Judas, whose blood was shed by Pilate, and mingled with the blood of the sacrifices they were offering, and intimated He and His followers might meet the same fate for His pretensions to be the king of Israel. Jesus answers: These were not the greatest sinners in Galilee, nor were the eighteen killed by the fall of the tower in Siloam the greatest sinners in Jerusalem, and unless the Jews in Galilee and Jerusalem repented, they all should perish likewise. They were now spared in answer to the prayers of the Savior and the pious now laboring for their reformation, and when these gave them up as hopeless, then they shall be cut down. Again, when teaching in a synagogue on the Sabbath, He healed a woman who had been bowed double eighteen years, and raised the indignation of the ruler. Jesus charges him with hypocrisy, and refers him to their custom of watering stock on the Sabbath day.

CHAPTER XCII.

FOURTH MISSIONARY TOUR, INCLUDING JERUSALEM. A. M. 4033.

A. D. 29. JOHN 9, 10. §§ 1-8.

1. PREACHING ON THE WAY TO JERUSALEM.—Again Jesus journeys to Jerusalem, and preached in the cities and villages as He passed through. In His journey He healed a man born blind; said the object of that blindness was to manifest the work of God. Jesus must do His work during the time for work; when suffering and death come He can work no more. While in the world He was the source of light, wisdom, and relief from suffering. He made the cure depend upon the faith and obedience of the man; and faith, shown by obedience, cured the man on this Sabbath day. This miracle was severely scrutinized by the Pharisees, and though they could not dispute the evidence, they decided Jesus was not from God, for He did not keep the Sabbath, but healed the afflicted on that day. Before this they had decided to turn any one out of the synagogue who confessed Jesus to be the Christ, or the Messiah, and the common people feared their excommunication. However, the blind man fearlessly defended Christ's divine mission and righteous character by unanswerable arguments. But they reviled him, cast him out of the synagogue, and deprived him of his rights as a Jew. Thus, they have commenced open war with their own Savior and King.

2. THE MAN'S FAITH AND JEWS' OBSTINACY.—The blind man professed his faith in the Son of God, when he learned on the testimony of Jesus, who had healed him, that this Son of Man was the Son of God, and he worshiped Him. Jesus came into the world to instruct the ignorant and foolish, who are blind for want of knowledge, and to prove the wise and scienced to be ignorant of God, and foolish in their pursuits of happiness and blinded by sinful lusts and prejudices. If the scribes and Pharisees had not been instructed by the law and the prophets, their rejection of Christ had not been reckoned more than the sin of ignorance; but as they had this instruction, and considered they could not be taught, their sin remained without excuse. If they had not been taught by divine revelation, they would have considered Jesus divine; but being taught and familiar with divine things, and being accustomed to abuse and reject them, and pursue wickedness, they were prepared to reject all evidence, resist the Spirit of God, and rebel against their own convictions of truth and duty.

3. JESUS PROVED TO BE THE MESSIAH.—False christs might appear, but their manifestations would not be according to the prophetic programme, nor would they be followed by the pious Jews. But Jesus came in the regular way, and according to the divine programmes. John was sent for a messenger to prepare the people for His reception, and as a porter to introduce Him, as God commissioned him to do. God, from Heaven, acknowledged Jesus, by voice and Spirit, to be His beloved Son; and then the pious Jews have followed Him, because they recognized Him, by His teachings and works, to be from God. Now, the pious, whose works are wrought by God, or His Spirit, will not follow false christs, for they do not recognize in them the characteristics of a

teacher come from God; but they were resolved to have their own way, and recognize no other. They pretended to not understand His parable of the shepherd, fold, and porter.

4. THE DOOR AND SHEPHERD.—Christ, or faith in Christ (Acts 14:27), is the right way of entrance into the kingdom of God, which is also His sheepfold; and all entering in this way will be well pleased, and will go in and out, and find all spiritual nourishment and enjoyment for their souls. All coming into the fold without the porter, or in an irregular way, claiming to be christs or shepherds, as some before Him did, are thieves and robbers; but the pious of Israel did not listen to them. The thief comes to steal the wool, kill and eat the sheep, and destroy and scatter the flock; but Christ is the Good Shepherd and sacrifices His very life for the sheep, and gives them riches and fuller privileges and enjoyments. The hireling works for the pay, cares not for the sheep, will not risk any danger for them, but runs away and lets the wolves devour and scatter the sheep. Christ is the owner of the flock, the Good Shepherd that knows every sheep and is known by them, for He is familiar with them; so, also, the Father knows Him and He knows the Father, and He lays down His life for the sheep. Christ had many sheep scattered over the world who never saw Jerusalem, and most of them never were in the Jewish fold; but He will gather them all into one fold having but one Shepherd. This devotion to the flock was pleasing to the Father; no power could impose this suffering and death upon Him; but out of love to the flock He sacrificed Himself, even unto death, and then arose again to take care of them and destroy all their enemies.

5. THIEVES AND ROBBERS.—All the high priests, and most or all of the chief priests, and a majority of the rabbi and rulers of this time were robbers and hirelings; but the pious left them and followed Christ and the apostles. After Herod exterminated the Asmonean dynasty, the high priests never obtained the office according to the law of Moses; they never entered that office in the fold, by the door; nor were they introduced by the porter or right authority; but were chosen by the Herods and Roman governors, and they were such persons of the priests as best suited the wicked and political whims of these kings and governors. As the infidel sentiments of the Sadducees best suited these Polytheists and atheists, so we find them in the high priest's office. Their terms of office were very short, and sometimes did not last one year. Their object was to fleece, devour, scatter the flock, and introduce Roman rights and customs. The rulers of the Jews, or most of them, must have been thieves and robbers also, or they would not have allowed the house of God to have become a den of thieves; and the best rabbi and rulers, as Joseph and Nicodemus, were no better than the hireling shepherds that would not risk their wealth and lives to save the flock from these ravages.

6. CHRIST'S CARE OF THE SHEEP, AND THE PEOPLE'S DECISION.—How different the Royal Messiah! He casts the traffickers out of the temple, withstands the whole Sanhedrim, rabbi, and sects at the risk of His life; spends His time in wearysome journeys, exhausting discourses, and constant healings; and finally bears the wrath of God and saves the sheep. Christ's words had both point and edge, and His enemies felt them. They exclaim: He is mad and has a demon! Why do you listen to him? Others replied: These are not the teachings of demoniacs. Can demons open the eyes of the blind? The people spoke common sense, and the rulers discovered they had to change their tactics or incur the contempt and opposition of the multitude, which was composed of the common people, and Jews, and proselytes from other countries.

7. PHARISEES PRETEND TO WANT EVIDENCE.—There was a feast called the Dedication, commemorating the dedication of the temple by Judas Maccabees after he recovered it from the pollutions of Antiochus Epiphanes. It was winter, and Jesus walked in that part of the temple called Solomon's porch, or gallery.

The Jews of Judea, or their rabbi, and Pharisees surrounded Him, pretending before the people to be desirous of getting correct knowledge about Him, and said: How long dost Thou make us to doubt? If You be the Messiah, tell us plainly. Knowing their designs, Jesus told them He had done that before and they believed not. But they could look at the works He did in His Father's name; these works proved Him to be sent of God, whether He was the Messiah or not. The reason of their unbelief was not the want of evidence, but because of their impiety. They were not His sheep, as He had told them, and in the presence of the multitude He continued His former discourse about His sheep. Christ's sheep, or people, recognize His voice in His teachings, and follow or obey Him; He knows every one of them; gives every one eternal life; they shall never perish or be lost into eternity; no one, man or beast of prey, shall pull or snatch them out of His hand. The Father, who is greater than all beings, gave these to Him, and no one in the universe is able to pluck them out of His hand. The Father wills that not anything given to Christ shall be lost or perish. He adds: I and the Father are One.

8. ATTEMPT TO KILL HIM.—These Jews were watching for something they could make the people believe to be a breach of the law, and so turn them against Christ, and now as they thought they had got a charge, they will kill Him first and condemn Him afterward. But, as Christ told them that no one could take His life, so now He proves it to them. He does not leave them, as He did once before, but overawes, or palsies, them, and while they stood with the stones in their hands He addresses them thus: Many good works have I shown you; for which of these do ye stone Me? They answer: It is not for good works, but for blasphemy; for, being only a man, Thou makest Thyself God. Jesus did not see proper at this time to discuss the subject of His divinity before the people, but showed their own Scriptures had called the men, to whom they were given, gods, and they could not condemn their own Scriptures. If the Scriptures spoke thus, they could not condemn one (set apart and sent on a mission by the Father) of blasphemy for claiming to be the Son of God. If He did not such works as none but the Father could do, He asks them to not believe Him. But if He did such works, and they did not wish to believe Him to be the Messiah because they hated Him, yet they were inexcusable if they did not believe the testimony of the works themselves, and so know with certainty and believe assuredly that the Father was in Him and He was in the Father: that is, the Father and He were One. This exasperated them more, for He had justified His speech by their Scriptures before the multitude, then appealed to His divine works in proof of His divine mission, and the people could see these works and hear their evidence. Therefore, they sought to take Him and kill Him in some other way than by stoning Him for what the people witnessed; but before they could mature their plans to take Him, give Him a mock trial, condemn and kill Him, and then satisfy the people that He was guilty, He left them, and so escaped their hands. He crossed the Jordan and abode where John at first baptized before he went into Galilee. Many resorted to Him, believed in Him, and said: John did no miracles, but all he said about Jesus were now proved to be true.

LUKE 13:23 TO 15. §§ 9-12.

9. NARROW AND BROAD WAYS.—While journeying in Galilee, some one asked Him if the saved were few. This question had been answered in the sermon on the mountain. Here the affirmative is implied by the direction into the little gate, where few enter. They are urged to strive in desperation to enter it for two reasons: Many shall seek to enter, but shall give it up on account of the difficulties, self-denials, and persecutions; also, it shall be shut by the Jehovah, and then none can enter. No professions made nor privileges before enjoyed can obtain entrance for workers of iniquity; they must all depart from Him.

Then shall be weeping and gnashing of teeth, when strangers and despised ones from all quarters shall be seen enjoying the kingdom of God, in its consummated age, with pious ancestors and honored names, and the expecting heirs thrust out. Many who think themselves first in importance will be the last chosen, or not chosen at all.

10. LAMENTS OVER JERUSALEM AND CENSURES LAWYERS AND PHARISEES.—Some of the Pharisees thought to scare Him out of Galilee by telling Him Herod would kill Him, as he did John the Baptist. Such schemes show they did not know Him any better than they did the Father. Jesus lets them know He did not fear Herod, and that Jerusalem was the place they killed the prophets. Then He utters a lamentation over Jerusalem and pronounces her desolation. Often would her dispersed children have been regathered and the prophesied blessings been bestowed on her, but her disobedience and wickedness prevented. They were better in their synagogues in heathen lands. Again He dines with a Pharisee, and, as usual, they watch for an opportunity to accuse Him. A man having the dropsy was there. He asked them if it was lawful to heal on the Sabbath, but they gave no answer. He healed the man and silenced them by referring to their care of stock on that day. He censures their vanity for preëminence, and admonishes to humility; for the self-exalted shall be abased, and the self-humbled shall be exalted. He advises to bestow favors on those not able to return them, and it will be recompensed in the resurrection of the just. One of the guests exclaimed: Blessed is he that shall eat bread in the kingdom of God. Jesus shows them, by a parable, that when that kingdom has come many of them would not enter it to eat bread, but their places should be filled by the most despised and hopeless in their estimation, and those bidden and expected to come in when all was ready, but refused on various pretexts, should not taste that great supper of everlasting bliss in the kingdom of God, when consummated.

11. CALCULATE THE COST BEFORE BEGINNING.—Great multitudes, as usual, followed Him, and He turned and taught them to calculate, before they enlisted in His service, what it would cost them to become a disciple, lest, being disappointed, they should apostatize and become subjects of ridicule and derision. The world and false religions will require them to apostatize or give up all relations, property, and life. So, unless they take up Christ's cross and bear it continually, and give Him such preference to all things that their love to them might be called hatred, they cannot become His disciples. No use for salt that has lost its saltiness; nor is there any advantage to persons entering the kingdom of God without the true Christian character, for they will at last be cast out and trodden under foot of men deriding them. Let everyone having ears hear what Jesus has said, and not charge Him with deceiving them.

12. ANGELS INTERESTED IN SINNERS.—Christ now shows how all repenting sinners and apostates are welcomed home by the Heavenly Father and holy angels. All the publicans and sinners, or those so called in contempt and scorn, drew near to hear Him, and the Pharisees and scribes murmured, saying: He receiveth sinners and eateth with them. And so He did. He told them there was joy in Heaven in the presence of God and angels over one repenting sinner more than over ninety-nine just persons, who need no reformation. Also, penitent apostates will be received back into the family with joy, and recognized as children; but what belongs to faithful children they cannot get by gift or acquisition, but it becomes every confirmed child of God to rejoice over them.

PARABLES.—LUKE 16. §§ 13, 14.

13. ADVICE AND WARNING.—Christ again taught by parables, or allusions to occurrences in life. Ye cannot serve God and mammon, but Christians should use their wealth, or mammon, in liberal and generous benevolence, so as to gain the gratitude of the world, and when persecution strips them of their property

and casts them out of house and home, they may expect to find lasting habitations with, or among those they have befriended. If they make use of the worldly riches God has committed to their care, then He will entrust them with the true riches that never fly away, nor become wasted by moth and rust, nor can be stolen by thieves. The Pharisees were covetous, and hearing this about wealth derided, or cast up their noses at Him, and ridiculed His teachings. Jesus replied: Ye justify yourselves before men, but God knows your hearts. Then He lays down two positions, which He illustrates and affirms: First, What is highly esteemed among men is abomination in the sight of God; second, the law and the prophets were, until John's ministry, the supreme authority in the kingdom of God, and remission of sins was by the shedding of blood. Since that time the kingdom of God has been proclaimed and its teachings made known, and every person presses into it, and are baptized into remission of sins. But still the law and prophets are not abrogated, nor can the least thing in them fail. The second position is the first considered. At this time the Jews practiced divorce to a great extent, though the law authorized it in but one case, and what that was it is hard to determine. It did not disqualify her to marry another man, but must never remarry her former husband. Jesus says this permission was granted on account of the unregenerated nature of the nation, and it was the best for the time. But the original law made the two one flesh, and what God has joined no man can put asunder. The law now in the kingdom is: Whosoever puts away husband or wife, except for fornication, or marries again, commits adultery, and so do they receiving them in marriage, and, according to the law, should be stoned. Fornication is before marriage, and adultery after. Still I doubt if this law prohibits divorce in the case permitted by the law of Moses. All persons cannot live in the single state, and it is better to marry than to burn in Gehenna.¹ But those that can live pure in the single state may do so, for good reasons given by Paul.²

14.—**RICH MAN AND BEGGAR.**—To illustrate the first position, Christ produces two cases. The beggar was what Pharisees and all covetous persons despised and regarded as rejected of man and forsaken of God. He died, and, perhaps, the dogs that licked his sores while living picked his bones when dead. But himself, as Jesus presents it, or his spirit, was borne by the glorious angels into Abraham's bosom; here he was comforted and could not be sent as a servant to minister to the rich. The rich man's position was what every covetous Pharisee desired, and was considered a token of Divine favor. He also died, and, without doubt, his body was laid in a grand sepulcher in princely style; but he, or his spirit, awakened in hades, or sheol, being tormented with flames of the burning lake, and not a drop of water to cool his tongue. Though in sight of his illustrious progenitor and Lazarus, he could not get to them, nor receive aid from them, nor send a warning message back to his brethren. He had his good portion here, and Lazarus his evil portion; but there the beggar is comforted and the rich man tormented. Here, also, Jesus taught that persons not reformed by the law and prophets, of which the Pharisees boasted, could not be reformed by the preaching of a returned spirit or a resurrectionized saint, and these Pharisees were not converted by the preaching of the Son of God. Now, if the plain and simple truths of the Gospel, the laws and testimonies of Jesus Christ, the faithfully translated word of God, do not convert sinners, extra preachers can not, though they may induce them to make a confession. But the work in the kingdom of God requires different gifts, and if the pastor has not all the gifts needed in his church, he should have help occasionally, or constantly, to feed the flock and gather in sinners.

15. **CONVERSION NECESSARY TO CITIZENSHIP.**—**MATT.** 19:13–15; **MARK** 10:13–16; **LUKE** 18:15–17.—Christ receives babes, takes them up in His arms

(1) I. Cor., 7:2, 9. (2) I. Cor., 7:2, 4, 7, 26, 29–38.

and blesses them. He disapproved those that rebuked them, commanded their permission to come to Him, and repeated His former instructions to the Apostles about them. For of such are the kingdom of God composed, and those who are not such shall not enter the kingdom. Every one must enter the kingdom as a little child, begin a new life, and receive help, instruction, and government as a little child. Then He repeats His former instructions about offenses, settling difficulties, and faith.* And when His disciples have done all their duty they must regard themselves as unprofitable servants, and not entitled to any reward. They must expect and receive every blessing as a free gift, and work out of love to God, to His service, to man, and to beasts. Free gifts and free labor.

CHAPTER XCIII.

LAST TOUR TO JERUSALEM. A. M. 4033, OR A. D. 29. §§ 1-4.
LUKE 9:51-62. 17:11-37. 18:1-14.

1. HIS WORK IN GALILEE DONE.—When the time was come to be received up into Heaven again, He steadily shaped His journey to Jerusalem; this was His last. No more would His sacred feet tread the mountain paths of Galilee. No more should His voice divine revibrate through its rugged ravines. No more His weary body shall repose in boats on stormy Galilee. No more will multitudes be fed by miracles. No more shall the afflicted there feel His healing touch, nor demons tremble at His approach and come out at His word. No more shall the burdened soul hear Him speak forgiveness and witness the truth by His healing power. No! His work in Galilee is done, and now He must finish His work in Judea and then return to the Father. He passed through the midst of Galilee and Samaria. In His first journey to Galilee the Samaritans at Sychar received and believed in Him; now they know Him, and this village rejects Him because He was going to Jerusalem. They wished to appropriate the prerogatives of Jerusalem to themselves, hated the Jews, and rejected Jesus on their account. But Jesus would not suffer His disciples to take vengeance on them for the insult. He rebuked and condemned that disposition as unsuitable now to the work to be done in the kingdom of God. The Son of Man came to save, and not destroy. So they went to another village. Next, we have former events and instructions repeated again. Those not determined and persevering, but fluctuating and giving up, are not fit for the kingdom of God; difficulties are in the way and must be encountered.

2. ENEMIES MADE TO BE WITNESSES.—Ten lepers stood afar off and cried to Jesus for mercy. He bid them go and show themselves to the priests. They obeyed and were healed on their journey. The Samaritan returned to give glory to God. Jesus attributed the cure to his faith, and excused him from showing himself to the priest. The nine Jews displayed not the same gratitude, but in showing themselves to the priest, who pronounced them incurable lepers, they presented to the priests the evidence of Christ's power. Thus, His enemies were made the unwilling witnesses of Christ's divine power and mission. The Pharisees, who had no kingdom of grace within them individually, but were leavened

(*) Luke 17:1-10.

with hypocrisy, wickedness, and covetousness,³ demanded of Jesus when the kingdom should appear. Jesus tells them it comes not with close inspection; nor will one say, see here, and another say, see there: For, behold! the kingdom of God is within, or among you. They were the heirs of the kingdom,⁴ but because there was no piety within them individually,³ the kingdom was taken from them and given to those who produced fruit.⁶

3. SECOND ADVENT.—He knew the desire His disciples would have to see one of the days, or manifestations, of the Son of Man, and guards them against imposition. Those manifestations would be so conspicuous as the flash of lightning across the heavens. But before the time of His coming, either in His kingdom or in the clouds of Heaven, He must suffer many things, and be rejected of that generation. When He does come in either way, people will not be expecting Him, but be attending to their common business; and when He has come, it will be too late to prepare for Him; everyone will be taken as he then is, and comrades and relations will be parted. Whoever will save his life by abandoning Christ's cause, will lose it at last; and whoever loves his life in those revolutions, for Christ's sake, shall preserve it. The location of these events will be wherever the objects of their occurrence exist: Wherever Jews, Christians, and corruptors of the truth exist. Eagles flock to the place where the carcasses are.

4. PATIENCE AND PERSEVERANCE.—Christ's disciples must not despair and give up, because the enemies of the kingdom persecute with success for long periods of time; but must pray, and not faint. Perseverance has secured protection and justice from unjust judges, who feared not God nor regarded man. And will not God avenge His own chosen ones who cry continually unto Him? Though He bear long with their enemies, He is not willing any should perish,⁷ yet He will avenge them speedily. But after all these revolutions and manifestations of the Savior's power, according to the prophetic programmes that should convince and convert the whole world, yet when He comes shall He find the faith upon the earth. Yes, He will find the faith on the earth,⁸ though the most will wail because of Him.⁹ It is proper we should thank God for spiritual attainments, but not in a boasting and ostentatious manner, as if we did not receive them; but the humble soul, comparing himself with what he ought to be, and cries, God be merciful to me, a sinner, is more acceptable to Him. The self-humbled shall be exalted, and the self-exalted shall be abased.

5. RICH MEN ENTER WITH DIFFICULTY.—MATT. 19:16-29; MARK 10:17-30; LUKE 18:18-30.—In the way, a ruler, in sincerity, asked by what good thing, or one good work, he could obtain eternal life. Jesus reproved him for calling Him Good Master, unless he considered Him divine, and told him to keep the commandments, which the ruler had repeated. This he said he had done, and, as I suppose, it was true; for Jesus, knowing all things, loved him. But to obtain eternal life by merit, a person must be perfect; and he lacked one thing to qualify him for the kingdom at that time: He must distribute his property to the poor, take up his cross and follow the homeless Jesus. He went away sorrowful, for he had great possessions, and I don't know whether he complied or not. Jesus took occasion to speak of the difficulty rich men, who valued and leaned upon their riches, would encounter in entering the kingdom of God; for persecution would strip them of everything, and life, too. Now, as a time is coming when everyone must be in the kingdom of God, or in the Gehenna of fire,¹ the disciples exclaimed: Who then can be saved? Jesus replied: With men this is impossible, but not with God, who can do all things, and bring rich men into the kingdom, as its history will show.² Peter put in the apostles' claim, as they had left all and followed Him. Jesus tells them that in the regeneration, or

(3) Matt. 23:13-34. (4) Matt. 8:11, 12. (6) Matt. 21:43. (7) II. Pet. 3:9; II. Tim. 2:4. (8) I. Thes. 4:15; I. Cor. 15:51. (9) Rev. 1:7. (1) Matt. 5:29, 30; Mark 9:47, 48-6. (2) Chap. 93, § 9.

restoration of all things, when the saints shall govern the world, the Son of Man shall sit on His glorious throne, executing judgments and justice; and they shall sit on twelve thrones, judging the twelve tribes of Israel. And everyone forsaking all property and relations for Christ and His Gospel and this kingdom of God, shall receive manifold more of those things, as he may need them, accompanied with persecution in this time, and in the coming age eternal life. But no promise of wealth, prosperity, or triumphs in this age is promised. We must do the work of the kingdom and take things as we get them, without murmuring and complaint.

6. TERMS OF CITIZENSHIP THE SAME TO ALL.—MATT. 19:30. 20:1-16; MARK 10:31-52.—In the development of the kingdom of God, the Jews had borne the burden and heat of the day from the time of Abraham till the first advent of Christ. Proselytes, Samaritans, and some gentiles favored it at different times, as we have seen in the passed history. Some, as the Romans, began to labor and favor it at the latest hour, yet all receive citizenship on the same terms, and enjoy the same privileges as the Jews. Faith and obedience are the terms, and citizenship the promised reward. What is promised on conditions will be given to those fulfilling the conditions, but the same may be given to some who worked without stipulating conditions. But the Christian's hope is not based on the mercy of God, but upon His veracity—His promise. The Jews thought they should be the lords and masters, but Christ puts them on equality. They murmur and refuse to work any more, and so are dismissed. Jews were the first Christians, formed the first mass of the first Christian churches and the governing influence; but refusing the terms and conditions of the new dispensation, were cast out of the adoption, and the gentiles took their place, became more prominent in the kingdom, formed the mass of the citizens, and have the influence. As a nation the Jews were cast out of the adoption, and their national hostility prejudiced the pious of their descendants against, and prevented individuals of them from believing in Christ Jesus and receiving the adoption. Many were invited to become citizens, but very few were chosen. And in the consummated age, many of the first rank in influence in this age will be reckoned in the last and lowest standing. The nations having abandoned hostility to Christianity, pious individuals of them received the truth, and witnessed for it, and obtained the adoption, while many of them professing faith and taking the lead in the kingdom, will be put lowest or be cast out.

7. TRAVELING AND PREACHING WITH DEPRESSED SPIRIT.—JOHN 11:1-16; MATT. 20:17-19; MARK 10:32-34; LUKE 18:31-34.—About this time Jesus heard of the sickness of Lazarus and began His journey to Bethany. The disciples opposed this journey, fearing the Jews would kill Jesus, but finally concluded to go and die with Him. While on this journey, Jesus gave His apostles a minute and circumstantial account of the treatment and death He was about to endure at Jerusalem from the chief priests, scribes, and gentiles. He showed what the prophets had predicted about Him, and that these things were now about to be accomplished, and for this purpose He was now going up to Jerusalem. They could not comprehend His teaching and exposition of the prophecies, but were amazed and confounded, and followed Him in fear and dread. The past treatment at Jerusalem, and Christ's forewarnings now, filled them with dismay, but still they follow Him. What a sight we here behold! There walks the Son of Man before His disciples up to Jerusalem to suffer in soul and body what no tongue can tell nor pen describe! He bears all these anticipations on His mind and is oppressed by them. He may not roll all these burdens off His human soul on to His omniscient, almighty, divine nature; humanity must suffer all the penalties and consequences of human transgressions—must magnify the law and sustain its dignity. The Creator and Governor of the universe will not suffer any of His laws, natural or positive, to be violated with impunity by intelligent creatures; it would derange and destroy the whole physical, mental, and moral creation.

Humanity must honor the divine positive law, or laws, by obedience and suffering. Christ's divinity may not impart insensibility nor almighty strength and firmness. He must bear; He must feel; He must endure; He may not even faint, though an angel must be sent to strengthen Him. There He goes, anticipating a dreadful conflict with earth and hell, while enduring all the infirmities of a human soul and debilitated nervous system. But, with all this load upon His mind, He travels on, teaching and healing.

8. RANK AND AUTHORITY IN THE KINGDOM OF GOD.—MATT. 20:20-28; MARK 10:35-45.—It appears the amazement vanished from the minds of the apostles, and they indulged in fascinating dreams of power and prosperity. The next thing we have is an ambitious effort of James and John, with their mother for petitioner, to secure the right and left hand positions about Christ's throne in His kingdom and glory. But they knew not what they were talking about. They must experience the bitter and overwhelming afflictions of Christ, but positions of honor and trust in the kingdom would be disposed of by the appointment of the Father, and not by favoritism. Indignation against the two brothers swelled the bosoms of the other disciples, but Jesus informed them that the government of His kingdom would not resemble that of any other people. No princes should domineer nor great ones exercise authority in it, but the Great shall be minister, or deacon, for the citizens, and the Chief one shall be servant, or slave-doulos, to all, or every one. No official dignitaries in this kingdom; even the Son of Man, who is the King, came not to be attended by ministers or deacons, but to minister, or wait upon as a deacon, and to give His life a ransom for many.

9. RICH MEN CAN ENTER THE KINGDOM.—MATT. 20:29-34; MARK 10:46-52; LUKE 18:39, 40. 19:1-28.—Followed by a great multitude, He approached Jericho, where two blind men, of whom Bartimeus was most prominent, having learned who passed by, cried after Him: Jesus, Lord, Son of David, have mercy on us. Though the multitude tried to stop them, they continued to cry thus till Jesus called them. Then they dropped their mantles, run to Him, and were cured. Thus, their faith prompting to action secured the cure. The faith necessary to secure any blessing from Christ, is so much as will prompt one to go to Him, ask of Him, and do what He commands. These men followed Christ, glorifying God, and the people did so, too. As He passed through Jericho, He called the curious Zacheus, a rich publican, or head tax-gatherer, to descend the tree and give Him entertainment. Zacheus came down and received Him joyfully, and professed what he had done, or would do. Jesus proclaimed salvation come to that house, for he was a son of Abraham, and Christ came to seek and save the lost ones. Thus, the people saw that Jesus saves the chief of sinners, and the apostles saw that a rich man could enter the kingdom of Heaven.

10. TALENTS MUST BE IMPROVED.—As He approached Jerusalem, and the people thought the kingdom of God would immediately appear, He spoke a parable, showing that all His subjects must use all time, property, abilities, and influences, for the advancement of His kingdom, and they shall be entrusted and promoted according to their gifts and improvements. Those who will not improve their talent, or pound, but keep it idle, shall be deprived of that one, small as it may be, and all his excuses proved by his actions to be false. (Chap. 94, § 29.) His enemies who will not have Jesus of Nazareth for their King, shall be slain before Him, but He shall possess the kingdom. This may apply to the Jews in His first advent, and it may apply to Christians in His second. Then He went before the multitude up to Jerusalem.

RESURRECTION OF LAZARUS.—JOHN 11:17-57, §§ 11-16.

11. LAZARUS DEAD.—Though Jesus loved Martha, Mary, and Lazarus, yet He did not go immediately to their relief when they sent Him word, but made the event subserve the glory of God and of His Son. His affections for His

friends and followers are subservient to His work and glory. Disciples must be confirmed, strangers convinced, and enemies rendered inexcusable. Though enemies seek to kill Him, He goes when and where His work requires; He has His appointed time to work, and cannot stumble nor be killed during that time; but His time to suffer and die will come, and then He can do no more. He calls the death of Lazarus sleep, but will go and awake him. When Jesus came into the neighborhood He was informed that Lazarus had been in the tomb four days. He had told the Jews the hour had already come when those in the graves should hear the Son of Man and live. He had restored to life the daughter of Jirus and the widow's son, but, according to rabbinical notions, these were not satisfactory. Three days the soul flies about the body as thinking to return to it, but after it sees the visage of the countenance changed it leaves it and gets its gone forever.³ But here, not two miles out of Jerusalem, is the case of Lazarus four days already in the tomb, and, according to their notions, his spirit is gone forever. Many of the Jews were there, according to custom, to comfort the mourners.

12. INTERVIEWS AND OPINIONS.—Martha, once cumbered about serving, went to meet Jesus, but Mary remained in the house. She complained of His absence, but professed her faith in Him as Christ, the Son of God, and in His favor and influence with God, but never thought on Him having all power in Himself without asking. She believed in the resurrection. Jesus informs her that He is both the life and resurrection, or the author of both, and the believer, though dead as Lazarus was, should live, and the believer in Him, that now lives, shall never die; his new life in Christ shall continue through death, to all eternity; he may sleep, but can never die and go to hades*—shall never see, taste, or experience death.† Martha believed whatever He said, because He was the Christ, though she did not understand Him nor know the extent of her own faith. She goes secretly and tells Mary the Teacher has come and calls for her. Mary went, and the Jews follow, supposing she went to weep at the grave. Mary uttered Martha's complaints, and falls at His feet and gave vent to her grief; and the Jews wept, too. Viewing them, Jesus groaned in the spirit and troubled himself; He appreciated human sympathy, compassionated human affliction, and grieved over Jewish stubbornness. Jesus said: Where have ye laid him? Come and see. Jesus wept. The Jews said: See how He loved him; He opened the eyes of the blind, and could He not have prevented the death of this beloved friend? Jesus wept for the stubborn blindness of the Jews, and not for Lazarus or his sisters. On hearing these remarks, Jesus again groaned in Himself, or uttered suppressed groanings, and came to the sepulcher.

13. LAZARUS RAISED.—Jesus commands to remove the stone from the mouth. Martha, supposing Jesus simply wished to see the corpse, objected, because by that time it smelled bad. Jesus reminded her of what He had told her. If she believed, she would see the glory of God, but gave no intimation of what that glory was, and no one anticipated His intention. They took the stone away. Jesus always gave the glory of His works to the Father, and showed the Jews His favor and unity with Him; so now, He raised His eyes to Heaven before them all, and in their hearing thanked His Father for His constant approval, and avowed His object was to convince the Jews that He was sent of God. Then, with a loud voice, He called: Lazarus, come forth. Lazarus glided forth among them, though wound up in his grave clothes. Jesus said: Loose him and let him go. Many of the Jews present believed in Him, but some went and reported to the Pharisees what had been done.

14. CONSULTATION AGAINST CHRIST.—Instead of reforming and accepting Jesus for the King of Israel, the chief priests and Pharisees gathered a council to devise some way to defeat Him. They appear to be in consternation. They confess He did many miracles, convincing and entitled to belief, while their

(3) Town., note 3. pt. 5, in loco. (*) Chap. 98, § 9. (†) John 8:51; II. Tim. 1:10; Chap. 91, § 8.

opposition accomplished nothing, and if they let Him alone, all people will believe in Him and forsake them, and the Romans will swallow them up and blot out their existence. They were now conquered by the Romans, and nothing but their prestige in religion perpetuates their existence. So many Jews scattered among the nations and so many proselytes from the nations, caused the Romans to respect their temple and city and to deal cautiously in absorbing Judea. But, if all the Jews and proselytes out of Judea, and the common people in Judea and Jerusalem believed in Jesus and were baptized into the remission of sins, the temple service would cease, and with that their power, resource of wealth, and very offices, were gone.

15. DECISION.—Caiaphas was high priest at that time, and filled the office nine years under the Roman governor's authority. He was a Saddusee, and, I think, an atheist. How any such character dared to enter the holy of holies and officiate on the great Day of Atonement, I do not know, unless he was an atheist. Caiaphas impeached the whole council with ignorance of statesmanship, for every person would admit that it was better that one man should die, though innocent, than that the whole nation should perish. So, as supreme judge of the Jews, he decided that Jesus must die to save that nation. As he was the high priest, this decision might be taken for a prophecy that Jesus must die for the Jews, though not as Caiaphas meant. He did die for the Jews, and not for them only, but that He might gather into one fold all the dispersed children of God. From that day forward they were counseling together to put Him to death. What a contrast between this council and Christ at the grave of Lazarus.

16. CHRIST'S PRECAUTION AND HIS ENEMIES' VIGILANCE.—Jesus walked no more openly among the Jews, lest they might assassinate Him privately, or, by overawing them continually, they might abandon their project. Christ must lay down His life publicly, as programmed by the prophets and Himself, and He had given the apostles the whole programme. Now the passover was nigh, and it was customary for multitudes to assemble at Jerusalem, and go through all the rites of purification before the Passover. Some of these rites required seven days, hence Jerusalem was filled with non-resident Jews and proselytes for some time, and many came from far countries. The news about John the Baptist and Jesus of Nazareth had now been carried to distant nations by the pilgrims returned from former feasts, and an unusual crowd of strangers would fill the holy city. The chief priests and Pharisees were busy in the crowds hunting for Jesus and slandering Him to the people, and they gave rigid orders that if any knew where He was they should point Him out, that they might take Him before He worked any miracles among the people and captivated them with His teachings. Often the people said to one another: What think ye? Will He come to the feast? The Old Serpent, called the Devil, and Satan, has tried hard to destroy Jesus before all the Scripture predictions were fulfilled, but all in vain; the programme cannot be altered.

CHAPTER XCIV.

CHRIST'S LAST PASSOVER TEACHINGS. A. M. 4033. A. D. 29.
MATT. 26:6-13; MARK 14:3-9; JOHN 12:1-11.

1. MARY ANOINTS CHRIST.—On the Sabbath, or six days before the passover, came Jesus to Bethany, where He had raised Lazarus from the dead. In the house of Simon, a leper cured by Jesus, the Savior reclined at supper. Martha served, Lazarus reclined at table, and Mary anointed Jesus with pure liquid nard, very precious and costly. She poured it on His head, anointed His feet, wiped the feet with the hair of her head, and the house was filled with the fragrant odor. Some of the disciples murmured, and Judas Iscariot openly censured this waste of ointment, as he termed it, for it might have been sold for about forty-five dollars, and this given to the poor. But as he was treasurer for the disciples, he coveted the money and cared not for the poor. Jesus accepted the honor, justified her act, and told them she had anointed His body beforehand for His burial, and wherever His gospel would be preached, over the whole world, this act would be told to her honor—a memorial more lasting than monuments. The poor they had always with them, and could show them kindness at any time, but Jesus would soon leave them. Knowing Jesus was there, many people came to see Him, and also Lazarus, the raised man. On account of Lazarus, many more of the Jews believed in Jesus and abandoned the party of the priests and Pharisees; so the chief priests consulted about putting Lazarus to death. These priests and Pharisees were past repentance, and resisted all evidence.

TRIUMPHANT ENTRY OF JERUSALEM, AND TEACHING IN THE
TEMPLE.—FIRST DAY OF THE WEEK AND FIFTH BEFORE
THE PASSOVER.—MATT. 21:1-17; MARK 11:1-11; LUKE
19:29-44; JOHN 12:12-56. §§ 2-9.

2. THE CROWD MEET JESUS AT BETHANY.—On the next day, or first day of the week, many people from abroad who had come to the feast, having heard that Jesus was coming to Jerusalem, and disregarding the orders of the priests and Pharisees, took branches of palm trees and went to meet Him at Bethphage and Bethany, on Mount Olivet, and saluted Him thus: Salvation now! Blessed the King of Israel that cometh in the name of the Jehovah! Then Jesus sent two of His disciples to bring to Him a young ass that had never been rode, and gave them directions and orders. They found the orders and information correct, and brought the dam and colt to Jesus. And now He was about to fulfill a prophecy of Zachariah: Fear not, daughter of Zion; tell the daughter of Zion: Behold thy King cometh unto thee meek and sitting upon an ass—a colt, the foal of an ass. (Zech. 9:9.) Also, Jesus was about to prove that He laid down His life, and none took it from Him. His enemies were seeking Him, and now He was about to ride publicly through their midst. The crowd cast mantles on the colt, and Jesus rode upon it.

3. THE RESURRECTION OF LAZARUS INCREASED THE CROWD.—The people present when He raised Lazarus, reported this miracle, too, in Jerusalem, to the visiting Jews, which caused many more to meet and join the multitude. Great multitudes now began to spread their garments in the way. Descending the Mount of Olives, the disciples and multitudes before and behind Him began to rejoice and praise God with loud voices, for all the mighty works they had witnessed. They shouted: Salvation now to the Son of David! Salvation now in the highest! Blessed be the King that cometh in the name of the Jehovah! Peace in Heaven, and glory in the highest! Some of the Pharisees in the crowd, said: Teacher, rebuke Thy disciples. He answered: If these held their peace, the stones would immediately cry out. They were defeated, and said to one another: Perceive ye how ye prevail nothing? See, the world is gone after Him!

4. CHRIST WEEPS OVER JERUSALEM.—Descending Mount Olivet before noon, the city appeared in splendor and the temple in its glory by the reflection of the sunbeams.⁵ Every eye was dazzled, and every heart rebounded with exultation. There stands the glorious temple of the mighty God, and here comes the mighty King to reign in it and govern the nations! All is exultation, joy, and anticipation of everlasting peace and prosperity. But the King Himself beheld the city and wept over it, lamented the impiety and stubborn blindness of its rulers and people, and to the astonishment of the triumphing multitude, foretold its terrible fate and utter destruction. Here the Son of God and Savior of sinners, full of love and compassion, weeps over the wicked, but will not stay the arm of justice and stroke of vengeance. If they believed in Him, their salvation was sure; but if they will not, they must perish. Sinner, be wise in time!

5. JESUS ENTERS THE CITY AND TEMPLE.—Jesus entered the city and temple triumphantly in the very midst of His enemies, and rules them with irresistible sovereignty. All the city was moved at His entrance and exclaimed: Who is this? And were told: This is Jesus, of Galilee, the Prophet of Nazareth. He entered the temple and again cast out all traffickers, overturned the tables of the money changers and the seats of the dove sellers, and exclaimed: It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. Then the blind and lame came to Him in the temple, and He healed them. The children in the temple chanted the One hundred and eighteenth Psalm, or part of it: Salvation now to the Son of David. The chief priests and scribes saw and heard these wonderful things, but instead of believing, they were sore displeased, and said to Him: Hearest Thou what these say? Jesus answered: Yes. Have ye never read: Out of the mouths of babes and sucklings Thou hast perfected praise? (Ps. 8.) Thus, we see the Jews, and every rank in Judea and Jerusalem, had all the evidence possible that Jesus of Nazareth was a messenger sent from God, and it was their duty and privilege to be taught by Him. They themselves had witnessed all kinds of evidence, and now they saw and heard the multitudes honor Him for what they experienced on themselves and saw done to others.

6. GREEKS SEEK TO SEE JESUS.—Among those come to worship Jehovah were some Greeks. Their place in the temple for worship was the court of the gentiles. So, they had witnessed Christ casting out the merchants, and heard Him declare the temple a house of prayer for all nations, as He did the first time He cleared it. Like the Roman centurian, these Greeks did not venture to approach His sacred person, but came to Phillip, saying: Sir, we would see Jesus. Phillip tells Andrew, and they tell Jesus. Jesus exclaimed: The hour is come that the Son of Man should be glorified. The gentiles are now drawn by His fame to seek an acquaintance with Him, and if He continues His present course,

(5) Joseph. Ant. 15:11, §§ 3-6. Wrs. 5:5, §§ 1-6.

they will supersede the Jews and prevent His crucifixion. But it is as necessary for Jesus to die before His power and glory be manifested to the nations as for a grain of wheat to be buried to produce a harvest. Notwithstanding this great spread of His fame and influence, those who cannot bear the cross need not attempt to follow Jesus. Whoever will save his life, which must be by apostacy, will lose it at the last; but he that may be said to hate life, compared with his love for Christ and His kingdom, shall preserve it into life eternal. If any man, Jew or Greek, will serve as a deacon to Christ, let him follow Jesus; and wherever Christ is, whether in the grave, sheol, or Heaven, there shall His deacon, or waiting minister, be also, and shall be honored as a child by the Holy Father, and not treated as of lower grade.

7. CHRIST TROUBLED IN MIND.—This thought of suffering within six days came up and troubled His soul in the midst of these triumphs over His enemies. What should He say? Father, save Me from this hour? But for that very purpose He had come to that hour—come on purpose to suffer and lay down His life. Then He said: Father, glorify Thy name—Thy name for justice, wisdom, holiness, goodness, truth, and power. Without holiness no one shall see the Jehovah; the law must be honored before justice will let any favor flow to man; wisdom must devise the plan of deliverance; goodness can then work out the plan and let mercy flow in favors and reformation; truth will then be manifested in the fulfillment of covenants, oaths, promises, and threatenings, and the power of God to consummate His engagements will be conspicuous. A voice from Heaven said: I have glorified it now, and will glorify it again. The people standing around heard the voice, and those not understanding the language said it thundered; but those understanding the words said an angel spoke to Him. Jesus said this voice came for their sakes, that they might know whence He was and believe in Him, and not as an honor to Him. He continued: Now is the judgment of this world. Now shall the prince of this world be cast out. And if I be lifted up—on the cross—out of the earth, I will draw all men to Me. He said this signifying what death He would die. Satan has been the chief, or prince, of this world; has turned all the nations from Jehovah to the worshiping of many gods, and is now ruling the Jews; but by His death Christ will sustain the dignity of the law—and the strength of sin is the law (I. Cor., 15:56)—and cast Satan out of his princely office; have all power in Heaven and earth vested in Himself; will cast down Polytheism, and draw all nations to Himself and His religion. But the first thing now is the crucifixion.

8. DANGER OF ABUSING DIVINE TEACHING AND WARNINGS.—The people answered: We have learned out of the law that Christ abides forever, and how sayest Thou the Son of Man must be lifted up? Or, who is this Son of Man? Their ignorance was only pretended, and their altercation was designed to divert and deceive the people. So, instead of instruction Christ gives them warning. The light was yet with them for a little while; they had better improve it and become wise, good, and blessed, lest darkness, tribulation, and distraction of mind come upon them, and they know not what to do nor where to go, and so be lost. Then He left them and concealed Himself for a short time. Notwithstanding the evidence was irresistible to a rational mind, they did resist it, as Isaiah predicted of them. They could not believe, because they had perverted and abused all the warnings and teachings of the prophets till they were past understanding and feeling. Thus, Isaiah indirectly accomplished what he was told to do when inaugurated as a prophet.⁸ The prophets by teaching and warning, and they by rebelling and resisting the truth, had blinded and hardened themselves beyond all recovery. Paul quotes it as their own act.⁹ The Jehovah seen on that occasion¹ was the Divine Word² that became incarnate—this Jesus Christ.

(8) Isa. 6:9-12. (9) Acts 28:25-27. (1) Isa. 6:1-4. (2) John 1:1-14.

9. **THE NECESSITY OF RECEIVING CHRIST.**—Among the chief rulers many like Joseph and Nicodemus believed in Him, but did not confess it for fear of the Pharisees putting them out of the synagogues, for they loved the praise of men more than the praise of God. Jesus reappeared and spoke for the benefit of those man-fearing believers. The Son of Man does not act on His own authority, nor is His humanity separated from His divinity. So, seeing and believing in Him is seeing and believing in the Father who sent Him. He is the source of all true light and knowledge in regard to God, to the happiness of man and his destiny. Those believing shall not walk in darkness, but shall discover the way of reformation, life, and happiness, and by persevering shall enjoy the same. Christ did not come now to judge the world, but to save it, and will not now judge unbelievers and rejectors of Him. But His word, which is also the Father's word, will decide the judgment of all rejectors of Him. The Father's commandment, or commission and instructions, if received, gives eternal life, and they, by rejecting it, decide their own destiny. They will not be forced to possess a life in eternity which they refused in time, but shall be consigned to the society and portion they have chosen and abide the consequences—everlasting death. It was now evening; He looked around upon all things in the temple, said nothing, and left them. He retired with the twelve to Bethany and lodged there. Whether Jesus refreshed His worn-out system with peaceful slumbers, or meditated on the coming conflict, I do not know; but there He stayed till morning.

RETURN AND ACCEPTANCE.—MATT. 21:18, 19; MARK 11:12–19.
SECOND DAY, AND FOURTH BEFORE THE
PASSOVER. §§ 10, 11.

10. **CHRIST CAN CURSE AS WELL AS BLESS.**—Next morning He returned to Jerusalem without breakfast and was hungry. I think He had not lodged at Martha's house. A flourishing fig-tree appeared before Him, and the time for gathering in figs was not yet come; finding no fruit at all on it, He resolved to give His disciples and all passers-by a sample of His mighty power to curse and punish. No friend nor enemy had ever witnessed His power to curse and punish, and perhaps thought He had none. In hearing of His disciples, Jesus said to the fig-tree: Let no fruit grow on thee forever; and it immediately dried up from the roots. It struck the attention of all passers-by. What did that so suddenly? Jesus of Nazareth cursed it! Ah! Jesus can curse, as well as bless! Yesterday it flourished in dark-green foliage! To-day dried from the very roots! Jews, beware of your hostility! But He said He would not judge them now; so they will go on awhile longer.

11. **THE PEOPLE HANG ON HIM IN THE TEMPLE FOR INSTRUCTION.**—Jesus entered the temple and again cleared out the court of the gentiles, and would not suffer anyone to carry any vessel through the temple, and He taught, saying: My house shall be called of all nations the house of prayer, but ye have made it a den of thieves. Now, the pious gentiles would see the regard He had for them, and might conclude when He ascended His throne He would make ample accommodations for them. He taught daily in the temple, and all the people hung on Him to hear, and thus He sent His instructions away to the utmost bounds of the dispersed Jews, and with His teachings on this occasion will go the astounding fact of His crucifixion. What a report these pilgrim Jews, proselytes, and pious gentiles would this time carry back to their synagogues and pious brethren in distant lands; but many would wait to see the end, and so wait till the day of Pentecost. The chief priests, scribes, and chief of the people sought to destroy Him, but could not find how they might do it without incurring the indignation of the people. They feared Him, because all the people were astonished at His teachings and had learned some things they never learned before. This will be

the greatest Passover ever celebrated. For over one thousand five hundred years have these Passovers been celebrated, and some of them have been glorious events, but all must yield in importance to this one. The people from all parts of the dispersion will receive the greatest teachings they ever heard. When evening came, He went out of the city.

THIRD DAY, AND THIRD BEFORE THE PASSOVER.—MATT. 21:20-46. 22-25; MARK 11:20-33. 12, 13; LUKE 20, 21. §§ 12-30.

12. POWERS GIVEN TO THE APOSTLES.—Next morning, passing by the devoted fig-tree, the disciples marveled, and Peter called the Savior's attention to the effects of His curse. Jesus replied: Have faith in God, and repeated His former instructions about working miracles. (Chap. 90, § 15.) He was about to endow them superabundantly with the Holy Spirit, so their words and actions would be regulated by Him. They must not resist the promptings of the Spirit, fearing disappointment, but ask, command, and act in firm confidence of success. Such being Christ's promise, to ask or act hesitatingly, or not act at all, is to impeach His power and fidelity. Also, He repeats His former injunctions about forgiveness.

13. SOURCE OF CHRIST'S AUTHORITY.—As He preached the Gospel and taught in the temple, the chief priests, scribes, and elders of the people came and asked Him for His authority to do the things He was doing in opposition to their arrangements, for the Sanhedrim had never commissioned Him. Now, the intermediate age of the kingdom of God, or the Christian dispensation, commenced with John's mission, and John had introduced Jesus as the Son of God, and Heaven confirmed John's testimony. So, if they can tell where John got his commission, they will know where Jesus got His. Intending to make them answer their own question or silence them before the people, Jesus asked them whence came John's baptism? From Heaven, or of men? They discovered their fix before the people. If they said from Heaven, He would reply: Why did ye not believe Him? Though they cared not for the conviction, they did not like the exposure before the people. If they said from men, they feared the people would indignantly stone them, for all the people considered John's prophetic character a settled point that none but a fool or malignant knave would dispute. So they answered: We cannot tell; and Jesus replied: Neither do I tell you by what authority I do these things.

14. WHO OBEYS GOD.—Jesus presents them the case of two boys, whose father bid them work in his vineyard. The first refused, but afterward repented and obeyed; the second promised to go, but did not. Now, which did the will of his father? They answered: The first. Jesus applies the case to themselves and those they stigmatized as publicans and harlots. John came in a righteous way that none could fault, yet they believed him not; the publicans and harlots believed him, and so did the will of God. They saw this, and yet repented not of their impiety and criminal intentions, which prevented their belief in him. Thus, these hopeless publicans and harlots entered the kingdom of God before the chief priests, scribes, and elders.

15. WHY THE JEWS WERE REJECTED.—While they were trying to prejudice the people against Him, He exposes them by a parable that causes them to pronounce their own rejection from the kingdom of God: A man planted a vineyard and fixed it up in complete order and rented it on the shares to men who made husbandry their business, and then moved into a far country. At different times he sent servants at the proper season, for his share of the fruits, but the tenants beat, stoned, and murdered different servants, but paid no rent. Then he sent his only son, supposing they would respect him. But they said he was the only heir, and if they killed him the inheritance would fall to them. So

they caught him, and cast him out of the vineyard, and killed him. Now, what will the owner of the vineyard do? They answer: He will come, miserably destroy these wicked men, and rent the vineyard out to others, who will render to him the fruits in their seasons. Jesus answers: So shall the kingdom of God be taken from you and given to a people bringing forth the fruits thereof. They replied: Impossible! They considered if they were not Polytheists and idolaters, God was bound by covenant to keep them in the kingdom, and give them the government over the nations. Jesus looked at them and said: What does this writing mean: "The stone rejected by the builders has become the head of the corner." This is Jehovah's doing, and it is marvelous in our eyes. Now, whoever falls on this stone shall be broken, but whosoever it falls upon shall be ground to powder.

16. THE WEDDING GARMENT NECESSARY.—The chief priests, scribes, and Pharisees perceived the application was to themselves, and it was so apposite the people could not avoid seeing it. But when they had an opportunity to lay hands on Him they feared the multitude, who took Him for a prophet, if not the Messiah. Thus, their power was gone, and the King of Israel ruled the temple and controlled the multitudes; so this set left Him and went their way. Jesus continued speaking in parables, and represents the reception of an invitation into the kingdom of Heaven to a marriage feast for a king's son. The Jews were the heirs of the kingdom, and when all things were ready for it to go forth in its conquest of the nations, they were expected to fill its ranks. But when summoned after the Pentecost to enter, they refused on different pretexts, and the rulers persecuted to death the servants who told them all things were ready and bid them come. The God of Israel sends armies and destroys these murderers and burns up their city. Still the kingdom will be consummated, though the rulers of the Jews were unworthy of citizenship. Jews, sinners, publicans, harlots, Samaritans, gentiles, and some of the very rubbish of society must be brought into it. All their diseases shall be healed, sins pardoned, souls and bodies purified, and royal garments bestowed. If any one enters the banquet hall, or attends the marriage supper of the Lamb, without a wedding garment, or the true Christian character, it is because he refuses to accept it when offered. The time for reviewing the guests, or citizens, is at the end of this age, when the tares shall be gathered out and the kingdom consummated.² Then shall be weeping and gnashing of teeth, when the children of hopeless reprobates will rejoice with pious ancestors in happiness, and the children of these pious ancestors are cast into perdition with these hopeless reprobates. Many were called, but few chosen; many come now into the kingdom who will not obey the King, and will not have the legitimate character of citizens when reviewed.

17. PAY TRIBUTE TO CIVIL RULERS.—The next project was to entangle Him with Jewish prejudices and Roman laws. We ought to observe His wisdom in defeating all their schemes. Here the Pharisees who detested paying tribute to heathen rulers, and the Herodians who made their religion suit the times and not offend the Romans, consulted together to ensnare Him and deliver Him to the Romans. They pretended to be very pious, and to have the highest regard for His teachings and authority, and they wanted to know whether they ought to pay tribute to the Roman government or not. Jesus understood their object, and said: Why tempt Me, ye hypocrits? Show me the tribute money. It was Roman coin having Cæsar's likeness and inscription, showing they used it without any shock to their piety. He makes them describe it aloud, so all the people could hear. Then He tells them to render back to Cæsar his own things, and render up to God the things that belonged to God. They were defeated and left.

(2) Matt. 13:36-43.

18. SPIRITS, FUTURE STATE, AND RESURRECTION.—Next the Sadducees try to entangle Him. They denied any future existence and the resurrection, and they had an argument that could not be answered. According to the requirements of the law, one woman had seven husbands in succession, but no children; whose wife will she be in the resurrection? Jesus told them they went wrong because they were ignorant of both the Scriptures and the power of God. The children of this age marry and are given in marriage, but those who shall be counted worthy to obtain that age and the resurrection from the dead, do neither, but are as the angels of God. Nor can they die any more, for they are equal unto the angels and are the children of God, being the heirs of the resurrection. But as for the Sadducees' doctrine of the resurrection, it is confuted by the writings of Moses, which they had to receive or subvert the Jewish government, which at this time they administered and wished to control. Moses says: Jehovah declared Himself to be at that time the God of Abraham, Isaac, and Jacob. But He could not be the God of them at that time if they were not some where in existence. For all live to Him, whether in the body or out of it.³ Their denial of the resurrection rested on their denial of the existence of spirits, and having destroyed the foundation, their superstructure fell. Abraham, Isaac, and Jacob still exist, and will be raised up to inherit the promises. A certain scribe, a Pharisee, of course, was well pleased to see the Sadducees silenced, and exclaimed in the presence of the people: Teacher, Thou hast said well! They dare not ask Him any more questions, for they dreaded the exposure. Jesus defeated Satan in the wilderness by the Scriptures, and now He defeats the Jews by the same sword of the Spirit, and by their own answers, but He never interposes His divinity to silence opposition or temptation.

19. LOVE THE FOUNDATION OF ALL MORAL LAWS.—When the Pharisees heard He had silenced the Sadducees, they gathered together, and one of them, a scribe and expounder of the law, who heard Him reasoning with the Sadducees and perceived He answered well, tried Him with another question, saying: Teacher, which is the first in importance of all the commandments? Jesus answered him: The first of all the commandments is, Hear, O, Israel, the Jehovah, our God, is one Jehovah, and thou shalt love, the Jehovah, thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment, and the second is like unto it: Thou shalt love thy neighbor as thy self.⁴ There is none other commandment greater than these. On these two commandments hang all the law and the prophets. The scribe said: Well, Teacher, Thou hast said the truth, and to obey them is greater than all whole burnt offerings and sacrifices. Jesus, seeing he answered discreetly, said to him: Thou art not far from the kingdom of God—a proper subject. This ended all tempting questions.

20. LOVE IS A LAW OF CREATION.—Love is the source and center of all moral principles or laws, and the object of all revealed religion is to bring man up to this high standard of pure love. Love to God must be supreme; to ourselves must be greater than any animal gratification or coveted object; to the rest of mankind must be equal to love for ourselves; also, we must love all animals capable of pleasure or pain, and take pleasure in all God's creation. This love, and all moral laws emanating from it, are laws of creation binding on all mankind, and on every individual in every nation. It did not originate with Moses, and is not restricted to Jews or Christians. When this love is perfected, the Christian has arrived at the full stature of the perfect man in Christ Jesus. The penalties for breaking these commands are the consequences growing out of the violation. These consequences are innumerable and awful. (See Paul's account of love, I. Cor. 13.)

(3) Acts 17:28. Rom. 14:7, 8. (4) Deut. 6:4, 5. Lev. 19:18.

21. **VARIOUS TOPICS.**—While the Pharisees were collected together, Jesus questioned them in the presence of the multitude. To His question they answered: Christ is the Son of David. To this Christ replied as He taught in the temple: David, speaking by the inspiration of the Holy Spirit, calls Him my Lord. How, then, is Christ David's son? No one was able to solve the mystery. According to the flesh, or human nature, He was David's son; according to His divine nature, He was the Son of God and heir of all things; so He was David's son and David's superior and Lord. (Rom. 1:3,4). Then, in hearing of all the people—and the common people heard Him gladly—Jesus said to the multitude and to His disciples: The scribes and Pharisees occupy Moses' seat when they read the law and prophets in the old Hebrew language and translate and interpret them in the vernacular tongue of the congregation; therefore, observe and do what they bid, but do not follow their example; they read and interpret right, but do not obey the teachings. But beware of the scribes, who add the traditions, and impose heavy burdens and grievous to be borne, but never touch these burdens themselves. Then He gives their impious and hypocritical character, which He censures in strong terms. Christ forbids His disciples to wear any titles of honor or authority, such as Doctor, Father, Leader, for One in Heaven is the Christian's Father, and Christ is the Teacher and Leader, and all the disciples are brethren. He repeats former teachings, and denounces woe on scribes and Pharisees for not entering the kingdom of Heaven and prohibiting others who would, and for crimes, hypocrisy, foolish and wicked perversions and evasions of oaths, and for persecutions, as He had done before. Christ asserted the poor widow's two mites cast into the treasury were entitled to more reward than the larger donations of the rich, for it was her living, and a greater sacrifice to her than the thousands cast in by the rich was to them.

22. **THREE QUESTIONS PROPOSED; DESTRUCTION OF TEMPLE, ETC.**—As Jesus went out of the temple, the disciples called His attention to its stability, riches, and splendor. Jesus recognized the facts, but informed them it would be so completely demolished that one stone would not be left upon another. As He rested on Mount Olivet, opposite the temple, and in full view of it, four of His disciples asked Him privately three things: When shall these things be? What the sign of Thy coming? What the sign of the end of this age? The phrase, the age, or this age, might refer to the Jewish dispensation, as distinguished from the Christian; or it may refer to the intermediate age of the kingdom of God, as in the parable of the tares, and what He says may apply to either one, or to both; the same or similar signs may precede the end of both. Jesus had spoken of coming in glory, when He would acknowledge those not ashamed of Him in the sinful generation,⁶ and also of coming in His kingdom before the death of some of those present.⁷ This last mentioned coming is expressed by another evangelist, thus: The kingdom of God come with power; and by the other, thus: The kingdom of God be come. Now these signs may precede any one of these comings, or they may precede both. History will determine these questions.

23. **END OF THIS AGE.**—Jesus cautions His disciples against false christs, who will deceive many. Wars and commotions must precede these events, but as they are common evils and unavoidable, they furnish no certain evidence that the end of the age is come, or even near. Still the collision of nations and kingdoms, the occurrence of earthquakes in different places, of famines, pestilences, troubles, fearful sights and great signs from Heaven, are the beginnings of sorrows or pangs and sufferings. But before these events, Christ's disciples will find trouble enough. They will be persecuted, tried, imprisoned, beaten in synagogues, and afflicted, shall be brought before governors and kings for Christ's sake. This treatment shall turn, or prove, a witness for the disciples

(6) Matt. 16:27. 25:31-46; Mark 8:38. (7) Matt. 16:28; Mark 9:1; Luke 9: .

that they have been faithful, and against the persecutors, whether Jews or gentiles, that they rejected Christ and salvation. Notwithstanding this great opposition, the Gospel will be published among all nations before the predicted time of sore distress and the expiration of this age. As the Holy Spirit spoke in the apostles, they could not be successfully contradicted nor resisted by their enemies, and so needed not to premeditate speeches for trials. Their very kindred would persecute and put them to death, and they should be hated by all nations for Christ's name's sake. Some of the disciples would apostatize and betray others, and many false prophets would arise and contradict the true teachings and deceive many. Iniquity will abound among Christians, and the love of many will wax cold; but those persevering in the truth to the end of life, or of these trials, shall be saved; not a hair of their heads shall perish. Therefore they might, and ought to, keep their minds in calm and patient control amidst all their trials. This glad tidings of the kingdom shall be proclaimed in all the inhabited world, into a witness to all the nations, as well as the Jews, and then shall the end of the, or this age, come. All these predictions were not verified before the end of the preparatory age, or Jewish dispensation, and must refer to the end of this intermediate age.

24. DESTRUCTION OF TEMPLE AND CITY.—Polytheistic arms and ensigns had desolated Jerusalem and polluted everything holy in and about it, and, according to Daniel's prophecy of the seventy weeks, will again pollute and desolate it like a flood; and when the disciples would see this abomination of desolation stationed in the holy place (Dan. 9:26), and all Jerusalem surrounded with armies, as Christ foretold when lamenting over it, then they might know the terrible desolation of the city and country is at hand. Every one believing Christ's words must flee from the city and country with all possible expedition to the nearest refuge to be found, but woe to those that can not flee! Let the disciples pray that it happen not in the winter, when clothing and shelter are needed, nor on the Sabbath, when in the temple or synagogues, and the scribes and Pharisees did not allow the afflicted to be healed. (For history, see chap. 99, § 3-9.)

25. CALAMITIES AND FALSE CHRISTS.—In those days will be afflictions unparalleled in the history of the world, and, unless the Lord made this time short, not one Jew could be saved; but for sake of His chosen ones among the Jews, He has determined these days of evil shall be of short duration. Many false christs and false prophets will arise and show great signs and wonders, so that, if it were possible, they will deceive the very elect; but, as they are forewarned, they need not be deceived and follow, for the advent of the Son of Man will be as universally conspicuous as the lightning of Heaven. Wherever the desired object is, there will those desiring and seeking it be congregated, and those desiring a sensual king will follow their false christs and false prophets. By their fruits they shall be known, and the chosen ones will not be deceived by them. These are the days of vengeance for the fulfillment of all things recorded respecting these Jews and days of distress and wrath upon these people, and wherever these objects of wrath are found, there will the Roman eagles be gathered together. The Jews shall fall by the sword, and be led away captives from this land into all nations, and Jerusalem shall be trodden down by the nations till the predicted times of the nations be fulfilled. (For history, see chap. 99, §§ 3-9.)

26. SIGNS PRECEDING SECOND ADVENT.—Immediately after the tribulation of these days of wrath and dispersion, when He has finished scattering the holy people, according to what is written (Dan. 12:7), there will be signs in the sun, moon, and stars, and upon the earth distress of nations with perplexity, the sea and waves roaring, men's heart's failing them, or fainting for fear and for looking after, or into, those things coming on the earth. Having finished the vengeance on the Jews, their great prince, Michael, will stand up for them, and a time of

tribulations on the nations, such as they never experienced, shall come. (Dan. 12:1.) After the Gospel is preached to the nations, Jehovah will reckon with them for their perversions of the Gospel, as He did with the Jews for their perversions of the law and the prophets. Then the sun will be darkened, the moon shall not give her light, the stars shall fall from Heaven, and the powers of the heavens shall be shaken. This will be realized, figuratively, and, perhaps, to some extent literally, as shown in the Sixth Seal. Meteors fall, but real stars do not fall. (See chap. 109, §§ 16-18.)

27. **THE SECOND ADVENT.**—Then shall appear the sign of the Son of Man in Heaven, and then shall all the tribes of the earth mourn, because in a state of hostility to Him. Then they shall see the Son of Man coming in the clouds of Heaven, with power and great glory; then shall He send His angels, with a great sound of a trumpet, and they shall gather together His elect, or chosen ones, from the four winds—from the uttermost part of the earth to the uttermost part of Heaven, from the one end of Heaven to the other—to Jerusalem and vicinity. When these things last mentioned begin to come to pass, then the true disciples of Christ may elevate their heads, for their redemption from all trouble draws nigh. By these instructions Christians may know the consummated age of the kingdom of God is nigh. The setting up of the kingdom in power during the lifetime of some of the apostles, and its consummation when the tares are gathered out of it, can be ascertained by observing these signs. As it respects, "All these things," predicted when the disciples called His attention to the temple and its adornings, which were under their full view from Olivet and easily designated by a gesture common in oriental discourse, and constituted the first question of inquiry, that generation should not pass away till all of them were fulfilled. Heaven, or the atmosphere, and the earth shall pass away, but Christ's words shall not pass away. Here is an important addition to the prophetic programmes.

28. **NECESSITY OF WATCHING FOR CHRIST'S COMING.**—As to the precise time (the day and hour), neither man nor angel knows; and as the Son reveals nothing but what He sees and hears the Father do and say, and the Father sees proper not to reveal this now, so it may be said the Son knows nothing about it. (Rev. 1:1.) Hence, the importance of watching the developments of the kingdom and be able to approximate the time of great events, lest we be taken unawares and grope in darkness and stumble into destruction. The coming of the Son of Man in His kingdom, and His coming in the clouds and glory, will, both, be sudden as the springing of a snare, and unexpected by all men except those watching. Then the faithful will be rewarded and the unfaithful punished, as He had taught before. Christ has now gone to Heaven, having given authority to His servants and to every man His work, and commanded the porters to watch. Everyone must be up and doing his part in the kingdom of God and guarding against all sin and falsehood, lest he be found unprepared, and so be rejected with hypocrites, where is weeping and gnashing of teeth. Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these predicted evils which shall come to pass, and to stand before the Son of Man. What Christ said to the four disciples He said for all: Watch!

29. **THE TEN VIRGINS.**—Those in the kingdom of Heaven in this intermediate age, as in the preparatory, are compared to ten virgins watching for the bridegroom. All fell asleep, but awoke at the porter's cry, "The bridegroom is coming!" They trimmed their torches, but five had provided no oil to pour on, and their torches went out. While the five hunted oil, the party came, and the five who were ready went in with the bridegroom, the doors were shut, and the five foolish virgins were excluded as unknown strangers. So, the unprepared Jews were rejected when the kingdom came with power; and when the Son of Man comes to consummate His kingdom, those having the character of legitimate citizens shall enter with Him, and all others shall be excluded. Again Christ introduces the parable of the talents, or pounds (see chap. 93, § 10), somewhat

varied, and illustrating the same truths of rewarding His servants according to the improvement of their gifts, opportunities, and means; and the unprofitable are cast into outer darkness, where shall be weeping and gnashing of teeth.

30. GRAND DIVISION IN THE HUMAN FAMILY OF THOSE WHO CAME IN CONTACT WITH CHRIST OR HIS BRETHREN.—When the Son of Man comes in His glory, and all His angels with Him, He will sit in His glorious throne and judge all nations as well as the Jews. They shall be divided into three classes, called brethren, sheep, and goats—or pious and impious. All who have befriended Christ or the least of His brethren shall be invited into the kingdom which was prepared for them before the foundation of the world. All those who did not befriend them are bid depart from Him, as cursed, into the everlasting fire prepared for the Diabolos and his angels. Thus, the actual friends of Christ are awarded eternal life, while the indifferent and hostile are sent into everlasting punishment. All who are Christ's friends indeed—or truly pious, though not professing—will befriend His brethren, or His witnesses, for they are taught to do good to all men and love those bearing the image of God; but the children of the Wicked One, intruding themselves upon the kingdom for the purpose of getting to Heaven when they die, bring all, or many, of their evil dispositions with them, and cultivate them, too. But honorary membership will not profit them, for the division line is run according to character. All befriending Christ, or His brethren, will be rewarded for it, though it were only a cup of water they gave,* but, if ashamed to confess Him before men, their acts of kindness can be rewarded tenfold and yet Christ not confess them brethren, in the judgment, before the Father and the angels. Without holiness no man shall see the Lord.³ Everyone must be born from above,⁴ and act out of love to God and man. All persecutors must be cut off with the goats. Thus ends the third day's labor in the temple, where the people had met Him early in the morning to hear Him. At night He went and abode in Mount Olivet; perhaps He spent hours in the garden or olive-orchard of Gethsemane. Thus, the Anointed Son of David perfected praise out of the mouths of babes and sucklings, and ruled priests and rulers in the House of Jehovah. What is the difference between Christ's friends and His brethren? Inasmuch as ye did it unto the least of these, my brethren, ye did it unto Me. For both He that sanctifieth and they who are sanctified are all one; for which cause He is not ashamed to call them brethren. Christ's brethren are those who are identified with Him in the work of His kingdom—the seed of Abraham according to the promise; in thee shall all families of the earth be blessed. They are not ashamed of Him or His cause among opposers, and He will not be ashamed to acknowledge them before the Father and the holy angels. But whosoever gives a cup of water to the least disciple because he is indeed a disciple of Christ, shall in no case lose his reward. A centurion loved the Jewish religion and nation and built them a synagogue, who had greater faith in Christ than any in Israel, but felt himself unworthy to come to Christ and sent an elder of the Jews, but was not identified with the Jews in the kingdom of God. Another, noted for piety and benevolence and family devotion, but not identified with the people of Jehovah, for some reason, was the first uncircumcised pious person taken into the adoption of God's family, became one of the brethren of Jesus Christ. No doubt the misconduct of some of God's people prevented many pious gentiles entering the adoption; by reason of the Jews the name of God was blasphemed among the gentiles. False teaching, confusion and contradictory teaching, impious walk and conversation, a sense of unworthiness, fear of coming short in living the Christian life, fear of apostatizing or disgracing the Christian religion, prevent many from becoming identified with the children of God. Yet these persons love Christ and the true Christian, and delight to befriend them and advance the cause of the kingdom. Though these

(3) Heb. 12:14. (4) John 3:3, 5. (*) Matt. 10:40-42; Mark 9:41, 42; Chap. 119, § 10.

can not be called Christ's brethren, nor have entered into the adoption, yet they are Christ's friends, and will aid the least of His brethren because they develop the true character of His disciples, and Christ has promised a sure reward to them. Whether such will have part in the first resurrection or not may be a question of importance. In this place Christ's brethren appear to have been separated from those in judgment before the judged were collected, and this agrees with the order of judgment in Revelations; these are rewarded according to their works of kindness to Christ's disciples; they pass from under the death sentence into eternal life. (See chap. 119, § 10.)

CHAPTER XCV.

LAST MEETING WITH THE APOSTLES. FOURTH DAY. A. M. 4033.

A. D. 29.—MATT. 26:1-5, 14-16; MARK 14-1, 2, 10, 17; LUKE 22:1-6.

1. JUDAS BARGAINS TO BETRAY JESUS.—When Jesus had finished all His teachings in the temple, He, in the next place, instructs and comforts His disciples in regard to His departure from them. He said to them: Ye know that after two days is the Passover, and the Son of Man is betrayed to be crucified. The chief priests, scribes, and elders assembled in the palace of the high priest, called Caiaphas, and consulted how they might take Jesus by craft and put Him to death, but not on the feast day, lest an uproar of the people be made and the Roman soldiers interpose. They feared the people, before whom they had been silenced by Jesus. Satan prompted Judas Iscariot to go to the chief priests and offer to betray Jesus at a suitable time. They were glad of the offer, and bargained with him for about twenty-one dollars and sixty cents (the price paid for the loss of the meanest slave), to betray Jesus when He was away from the multitude and they would not know anything about it. From that time Judas watched for a suitable opportunity when he could conveniently betray Jesus in the absence of the people.

FIFTH DAY.—MATT. 26:17-56; MARK 14:12-50; LUKE 22:7-53;

JOHN 13-18:1-11. §§ 2-28.

2. TIME AND PLACE OF THIS LAST PASSOVER.—The first of the seven days in which the Jews must not eat any leavened bread commenced this fifth day of the week, at sun-setting, and was their sixth day. On this sixth day sunshine they killed the Passover lamb, but they ate it after sunset, which was the beginning of their seventh day. But our Lord sent Peter and John to prepare the Passover on this fifth day, and, according to our reckoning, ate it on the evening of the fifth, but, according to the Jewish reckoning from sunset to sunset, it was the evening of their sixth day. Speaking according to Jewish custom, Christ ate this Passover in the evening of the sixth day of the week and beginning of the fourteenth day of their month Nisan, which, according to our arrangement of months, would be that year, A. M. 4033, or, A. D. 29, April 16 or 17. The disciples ask Him where they shall prepare the Passover for Him. He gave them directions,

which they found exactly correct—as when He sent them for the colt. All times, places, and circumstances were, on all occasions, plainly under His view. They made all the preparations, and in the evening He came with the rest.

3. PASSOVER SUPPER COMMENCED.—Jesus knew His time of sojourning here with His disciples was about ended, and that He was about to return to the Father and leave them here among enemies. But He did not forget them in anticipation of His excruciating sufferings and glorious return to His home in Heaven. He loved them while with them in the world; He loved them all through His sufferings, and He will love them to the end of this age. He had an ardent desire to eat that Passover and hold His parting conversation with them, while He kept His approaching death before them. The kingdom of God was so near that another Passover would not be celebrated till the Lamb of God that taketh away the sins of the world should be sacrificed, and so finish all other sacrifices and offerings, and instead of commemorating their deliverance out of Egyptian bondage, Jehovah's people will commemorate their deliverance out of the bondage of sin by the sacrifice of Christ, their Passover. Then He took the cup of wine, with which the Jews commenced the Passover supper, and gave thanks and said: Take this and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine until the kingdom of God be come.

4. CONTENTION ABOUT SUPERIORITY REBUKED.—On the announcement of the proximity of the kingdom, the old dispute about superiority arose among the disciples, and Jesus repeated His former lecture on that subject and refers to His own example among them. The supper was fully commenced; the Devil had instigated Judas Iscariot to betray his Teacher, and the bargain was made; Jesus knew the Father had given all things into His hands, and as He came from God, so He returned to Him, and He saw proper to give His emulous apostles a practical illustration of His teachings about superiority. Having told them He was among them as one serving the rest, He arose from the supper, laid aside His mantle, took a towel, girded Himself as a servant, and proceeded to perform to His disciples the lowest service of hospitality: He washed their feet. Peter objects to His Teacher stooping to so mean a servitude that a rabbi could not exact off a pupil, and refused to accept the service. Jesus told him he did not understand it then, but he would hereafter, and if he did not accept it now he had no part in Christ. Hearing this, Peter was willing for an entire washing, for he desired a large share in the Savior. Jesus told him that those just bathed, or loutronized, needed no more than to wash, or niptize, his feet; so they were now clean; but not all. Judas was still among them. His language was figurative, and so they understood it.

5. THE LESSON TAUGHT.—Having finished this washing, or niptism, of a part, He replaced His garments and resumed His place at the table. Then He taught them the application: If He, their Lord and Teacher, washed their feet, so ought they to do the same, or any other, servile work for each other. Though the principle of serving instead of ruling one another is the prominent thing intended, yet this act of hospitality is classed among good works, and is obligatory when and where occasion requires. (I. Tim., 5:9, 10.) Not the knowledge of Christian duties, but the practice of them perfects and makes blessed. Christ not only gives laws to His subjects, but also sets them the example of obedience. What a lesson! Christ came from Heaven and was about to return to the Father, and with all His sufferings depressing His soul, He stooped to the meanest service to impress the lesson of humility and mutual acts of kindness and service. No dignitaries in the kingdom of God! All mutual servants.

6. TREACHERY OF JUDAS.—Jesus repeats His former lessons about receiving His servants and Himself: Those doing so receive the Father. Jesus now discovers the betrayer to the other apostles, who were sad to find in their little number anyone so vile as to betray their beloved Teacher. Though everything

was predicted about Christ's sufferings, and must be verified, yet woe to that man who betrays Him. All these solemn lessons were given in the ears of Judas Iscariot, but produced no repentance in his treacherous soul; he kept with the Savior, and dipped his hand in the same dish, that he might know where to find Him to deliver Him into the hands of murderers. Jesus exposed him, and then bid him do his treacherous work quickly. Judas goes out in the dark to do what he could not accomplish in the light while the multitudes were in and about Jerusalem. Still none of the apostles suspected any such attempt that night, but thought he was gone to purchase what was necessary for the feast. He was their treasurer.

7. CHRIST GLORIFIED, AND THE FATHER GLORIFIED IN HIM.—Judas had gone out, and all present are the true disciples of Christ, and after following His footsteps through tribulations they will reign with Him in glory. Now Christ looks beyond His sufferings and animates and comforts them with the results of His labors. Man, being promoted to honor and affluence, disgraced himself when he disobeyed God and surrendered all his prerogatives to Satan. Then man was a disgraced captive slave, that surrendered without striking a blow or resisting a temptation. God was dishonored as having conferred such riches, power, and dignity upon such an incompetent and unworthy favorite; and now Satan exultantly possesses the rich inheritance bestowed upon man, and reigns prince of this world. The Son of Man is glorified in resisting every temptation of Satan, though in destitution and desertion; accomplished all His work without a single failure; rendered perfect obedience to the divine law, and sustained its dignity by suffering its penalties incurred by man. God is glorified in Him as in a beloved and dutiful Son, worthy every honor conferred upon Him and every position and trust committed to His care. The arch-enemy of God is dethroned and the rich and glorious inheritance ignobly surrendered by man is recovered to God and to righteousness. The wisdom, power, holiness, justice, goodness, and truth of the Father and the Son are sustained in the victory without a stain. Now God will glorify the Son with that glory which the Son of God had with Him before the world began, and with the consummated kingdom of God. The Son of God became the Son of Man, obeyed the law, and suffered its penalties in human nature; but now He shall reign, the Incarnate Son of God forevermore. And this glory shall straightway be bestowed on this worn-out and suffering Son of Man.

8. SYMPATHY FOR HIS DISCIPLES.—In view of this glory, Jesus sympathizes with His disciples who remain to carry on the work of His kingdom. They will desire to see Him and seek to find Him, but cannot yet follow Him to His Father's glory. He enjoins a mutual love, such as should exist among the children of God while carrying on His work in the midst of enemies. The happy fruit of this love among themselves will distinguish them as the disciples of Christ while they witness for Him here. They had not deserted Him in these times of His trials and temptations, and He appoints a kingdom to them, as His Father has done to Him, and they shall sit upon twelve thrones, judging the twelve tribes of Israel.

9. PETER'S DENIAL FORETOLD.—Peter wished to know why he could not follow Christ then, for he was ready to accompany Him into prison and death, and even die that Christ might escape. Jesus assures Peter that he would deny his Teacher repeatedly before the cock had done crowing that night. He also informed Peter that Satan had an eye on him in particular, and wished to utterly destroy him; but Christ had prayed for Peter, that his confidence in Jesus of Nazareth would not fail, nor should he wholly apostatize through despair or pride. When recovered from his fall, Peter must confirm the rest by his experience. When Peter denies Christ, and then remembers what was foretold, he might assure the rest that all the other predictions would be verified, even the resurrection on the third day. Jesus assures them that the things written in the Scriptures concerning His ministry on earth were about ended, and that prediction: He was

reckoned with, or among, transgressors, must yet be accomplished, so they might not expect such favorable reception as when sent on their former mission. Though it will be time to justify the use of the sword in defence of rights, yet one or two were enough for His purpose. Peter knows how to use the sword, and let him try it; the Savior will heal all the wounds that Peter inflicts, and show friends and foes that Jesus lays down His life and no one takes it from Him. (See chap. 96, § 1.)

10. THE LORD'S SUPPER INSTITUTED. — Thus, the Savior instructed His disciples at the last Passover; and had they not been blinded by early instruction and unyielding prejudice, they might have witnessed understandingly these scenes with awe and reverence. As they were still eating at the Passover supper, Jesus took some of the unleavened bread, gave thanks, broke it, gave it to the disciples, and, speaking according to the Hebrew idiom, told them it represented His body given for them and broken and crushed by toil, sorrow, and suffering, and bid them eat it in remembrance of Him. Also, He took the cup of wine after the Passover supper, and when He had given thanks He gave it to them and bid all of them to drink of it, and they all drank of it. Speaking again according to the Hebrew idiom, He told them this wine represented the blood of the new covenant predicted by Jeremiah, which is shed for many, and it represented that new covenant in His blood, and sealed with His blood, and this blood, which represents the life, was shed for them and for many, for the remission of sins. And He told them to do this in remembrance of Him. Hence, as often as His disciples eat this bread and drink this cup of wine they continue to show the Lord's death till He comes again. (I. Cor., 11:23-26.) The broken body represents His life actually laid down. He suffered and died. Now this fact was impressed upon their minds, so that they could no more misunderstand His meaning nor doubt the fact. He again assures them that the kingdom of God was very near, for He would not drink wine, or this fruit of the vine, again till He drank with them new wine in His Father's kingdom, or the kingdom of God. Either He will not drink wine again, not even new wine, or the kingdom of God comes before new wine of the present crop can be made. That year (A. M. 4033, or A. D. 29) the Passover was about the 17th of April; the Pentecost, about the 6th of June; the vintage is in June and July; first ripe grapes sooner; but He ascended about the 27th of May. If the kingdom did not come in power before the Pentecost, Christ did not drink new wine in it then, nor before He ascended. He must have spoken figuratively, or it will be fulfilled in the consummated age of the kingdom. Of the cup used at the beginning of the Passover, He said He would not drink of the fruit of the vine till the kingdom of God would come. He might not drink another Passover cup of wine till the kingdom be come in its intermediate age, but He may drink new wine with His disciples in the consummated age of the kingdom, when it will be fully verified in Christ's having come. As oft as ye eat this bread and drink this cup ye do show forth the Lord's death till He come. When He comes, all will be fulfilled.

11. DISAPPOINTMENT AND COMFORT. — The sufferings and death of Christ being impressed on their minds now, the apostles' hearts were troubled. Hitherto they had met with no disappointment, and their faith in Him had not been put to the test; but now they were about to be severely tried, and all their brilliant hopes and ambitious aspirations dashed to the ground; therefore, He exhorts them to have that firm faith in Him which they had in God. As Israel's faith in Jehovah was tried in the wilderness, so their faith in Jesus of Nazareth was about to be tried. In His Father's house, which is not in sheol, were many apartments—if this were not the fact, He would have told them before that time, and before they became disciples—and now He goes to prepare a mansion for them; then He will come again and receive them to Himself, that wherever He is they may be there also. He tells them that they knew where He was going, and they knew the way; He had taught them both. But they understood not to what He alluded; and so Thomas tells Him.

12. CHRIST THE WAY, TRUTH, LIGHT, AND ONE WITH THE FATHER.—Jesus was not going down into sheol, where the Jews supposed all disembodied spirits went, but to the Father up in Heaven, where are living paths and paths of life, fullness of joys and everlasting pleasures. (Ps. 16:10, 11). The way to get there is by faith in Christ as a teacher, savior, and king. He is the truth itself, revealing and presenting everything divine and human just as it is. He is the life, saving from wrath and misery, transfusing light, life, and enjoyment to the soul, and securing the resurrection from the dead. In Him is the fullness of the divinity visibly manifested. (Col. 2:9.) All that can be seen of the Father are attributes, and these were as conspicuously developed in Christ as any man is capable of witnessing them. Now, as they had seen these in Christ, they had seen all they were capable of seeing of the Father. But they did not comprehend this, and Philip asked Him to show to them the Father, saying that would satisfy them. Again Jesus asserts His perfect unity with the Father. To see Christ, behold His works, and hear Him, is to see the Father, behold His works, and hear His words. He asks Philip to receive this testimony, or believe the works he had witnessed, and this evidence would be strengthened, for those believing would be enabled to do the same, and even greater works! He was going to the Father and would advocate their cause, and everything they asked in His name He would do for them, that the Father might be glorified in the Son by the success and triumphs of His kingdom.

13. THE COMFORTER PROMISED.—Not only provide a mansion for them in Heaven and come to take them there, but Christ will not leave them here as orphans, but come and abide with them by the Holy Spirit. Thus, we have four comings of Christ: Coming in the clouds and glory; coming in His kingdom; coming to take His people to the Heavenly mansion; and coming by the Spirit of Truth, or the True Spirit, to abide with them. If His people love Him they will keep His commandments, and He will pray the Father, who will send them another Comforter to abide with them forever (if they do not resist and grieve Him) and He is the Spirit of Truth. They had some knowledge already of this Comforter, for they had been born of the water and Spirit, and had entered the kingdom. (John 3:5.) He had regenerated them into loving and following Christ, and will still abide with them when Christ is gone, and will sanctify them and comfort them as the saints of old. The children of the world do not receive the Holy Spirit because He makes no external display, but quietly works great and happy changes in persons, and as the world can not see Him with their eyes, and do not experience His operations in their minds, so they do not know Him. He is known by a consciousness of a sacred change in the soul that induces a love to all the attributes of God, and a desire to be transformed into them, and induces a hatred to sin with an ardent desire to be freed from it.

14. THE COMPETENCY OF THIS COMFORTER.—This Comforter was promised to the disciples to an extraordinary extent, and He would teach them to know and understand all things pertaining to the kingdom of God, and bring to their remembrance all Christ's teachings. He comforts by enlightening the mind in regard to divine things, and inducing hope in Him and submission to His will. He also acts on the mind through the faculty called original suggestion, and by guiding the reasoning powers and the memory, and the association of ideas, He is promised to those asking the Father for Him; but His supernatural endowments were promised to the disciples. The sure evidence of His possessing any one is in the fruits produced, which are always in accordance with the divine teachings in the Scriptures. (Gal. 5:22–24.)

15. CHRIST VISIBLE TO THE DISCIPLES AND NOT TO THE WORLD.—Now Jesus presents another mystery to them. After a little time the world would see Him no more, but the disciples would see Him, and as He would still be living and acting, so they would live and act also. Judas Ben-Alpheus inquired how this

could be. He who has or ascertains Christ's commandments, and keeps them, is the one who loves Him, and will be loved by the Father, and Christ will love him also. He that loves Christ will keep His commandments, and he that loves Him not keeps not His sayings, and yet His sayings are the Father's words. The Father will love the obedient, and both Father and Son will come unto him and abide with him on social terms. This divine communion and fellowship is by the regenerating, sanctifying, illuminating, and comforting influences of the Holy Spirit, and He endowed the prophets with supernatural powers and intelligence. This Holy Spirit will come to the apostles in Christ's name, and enable them to speak and act in Christ's name as Christ did in the Father's name. In no other name will the Holy Spirit be given to Jew or gentile, and every intelligent person capable of knowing and obeying the divine will, must become a disciple of Jesus Christ or not receive the Holy Spirit, or at least these superabundant endowments given to the first disciples. What God may do for heathen, He has not told us, but Christians are commanded to preach the gospel to them and let them know the gospel way of salvation.

16. WHY CHRIST FORETOLD THESE THINGS.—These things Jesus said to them while yet with them, though their minds were in no condition to receive them, but He dropped them as seed in the ground, leaving the recollection, understanding, and profiting of them to the Holy Spirit. He leaves His peace and friendship with them permanently and enrichingly, so they need not be troubled about the separation nor afraid of its consequences. Their love to Him should cause them to rejoice that He was about to leave these scenes of toil and suffering and go to the happiness of the Father, who was greater than He; also, He promised to return to them and for them. These things He foretold that, when realized, they might know that nothing happened to Him unawares, and might still believe in Him, for He would have but very little more conversation with them. Satan, the chief of this world, was coming upon Jesus to make a desperate attack with concentration of temptations without and within, by men and by devils, which would prevent further conversation for a time. But as Satan can find nothing in Christ to give him any power by law, so he can find no compliance nor fear to enable him to seduce Jesus to abandon His work for the salvation of men. The Father gave Him a commandment to lay down His life for the sheep, and that the world may know His love for the Father as well as the sheep, so He obeyed Him, and submitted to the assaults of devils and of men, whom He could have destroyed by a word.

17. THE SUPPER CLOSED.—Now Jesus bids His disciples arise from the table and go hence—to some other place. So they sung a hymn, or part of the great hymn sung at the Passover, which was Psalms 113–118, and came down and went out of the city to the Mount of Olives, as usual, and the disciples followed Him. But before He crossed the Kedron, and perhaps in the city, and perhaps in the same house after they sung the hymn, Christ gave His parting address.

18. THE VINE AND BRANCHES.—Christ compares Himself to a vine and His disciples to the branches, who are united directly unto Him. He enjoins them to abide in Him and become very fruitful, for thereby they glorify the Father and show they are His true disciples. The Father disciplines them, but now they were in good condition by means of the instruction received from Him, and if they continued in their faith, love, and obedience, they would bear much fruit; and ask whatever they wished, it should be granted unto them. But if they did not thus abide in Christ, they would be cut off by the Father, dry up and be burnt; for out of Him they could do nothing; they must exercise unwavering confidence in Him, receive His teachings, and obey His commands. As the Father loved Him, so He loved them, and as He kept the Father's commandments and continued in His love, so if they kept His commandments they also should continue in His love.

19. **PERSECUTION WILL COME; ONLY SAFETY IN FAITHFULNESS.** — Christ insists on obedience to His commandments, their faithfulness, and mutual love. He taught them that their joy might be complete; He laid down His life for them and treated them as friends, and not servants; He chose and ordained them to be living examples of true Christianity, and whatever they asked in His name the Father would give them. But they must not expect better treatment from the world or the Jews than their Lord received, and they may expect just as good. The Jews had seen unparalleled works done by Him, and yet they hated both Him and the Father, and now have no excuse for their sin; they did not have a correct knowledge of either Christ or the Father, and so showed their true character; they will persecute the disciples, because they follow Christ, and in killing them will think they serve God. Now, being apprised of this kind of treatment, they need not be discouraged nor disappointed when it is experienced. When Christ was with them they did not need this information. The Comforter will testify of Christ by His endowments, and the apostles will bear testimony because they were eye and ear witnesses.

20. **NECESSITY OF CHRIST DEPARTING AND THE COMFORTER COMING.**—The disciples were much dejected at the thought of being left without having realized their fond expectations. But He tells the necessity of His going, and the Comforter's coming and doing a work for them and the world that could not be done till He did go. When the Holy Spirit does come He will convince of sin in not believing in Jesus of Nazareth, and induce that repentance required by the Gospel; He will prove that Jesus was the Righteous One who taught righteousness and truth and returned to God, who sent the Spirit; and He will convince the world of judgment, because Satan, the chief of the world, is already judged and cast out of that office and out of demoniacs; and now Heavenly gifts flow down abundantly on men who believe in Jesus, and they are made righteous and holy before the world by the Holy Spirit. The Holy Spirit will guide the apostles into all truth; show them things to come; glorify Christ by taking of His fullness and showing it to them, and all the Father has belongs equally to the Son.

21. **WARNINGS, EXHORTATIONS, AND CONSOLATIONS.** — He told them again that His departure was at hand, but they did not comprehend it yet; He most earnestly impresses upon them the fact of present afflictions and sorrows awaiting them, but also, of future deliverances and triumph. Again He reminds them of their resource in time of trouble—whatever they ask the Father in His name, the Father would give. As yet they had not asked anything in His name, but prayed Jewish prayers; and now He insists on them asking and receiving in His name, so their joy might be full. But the Father Himself loves them, and needs no intercession from the Son, but will promptly answer their petitions made in Christ's name. Then He said plainly: I came forth from the Father into the world; again I leave the world and go to the Father. The disciples said they now understood Him, and believed He came from God. Jesus replied, within that hour they would desert Him, and return to their own friends or relations; yet He would not be alone, for the Father was still with Him. All these things He had told and foretold to them, that they might have peace in Him, seeing nothing happened but what He foreknew. In the world they should have tribulation, but He had overcome the world with all its temptations, and so they might be encouraged and of good cheer, for He was able to give them the victory, too.

INTERCESSORY PRAYER. §§ 22–25.

22. **CHRIST'S INTERCESSION FOR THEIR SAFE-KEEPING.**—Having finished this parting discourse to His bewildered and dejected disciples, He lifted up His eyes to Heaven and said: Father, the hour is come! Glorify Thy Son, that Thy Son may glorify Thee! The Father had given Him power over all flesh, that He might give eternal life to all those given to Him. To know the Father, who is

the only true God, and to know Jesus Christ, whom He has sent into the world, is the source and sustenance of eternal life. The Son has given this knowledge correctly, has glorified the Father on the earth, and finished the work given Him to do, and now He prays the Father to glorify the Son with His own self, with that glory He had with the Father before the world was. Then He mentions the work and the result, and prays for those who received the Father's word and believed He had sent Jesus. They were the Father's as well as the Son's, and the Son was glorified in them. Now the Son was about to leave them in the world while He departed to the Father, and He prayed the Father to keep them through His own name, that they might be united, as the Father and the Son are One. The Son kept them safely while with them here, so that none of them was lost; but that one devoted to perdition from the first was lost, as the Scriptures foretold, and now are verified. These things He spoke in the world, that they might realized His joy in them.

23. CHRIST ARGUES THEIR CASE.—He gave them the Father's word, and this made the world hate them, because, like the Savior, they were no longer of its number or character. He does not ask them to be taken out of the world, but to be kept from the evil that was in it and the evil one that rules it by seductions and violence, and to be made holy by the word of God, which is the very truth, and teaches true holiness and happiness. For their sakes, Christ makes Himself holy by sacrificing Himself and securing the gifts of the Holy Spirit and sanctifying them by means of the truth.

24. This intercession is not restricted to the first disciples, but includes all who should afterwards believe in Jesus Christ, that they all, whether Jews or gentiles, ancients or moderns, might be one. Perfectly united in one body, and every one perfectly one with the Father and the Son; and this union must be perfect as the union between the Father and the Son. The Son does the works and speaks the words which the Father does and speaks. All Christ's people must be united in faith and love, principle and practice, and these must be the faith and love, principles and practices of the Son and Father. No hypocritical pretensions, no ignoring of the laws and testimonies of the kingdom of God, no compromises of truth or acts of obedience. This perfect union among His followers dispersed among the nations, would convince the world that this Jesus Christ was sent of God, and that both Christ and His followers were beloved of God. I in them and Thou in Me—perfect union.

25. PRAYS FOR THEIR PERFECTION AND GLORY.—He prays that all His people who believe in Him and obey Him may be with Him where He is, to behold His glory which the Father had given Him, for the Father loved Him before the foundation of the world. Never since the adoption of Polytheism, and, perhaps, for some time before, has the world had a correct knowledge of the Father, and even a majority of the Jews appear to have lost it, if they ever had it. But the Son has the perfect knowledge of Him, and had declared and taught it to the disciples, who had known from the most satisfactory evidence that He was sent by the Father, and He will still show that correct knowledge of God, earnestly, openly, and clearly, by the Holy Spirit about to be given to the first disciples, especially to the apostles, and it will be accompanied with indisputable evidence that the Spirit is divine and knows the things of God. Thus, the love of the Father to the Son will be in them and exhibited by them. And the Son Himself shall be in and among them by His Spirit, teachings, and graces. They shall be renewed into the image of God, in knowledge, righteousness, and holiness.⁹ They shall be the light of the world and the salt of the earth.

26. CHRIST STILL FORETELLS THE APPROACHING EVENTS.—Having thus interceded for His disciples in this simple and ardent prayer, He continues informing them of approaching events, that they might have the clearest evidence that He

(9) Eph. 4:26; Col. 3:10.

was not taken by surprise, nor put to death by force, but fulfilled the Scriptures and carried out His own programme, and when they reflected on these facts, they might be comforted and with confidence hope to realize the great things promised to them. He tells them that they all would be offended, because of Him, that night, for He would be apprehended and His flock scattered abroad, and Peter would deny Him; but He would arise again and go before them into Galilee, which was their home, where they calculated to return when the feast was ended. Peter and all the apostles protested and said they would never be offended nor deny Him though they had to die for Him.

27. AGONY IN THE GARDEN.—Now Jesus goes into the garden, or olive orchard, of Gethsemane, where He oftentimes resorted with His disciples during the feast, and Judas Iscariot knew the place. The night was cold. He told the disciples to sit down while He prayed yonder. Then He took Peter, James, and John, and went to that place yonder. He began to be dejected, annoyed, full of anguish and a deathlike sorrow that can not be described in words. He tells the three of His anguish and requests them to tarry there and watch with Him, and also to pray, that they themselves might not be tempted. Then withdrawing, or going forward about a stone's cast, He kneeled down, and fell on His face on the cold ground, and prayed: Father! Father! if possible let this cup pass from Me! All things are possible to Thee! If Thou be willing to, remove this cup from Me! Nevertheless, not my will, but Thine be done! This cup of horror, anguish, consternation, depression, and panic, alternating and combined, exhausted His strength, sundered His joints, and melted His heart.¹ An angel from Heaven appeared, strengthening Him, but did not remove the distress of mind. This was the hour for Satan and all the powers of darkness. We have seen the power of demons in the human body and in the human mind, and none could give relief but Jesus. Here their access to Jesus gives us some idea of their power in tormenting the soul alone, for there appear no injuries inflicted on His body. Strengthened by the angel, He is in agony and prayed more earnestly, and His sweat was, as it were, great drops of blood falling down to the ground. Whether spirits can inflict what we call pain and suffering on other spirits, I cannot tell; but if demons can use, or excite to action, human bones and muscles to perform prodigies of strength, they might excite human nerves to acute and excruciating pain, while they distressed the soul with mental sufferings. "Alas! if Christ sinks under sin, How shall the man that dies therein? When to the whole amazing load He adds the slighted blood of God."²

28. DISCIPLES SLEEP WITH SORROW; CHRIST'S COMPASSION.—Jesus arose from praying, and comes and looks upon the three disciples overcome with sorrow. Peter, the boldest, James and John, the most aspiring. They saw Christ in His glory on the Mount; now they see Him overwhelmed in distress. Why do ye sleep! Simon, sleepest thou! What! could ye not watch with me one hour? Watch, ye. Rise, and pray that ye enter not into temptations. The spirit indeed is willing, but the flesh is weak. A second time He went away and prayed the same prayer, saying: O! My Father, if this cup may not pass away from Me except I drink it, Thy will be done. Returning, He found them asleep again, for their eyes were heavy. Neither knew they what to answer Him. So He left them and went the third time and prayed these same words. The conflict was now over, and Christ was confirmed in His mind to endure the next conflict, and drink all that was in that bitter cup of wrath. Returning the third time, He said to them: Sleep on now, and take your rest. It is enough; the conflict is over; the hour is come. Rise up! Let us go! See, he that betrayeth Me is at hand! The lanterns and torches shone around.

(1) Ps. 22:14, 15, 17. (2) Gospel Sonnets.

CHAPTER XCVI.

CRUCIFIXION AND DEATH. A. M. 4033. A. D. 29, APRIL 17.

1. APPREHENSION.—While Jesus spoke these words Judas appeared, and with him a company from the chief priests and Pharisees, scribes and elders, consisting of a military band and a great multitude with swords and staves, to prevent the people from rescuing Jesus if they found out what was doing. The traitor approached Jesus, saying: Hail, Teacher! and kissed Him. This was the token by which he had promised to designate Him to the band. Jesus responded, knowingly: Judas, betrayest thou the Son of Man with a kiss? Then, knowing all that was to be done, Jesus stepped forward and asked the band who they were after. They answered: Jesus of Nazareth. Jesus answered: I am the person. They immediately sallied back and fell to the ground, showing they had no power against Him, only as He permitted. Repeating the question and receiving the same answer, Jesus told them He was the person, and bid them let the disciples escape; thus, as the Savior promised, none of them were lost. Then the band laid hands on Jesus and took Him. Seeing this, the disciples asked: Lord, shall we smite with the sword? Without waiting the answer, Peter fetched a blow that cut off the right ear of Malcus, a servant to the high priest. No doubt Peter expected to realize the victories promised by Moses and achieved by the Judges and others; but Jesus taught him that covenant was at an end, and the churches were divested of civil power, and the fate of war must be expected, and Christians have no promise of victory by the sword, but may fall by it. Jesus touched the ear and healed the servant, who was holding Him. If let alone, Peter would have sacrificed his life for Jesus, and so would the others, for they were men of valor in their own way. But Jesus bid Peter to put up the sword; all those about Him who had taken the sword to capture Him should perish by the sword; and if He wished help, He had but to ask the Father, and more than seventy-two thousand angels would be at His command. But the Scriptures must be fulfilled, and it must be so, just as they saw. The cup given to Him by the Father must be drunk. Then addressing the priests, officers, elders, and people, Jesus asked why they come after Him with arms, as after a thief? for He had taught daily in the temple and they never took Him. But the Scriptures must be fulfilled, and this was their time to perpetrate their wicked designs in confederacy with the powers of darkness; so He gave Himself into their hands. Then the disciples, seeing they might not fight, and not knowing what to do, forsook Him and fled. A certain young man followed, but the band laid hold of him, and he left his only clothing in their hands and fled away naked; but Peter and John followed at a distance.

MATTHEW 26:57-75. 27:1-56; MARK 14:51-72. 15:1-41; LUKE 22:54-71. 23:1-49; JOHN 18:12-40. 19:1-37.

2. THOSE IN THE PALACE.—Though Jesus agonized in the garden and sweat great drops of blood, yet in the midst of His murderers He was unmoved, and talked and acted with calmness, firmness, and composure. Having bound Jesus,

as if any danger of His trying to escape, the band, under the captain of the temple and officers of Jews, led Him to Annas first, who sent Him bound to Caiaphas, the high priest, and He was brought into the palace, where all the chief priests, scribes, and elders were assembled against Him. Being cold, a fire was kindled and the servants sat around it, and Peter among them. John also was known to the high priest and was admitted with Jesus, but Peter was kept out till John spoke to the doorkeeper and brought him in. Both had followed at a distance. Caiaphas, the high priest, had already decided in a former council that Jesus must die, lest all men believe in Him, and the Jews would lose their national prerogatives, and the rulers, priests, and rabbi their stations. All they wanted now was a pretext to put Him to death and yet sustain their influence over the people.

3. **THE MOCK TRIAL.**—The high priest pretends to inquire concerning Christ's disciples and teachings, designing to construe something He taught, said, or had done, into a criminal charge. Jesus simply replied that His teachings and actions were always public, and the lawful way to proceed in trial was to examine witnesses. Defeated in this attempt, an officer struck Jesus, impeaching Him with contumacy. This ruffianism was contrary to the law, which required him to bear witness if Christ had said or done evil, but permitted no abuse; when convicted, the person must suffer the penalty of the law. The whole council sought false witnesses, and though many appeared, they contradicted each other in their testimony so, as made it worthless; and as Jesus answered nothing to their charges, they had no opportunity to wrest His words and make a charge out of them. In vain the high priest tried to provoke Him to reply. Then he asked Jesus if He were the Christ, the Son of the Blessed? As he had no right by the law to extort words for the purpose of ensnaring or forcing to a crime, Jesus gave no answer. Then he adjured Jesus by the Living God to tell them if He were the Christ, the Son of God. Having put Christ upon His oath, they were bound to receive His testimony or refute it. Now Christ gives His testimony on oath, in addition to all works and former and public testimony on this point, and they were bound by law to receive it, or invalidate it by the testimony on oath of some one equally competent to testify on that subject. In addition to all other evidence, they now have the highest evidence the law required; they must either refute it or receive it. Jesus, on oath, asserted His Messiahship, and that hereafter they should see the Son of Man—the title He mostly applied to Himself—sitting on the right hand of Power and coming in the clouds of Heaven. The hypocritical high priest tore his garments, pretending to be shocked at what he termed blasphemy, and asserted they needed no more witnesses, for the council had witnessed His blasphemy. He asked: What think ye? They all agreed He was guilty of death. So they condemned Him to death.

4. **RUFFIANISM IN THE HIGH PRIEST'S PALACE.**—Now commences a scene of ruffianism and mobocracy that would disgrace the tribunal of savages; and when we reflect that by one word Jesus could have hurled them all into perdition, we must regard this to be one of His great temptations. If a man cannot help himself he must endure, but what man would endure such taunts and insults from servants for the gratification of hypocritical priests, judges, rulers, and rabbi, and at the same time possess the power to blast them in a moment! But Jesus does it out of love for the glory of God's justice, the dignity of the Divine law, and the salvation of man. The men, or servants, holding Him, derided Him, smote Him, spit on Him and in His face, and beat or slapped Him with the open hand. Again, they blindfolded Him, buffeted Him, and struck Him in the face, saying, Prophecy to us, Thou Christ! Who is He that smote Thee? And many other things they blasphemously spoke against Him. We must recollect the power of darkness is now on the throne, and we have here a specimen of the scenes under the government of the prince of this world.

From the time Christ entered the Garden of Gethsemane till He expired on the cross, Satan was in power and devils and men were in his control.

5. **PETER DENIES HIS TEACHER.**—How John acted during these scenes we are not told. Perhaps he remembered what Jesus had told them beforehand and quietly witnessed, without fear, the fulfillment. Peter had forgotten everything, and having gotten himself into a place of trial, feared for his own safety. In their wicked revel, the girl that kept the door first accosted Peter, perhaps, hoping to see him share his Teacher's disgrace. Peter said he did not understand what she meant in accusing him, for he did not know the Man. When Peter was among the servants and officers standing around the fire, they asked him if he was not a disciple. He answered: I am not. A kinsman to one-eared Malchus said: Did not I see thee in the garden with Him? Peter denied again, and went out to the porch; and immediately the cock crowed. After a while another accosted him, and he replied: Man I am not. Another maid accosted him, and said to those around: This is one of them that was with Jesus of Nazareth; he denied again, with an oath: I know not the Man. Then he appears to have returned where Jesus was. About an hour afterward, another confidently affirmed that Peter was one of them, for he was a Galileean; Peter replied: Man, I know not what thou sayest. Then those standing by said: Surely thou art one of them, for thou art a Galileean, and thy speech betrayeth thee. Then Peter began to curse and swear: I know not this Man of whom you speak. Immediately the cock crowed the second time. The Lord turned and looked upon Peter; Peter recollected the Lord's prediction; recovered from his panic; went out, and wept bitterly.

6. **JESUS BEFORE THE SANHEDRIM; JUDAS CONFESSES.**—Morning has now come, and straightway the chief priests, scribes, and elders, and all of the council consulted to put Jesus to death, and led Him into the council, or Sanhedrim, saying: Art Thou the Christ? Tell us! Jesus replied: If I tell you, ye will not believe Me; and, if I ask you, ye will not answer Me, nor let Me go. Then He shows them they will be in His power in the end. He continued: Hereafter shall the Son of Man sit on the right hand of the power of God. Then they all clamored out: Art Thou the Son of God? Jesus replied: Ye say that I am. Then they repeated their former decision, and needed no more witnesses.

When Judas saw that Jesus was condemned, he repented, and confessed his sin in betraying innocent blood. All the consolation they gave him was: That was his own lookout, and not theirs. This is the way the wicked reward those who aid them to accomplish their wicked deeds. He cast down the money in the temple, which he received for betraying Jesus, and went and hanged himself. The priests could not put the unholy bribe into the treasury, so they took the money, and purchased the potter's yard to bury strangers in, and so it was called the field of blood when Matthew wrote. (A. D. 37-62.³) Then was verified again the prophecy of Zachariah, appended to the book or roll of Jeremiah.

7. **FIRST CHARGES BEFORE PILATE NOT SUSTAINED.**—For fear of the people, who would begin to hunt for Jesus to hear and be healed, the conspirators hastened early in the morning to lead Jesus, bound, from the palace of the high priest unto the hall of judgment, and delivered Him to Pontius Pilate, the Roman governor of Judea; but lest they should be ceremonially defiled, and so could not eat the Passover that evening—not having time to purify again—they did not enter the hall, but stood without. Pilate, knowing their customs and not wishing their hostility, though he had no regard for them, went out and asked for their accusation, and was told that Jesus was an evil doer, or they would not have delivered Him over to the governor. Pilate told them to try Him by their own law. They replied, the Roman government did not permit them to put anyone to death. Thus they let Pilate know they required His death.

(3) Horn, Vol. II., p. 296,

And, as Jesus foretold His disciples, He was delivered to the Romans to be crucified and slain by them. Then they made another false charge: of perverting the nation and forbidding to give tribute to Cæsar, or the Roman government, and pretending to be Christ, a king. This charge required the attention of the Roman governor, so he returned into the hall, and, altogether ignorant of the august character before him, Pilate called Jesus. Jesus obeyed the summons and stood before him, and, to his inquiry: Art thou the King of the Jews? answered: Is this your own apprehension, or did others prefer this charge? If He knew it, why inquire? If others preferred the charge, let them prove it. Pilate replied: Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me! What hast Thou done.

8. PILATE FINDS NO FAULT, AND SENDS HIM TO HEROD.—Christ informs Pilate of the character of His kingdom, and shows that the Roman government has nothing to apprehend of Him. Christ's kingdom is in this world, but not of it; therefore His servants did not fight the Jews, and prevent His apprehension by them. Then Pilate asked Him if he was a king. Jesus assented to the implication, and shows how He obtains subjects, and what was their character; He bears witness to the truth, and everyone that is of the truth hears His voice and obeys Him. Perhaps Pilate knew something about the philosophical, Polytheistic, and rabbinical disputes, and doubted whether there was such a thing as truth, and asks: What is truth? but did not wait for an answer. Then he went out and told the chief priests and the people that he found no fault in Jesus. Then they accused Him of many things, but Jesus made no reply. Pilate called His attention to their many accusations, but He answered not to any of them, and Pilate was greatly astonished, for He never witnessed the like behavior. Then, in a fierce clamor, they said: He stirs up all the people throughout Judea, commencing at Galilee. When Pilate learned He belonged to Herod's jurisdiction, he sent Him to Herod, who was at the feast in Jerusalem. This was Herod Antipas, who beheaded John the Baptist, and he had been anxious to see Jesus, and now hoped to see some miracle done by Him. He questioned Jesus about many things, but received no reply; and he had no right to try, examine, or sit in judgment on Jesus at Jerusalem or in Judea. The chief priests and scribes were vehement in their accusations, and Herod, with his soldiers, treated Him as of no account; they derided Him and arrayed Him in a gorgeous robe as a mock king and sent Him again to Pilate. As Herod had no right to examine Jesus, so He had no right to do Him an indignity. Though Christ had the power to avenge the insult, He bore it meekly for our sakes. Pilate had put some of Herod's subjects to death, which caused enmity between them, but now they were made friends, and out of regard to the priests Herod sent Jesus back to be put to death by the Romans. How astonishing that the Son of God would endure to be thus derided by such unjust and undignified civil officers.

9. PILATE PROPOSES TO RELEASE JESUS.—Pilate calls the chief priests and rulers and charges them with malignant persecution and falsehood, for neither he, nor yet Herod, had found any fault in Jesus of Nazareth, but instead of acquitting Him and thus condemn them for unjust seizure, he proposes to play the arbitrary despot, and, to please them and free them from censure and disgrace, he proposes to chastise Jesus and release Him. No use to compromise with the devil or any of his emissaries; they must be resisted from the start. Pilate was accustomed to release at the Passover some one prisoner selected by the people. Pilate reminded them of this custom, and they called upon him to confer this favor at this feast. Pilate thought this a good chance to escape injustice and avoid the hostility and impeachment of the Jews, so he gave the people of Jerusalem the choice between Jesus Christ and a notorious robber and murderer called Barabbas. When Pilate was again sat down on the judgment seat his wife sent unto him, saying: Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him.

10. PILATE'S EFFORTS TO RELEASE JESUS DEFEATED BY THE PRIESTS.—Instigated by the chief priests and leaders, the multitude all at once cried out: Away with this Man and release to us Barabbas! Anxious to release Jesus, Pilate again said: Whether of the two shall I release unto you? Again they vociferated: Not this man, but Barabbas. Then Pilate inquired: What shall I do with Jesus, called Christ the King of the Jews? They yelled out again: Crucify Him! Crucify Him! Let Him be crucified! Pilate spoke the third time: Why, what evil has He done? I will chastise Him and let Him go. Then they raised up a constant clamor of loud voices vociferating for His crucifixion, and the voices of the people and the chief priests prevailed. By this time some of the multitudes of Jews, proselytes, and pious gentiles from other provinces came to the feast (and no doubt some of them had Roman citizenship which Pilate was bound to protect), began to collect and inquire into the cause of this excitement around the hall of judgment, and a tumult was rising. Pilate seeing a tumult was rising, took water and washed his hands before the persecuting multitude, and said: I am innocent of the blood of this just person. Behold ye! Then answered all the crowd of the priest's party: His blood be on us and on our children! Why entail innocent blood on your children? Are ye not atheists? Have ye forgotten the criminality of Manasseh's shedding innocent blood?

11. CHRIST MOCKED BY THE SOLDIER; PILATE IN TROUBLE.—Pilate knew nothing of that magnanimity that risks position and life for justice. Willing to satisfy the people, he released the seditious murderer, and having scourged the innocent, benevolent, and holy Jesus, he delivered Him to the soldiers to be crucified. Then the Roman soldiers under the governor took Jesus into the common hall in the governor's house, and collected the whole band. Here the gentiles stripped Jesus the King of the Jews and robed Him in royal purple, put a crown of thorns on His head, and a weed in His right hand for a scepter; then they bowed the knee and worshiped in derision, saying: Hail! King of the Jews. Then they slapped Him with their hands, spit upon Him, took the reed scepter out of His hand and struck Him on the head! Now is the power of darkness, and this is the sport of spirit and incarnate devils on their victims and on each other. The Almighty Son of God submits to it for the sake of His sheep and love to all His disciples. He layed down His life for the sheep, and none took it from Him. Pilate was uneasy with a guilty conscience, and went out again to the multitude and said: Lo, I bring Him forth unto you that ye may know I find no fault in Him; and pointing to Jesus standing above the crowd on the elevated steps leading to the hall, wearing the purple robe of mock-royalty and the crown of thorns upon His head, said: Behold the Man! The people were struck dumb with sympathy and astonishment at such abuse of authority, and such treatment of one confessedly without a fault. But the chief priests and officers, steeled to barbarity and crime, yelled out like demons: Crucify Him! Crucify Him! Pilate told them to take Him and crucify Him themselves. They answered: We have a law, and by our law He ought to die, for He made Himself the Son of God.

12. PILATE'S LAST EFFORT TO DELIVER JESUS.—This information with Christ's astonishing behavior, and his wife's message, filled Pilate with fear, and reconducting Jesus into the hall, he asked Him: Whence art Thou? But Jesus gave him no answer. Had Christ told him, the heathen Pilate would have thrown the whole gentile Roman army around Him and protected the King of the Jews from the steel-hardened priests and rabbi of the true God. But He was there to suffer and die, so He answered not. Pilate exclaimed: Speakest Thou not unto me! Knowest Thou not that I have the power to crucify or release Thee? Jesus answered: Thou couldst have no power against Me unless it were given to thee from above. The highest tribunal in Israel had delivered Jesus to the gentiles to be crucified, and on them rested the greatest criminality;

for had not they rejected their own Messiah all the nations could have had no power against Him. Thenceforward Pilate sought to release Him, but the Jews exclaimed: If thou let this man go thou art not Cæsar's friend! Whoever maketh himself a king speaketh against Cæsar, the Roman emperor. This settled the question. Personal interest and safety bore down all other considerations with Pilate; he feared the Roman emperor more than he feared any God. He was a Polytheist and knew not the true God. Pilate brought Jesus out to the pavement where the Jews were, and sitting down in the judgment seat, said to them: Behold your King! They yelled out: Away with Him! Crucify Him! Pilate said in taunt: Shall I crucify your King? The chief priests answered: We have no king but Cæsar! If Jehovah recognized this declaration of the chief priests as the action of the nation, the Jews have now rejected their Messiah, renounced their high and Heavenly privileges, hurled themselves down into a grade with the nations, and put themselves under the power and at the disposal of the Roman government.

13. CHRIST BEARING HIS CROSS.—Pilate passed sentence of condemnation on Christ, and delivered Him to the soldiers to be crucified. It was now about nine o'clock in the morning according to our time, or the third hour according to their time. Jesus had eaten nothing since the Passover supper, had agonized in the garden in the cold night, had been beaten and abused in the palace, and again in the judgment hall, and now must carry His cross to the place of execution. Now the soldiers take off the purple robe and replace His own clothes, laid the cross on His shoulders, and led Him forth as a criminal to be crucified. But His exhausted strength trembles and sinks under the weight! Simon, a Cyrenian, coming in from the country, is compelled to carry the hind end of the cross after Jesus. There followed a great company of people, and among them were some women who bewailed and lamented Him; and amidst these sufferings Jesus turned about, without any regard to the soldiers, and said to the women: Daughters of Jerusalem, weep not for Me, but for yourselves and children; for if they do these things to the innocent and righteous, what shall be done to the wicked and guilty! Such terrible days are coming on the Jews that they will bless those never born, and will call on the mountains and hills to crush and cover themselves. Two criminals were led along with Jesus to be executed with Him. Contemplate Christ in this procession. His visage was marred more than any man, and His form more than the sons of men; a Man of sorrows and acquainted with grief! Let us forget the divine in Him and contemplate the human. (Is. 52:14. 53:3.)

14. THE CRIME FOR WHICH CHRIST WAS CRUCIFIED.—Having arrived at Golgotha, or Calvary, they offered Him a stupifying drink, but He would not take it, and suffered all the penalty due to man for sin without any alleviation or mitigation. Then they nailed His hands to the cross-piece and His feet to the upright. A criminal was executed on each side, as the Scriptures foretold. He was numbered with the transgressors and executed with them. Pilate placed the charge for which He was crucified on the cross over His head. It was written in Greek, Jesus of Nazareth, King of the Jews; and in Latin, The King of the Jews; and in Hebrew, This is Jesus the King of the Jews. The chief priests pressed this charge upon Pilate till he yielded through fear of impeachment before Cæsar, and on this charge alone did Pilate give sentence against Him. Many of the Jews read the title, for it was near the city and written in the three languages spoken by many or most of those attending the Passover. The chief priests wanted it altered so as to read: He said, I am the King of the Jews. Pilate told them it should stand just so. They compelled Pilate to crucify Him or be accused before Tiberias Cæsar for allowing a pretended king of the Jews to escape. Thus, Polytheism, atheism, and wicked spirits in the Heavenlies, who were the witnesses for Jehovah that He only is the true and living God, crucified the King of the Jews.

15. CHRIST IS CRUCIFIED AND GUARDED.—Then Jesus exclaimed: Father forgive them; they know not what they do! The chief priests, rabbi, and rulers did know they were crucifying a man sent of God (John 3:2), but the Roman soldiers and Pilate did not. Then the soldiers that executed the dead, parted His clothes and cast lots for His coat, as the Scriptures foretold. It was the third hour, or nine o'clock in the morning, and the soldiers sat down to guard Him, lest His friends should take Him down. Now the Savior hangs on the cross fastened by nails driven through His hands and feet, and every nerve twitches with pain. Contemplate His position and suffering, for I cannot describe them! Read the Twenty-second Psalm and the fifty-third chapter of Isaiah. How many of those attending the feast knew anything about it till now, I don't know; and how many of those who entered Jerusalem in triumph with Him know it yet, I cannot tell. But the chief priests, rabbi, rulers, and Jews of Jerusalem form the crowd around the Roman soldiers who guard the cross, and everything they can say and do to overthrow the people's faith in Him they will say and do. They have gained one object and secured their own destruction.

16. CHRIST DERIDED ON THE CROSS.—The chief priests, rabbi, and rulers derided Him, saying: He saved others, Himself He cannot save! Let Him save Himself if He be the Christ, the chosen of God! If He be the King of the Jews let Him come down from the cross and we will believe Him! He trusted in God, let God deliver Him now if He will have Him; for He said, I am the Son of God! Let Christ, the King of Israel, descend now from the cross, that we may see and believe! But when He arose from the grave they did not believe. Also the soldiers derided Him, offering Him vinegar, saying: If Thou be the King of the Jews, save Thyself! Those passing by reviled and railed on Him, saying: Ah! Thou that destroyest the temple and buildest it in three days, save Thyself and come down from the cross! If Thou be the Son of God come down from the cross! He did arise on the third day, but they did not believe in Him. One of the evil doers railed on Him and said: If Thou be the Christ save Thyself and us! The other rebuked him, talked of fearing God, confesses the justice of their punishment, and maintains the innocence of Christ, and then asks Jesus to remember him when possessed of His kingdom. Amidst all His sufferings Jesus acts the Savior, and replied: To-day shalt thou be with Me in Paradise.

17. CHRIST HIMSELF ON THE CROSS.—Near the cross stood His mother, Mary Cleopas, Mary Magdalene, and the apostle John. Seeing them, Jesus said to His mother: Woman, behold thy son! And then to John: Behold thy mother! Then John took her to His own home from that time. When noon, or the sixth hour arrived, Jesus had hung three hours on the cross. There was darkness over all the land until three o'clock in the afternoon (the sun was darkened). At three o'clock Jesus cried with a loud voice: Eloi! Eloi! Lama sabackthani! Eloi! Eloi! Lama sabackthani! Which interpreted is: My God! My God! Why hast Thou forsaken Me! Ah! What were the internal distresses, agonies, and anguishes of those six hours on the cross—three of them in darkness. Were the distresses of the garden experienced again? What feeling is this? Forsaken of God! What anguish of spirit; what horror of mind; what distress of soul; what pains; what aches; what weakness; what weariness; what suffering of body! He hangs there on the cross, His whole weight supported by the nails driven through His hands and feet. While it was light, if He looked down from the cross He saw the undulating multitude bowing, wagging and shaking their heads, pouting their lips, and twisting their faces in derision and fiendish triumph. These were priests, scribes, rabbi, and rulers. He heard their taunts, animadversions, banter, false accusations, false inferences, misrepresentations, misconstructions of His words, and perversions of Scripture. He might discern the expiring hope, the wavering faith, and failing confidence of His disciples and followers, who ventured to appear before the persecuting crowd.

If He discerned the spirits around Him they were the demons and Satan, the prince of darkness, who was now in power and in his own element of darkness, and exercising all his fiendish power to destroy a soul he could not tempt to sin. What suggestions; what blasphemous whispering; what fascinating allurements; what dreadful apparitions; what threatening aspects; what torturing of nerves; what confusion of brain; what failing of strength; what fainting of heart, during those three hours of darkness! The Savior ventures not to speak, lest derangement of brain and faltering of tongue should utter something that might dismay His friends and followers and cause His foes to exult in triumph. As these dark hours expire He turns His eyes and thoughts to Heaven, for one bright gleam of the Father's countenance watching over His tortured Son. But, Ah! no conception of the Father's presence can be formed; no sense of His watching care relieves the anguished mind; no feeling of divine protection reanimates the sinking soul! A feeling as if His divine nature had left His humanity to suffer in this gulf of woe and black despair forces the heartrending exclamation: My God! My God! Why hast Thou forsaken Me!

18. 'TIS FINISHED.—The heartless priests, pretending to understand the Hebrew, Eloi (My God), to mean Elijah, said: He was calling for Elijah, so let us wait and see if Elijah will come and take Him down from the cross. Their purpose was to induce the people to believe He was not beloved of God, or Elijah would come to His deliverance. Having now fathomed the depths of human woe, Jesus knew there was but one thing more to be fulfilled, and said: I thirst. A soldier ran to their vessel of sour wine, filled a sponge, stuck it on a weed, and put it up to His mouth. When He had tasted the vinegar He said: It is finished; and then, with a loud voice that all could hear and understand, He exclaimed: Father, into Thy hands I commend My spirit. Then He gave up His spirit, and His weary head sunk down on His sacred bosom.

19. ATTENDING CIRCUMSTANCES.—The veil, or curtain, that separated the Most Holy from the Holy in the temple was rent down the middle, from the top to the bottom, and the way into the Holy of Holies was laid open. The earth quaked, the rocks rent, and graves opened; the Roman centurian and Roman soldiers that guarded the cross and malefactors, witnessing these events, feared greatly, and the centurian said: Truly this was a righteous man! This was the Son of God! All the people visiting the scene and witnessing the phenomena smote their breasts and returned. And all His acquaintances, and the women that followed Him from Galilee and provided for Him, stood afar off and witnessed these events. Among these were Mary Magdalene, Mary Alpheus, and Salome Zebedee.

CHAPTER XCVII.

RESURRECTION AND ASCENSION. A. M. 4033. A. D. 29.—JOHN 19:31-42; MATT. 27:57-66; MARK 15:42-47; LUKE 23:50-56. §§ 1-4.

1. NOT A BONE OF CHRIST BROKEN.—This sixth day was the Preparation; it is after three o'clock, and at sunset the great Passover Sabbath commenced, and the Jews of Jerusalem, or the chief priests and rulers, did not wish the great multitudes attending the feast to visit the spot and witness the facts. So, they besought Pilate to have the sufferers dispatched and removed before sunset. They were killed by mauling them on the legs till broken. But Christ was already dead, for He dismissed His spirit when all the predicted sufferings were ended; so a bone of Him was not broken, as the Passover lamb prefigured and the Scripture foretold. But one of the soldiers with a spear pierced His side into the heart to be sure of His death, and some blood and water flowed out, and thus another prediction was verified: They shall look on Him, whom they pierced.

2. CHRIST BURIED AND RESTS.—Some of the Sanhedrim had not agreed to the death of Jesus. One of these, named Joseph of Arimathia, who waited for the kingdom of God and was secretly a disciple of Jesus, shook off the fear of the Jews and went openly to Pilate and besought him for the body of Jesus. Pilate, fearing some trick, inquired into the fact of His death, and being convinced by the centurion and soldiers that He had been dead for some time, commanded the body to be delivered to Joseph. Also, Nicodemus, another ruler and secret disciple, brought a mixture for embalming, and they wrapped, or wound, the body of Jesus with the embalming spices in clean linen and laid Him in Joseph's new rock-hewn tomb in his garden, near the place of crucifixion, and, as the Sabbath was drawing on, they rolled a great stone to the door of the sepulchre and departed. Now, as both these rulers were rich, another prophecy was fulfilled: He made His grave with the rich in His death. Now, Mary Magdalene and Mary Alpheus saw where His body was laid, and continued sitting opposite the sepulchre till the Sabbath was about come. But other women from Galilee who followed the corpse and saw how and where it was laid, went and prepared spices and ointments, but it was too late to do more, and so they rested during the Sabbath, according to the fourth commandment. Now the sun is setting, the Sabbath begins, the Passover supper is eaten by the Jews, and in the morning will be a great convocation and feast, and the body of Jesus rests in the tomb. He finished His work on the sixth day, and now rests in Joseph's tomb on the Sabbath.

3. EXULTATION AND DEJECTION AMONG THE JEWS.—Once more the hope of the pious Jews expires! The Jesus of Nazareth, who entered Jerusalem triumphantly on the first day of the week, was crucified on the sixth and laid in the tomb, and there, on the seventh day, sleeps in death the Son of God and King of Israel! Had the disciples understood the Scriptures, remembered and believed the words of Jesus, they might have awaited the first day of the coming week with joyful anticipations of a triumph over death and hell more glorious than the preceding first-day triumph over the priests and rulers. But, however His followers may

still believe in Him as a great Teacher come from God, their hopes in Him as their promised Messiah are all blasted now. Herod Antipas had beheaded John the Baptist to please his vicious strumpet, and now Pilate has crucified Jesus of Nazareth to please the malignity of the hypocrits and atheists who rule the Jews. What think these pilgrim Jews, proselytes, and pious gentiles from far and near, who came to see Jesus, received His teachings with delight, saw His miracles with astonishment, shouted salvation to the Son of David, and now hear of His murder and burial? The disciples were dejected and fear the wrath of the Jews of Jerusalem, who are instigated and led by the chief priests, scribes, and rabbi. But how can these priests discharge their Passover duties with this guilt upon their minds? How can any of these dignitaries eat the Passover and sing the Psalms for that occasion?⁵ While priests were offering the daily morning lamb for the sins of the people, chief priests caused the soldiers to be fastening Jesus to the cross! and while priests were offering the daily evening lamb, Jesus expired for the sins of all nations! Also, the third hour in the morning and the ninth in the evening were the hours of prayer; and could they offer up these timely prayers without associating with them the space of crucifixion? What a day was this to friends and foes! From two to four millions of Jews and proselytes ate the Passover this day in and about Jerusalem.⁶ Multitudes of them are disappointed and dejected. A multitude are congratulating themselves over their successful conspiracy against Jesus of Nazareth, and think they have secured their monopoly of the Jewish religion and can now fleece the pious Jews, proselytes, Samaritans, and gentiles at their pleasure. But some, who had bought spices, are waiting till the Sabbath be over, till they anoint that dear body lying in Joseph's tomb; but late on the Sabbath day, as it began to draw toward the first of the week, came Mary Magdalene and the other Mary to see the sepulchre (perhaps it was a Sabbath's journey); and when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome bought spices that they might anoint Him.

4. THE SEPULCHRE GUARDED.—These atheists and hypocrits cannot rest. Christ had told them to destroy this temple and in three days He would raise it up again. They understood Him at the time, though they pretended to take it literally; and now they fear the fulfillment. Now, on the morrow—the daylight of the next day, which included the last light of the Sabbath and the evening, or first light, of the first day—after the Preparation, when they saw the Sabbath sun was set and the Sabbath ended, and the evening of the first day was come, the chief priests and Pharisees came to Pilate and told him Jesus had said He would arise on the third day, and wished him to secure the sepulchre; and Pilate gave it into their hands. So they sealed the stone at the door of the sepulchre and set a watch and made it doubly sure.

MATT. 28:1–18; MARK 16:1–15; LUKE 24:1–50; JOHN 20, 21. §§ 5–15.

5. THE RESURRECTION.—The morning of the first day began to dawn. The two Marys and Salome started for the sepulchre with the spices to anoint the body of Jesus, but anticipating some trouble in getting the great stone rolled from the door. Had they known the guard was there, and not feared their opposition, they might have got them to roll it away. Suddenly a great earthquake shook the ground; an angel of the Lord descended from Heaven and came and rolled back the stone from the door and sat down upon it. His countenance was like lightning, his raiment white as snow, and for fear of him the men on guard did shake and became as dead. And after Christ's resurrection many bodies of the saints arose and came out of their graves, which were opened by the earthquake at the crucifixion, and went into the holy city and appeared unto

(5) Ps. 113–118. (6) Joseph. Wrs 6:9; 3, 4, and note; 5:3; 1. 5:13. 7.

many. So, when these three women came they saw the stone rolled away from the door and from the sepulchre—it was rolled back—but knew not who did it. Mary Magdalene leaves the other two women and runs to Peter and John, exclaiming: They have taken away the Lord, and we know not where they have laid Him.

6. THE THREE WOMEN AND PETER AND JOHN VISIT THE SEPULCHRE.—While she was gone the other two women entered the sepulchre and saw two youthful persons in long white garments, sitting on the right side, and they were affrighted. These were angels, and said: Fear not! Ye seek Jesus of Nazareth, who was crucified; He is not here, but is risen, as He promised. Come, see the place where they laid Him! but go quickly and tell His disciples and Peter that He is risen from the dead and goes before them into Galilee; there shall they see Him, just as He told them. The two women fled from the sepulchre in fear and trembling, and without speaking to anyone, they run, and with great joy bore the news to the disciples. Hearing the report of Mary Magdalene, Peter and John run to the sepulchre. John arrived first, and looking in, noticed the linen cloths lying there. Peter arriving, went right in and discovered the gravecloths disposed of in order and deliberation. Then John went in and viewed the disposition of things, and believed that Jesus had risen, but knew not that the Scriptures had taught His resurrection. They must have forgotten what Jesus had told them, or thought He spoke figuratively. So they returned to their lodgings without more information. But Mary Magdalene, having followed them to the sepulchre, remained at the entrance, and stooping down as she wept, looked into the sepulchre and saw two angels in white robes, one sitting at the head and the other at the foot of the niche in which Jesus had been laid. They said: Woman, why weepest thou? She replied: They have taken away my Lord, and I know not where they have laid Him. Saying this, she turned back, or looked around, and saw Jesus standing, but did not recognize Him.

7. APPEARS TO THE THREE WOMEN.—Now, when Jesus arose early the first day of the week, His first appearance was to Mary Magdalene, out of whom He had cast seven demons; but she recognized Him not. He said: Woman, why weepest thou? Whom seekest thou? Supposing Him to be the gardener, she said: Sir, if Thou hast borne Him hence, tell me, and I will take Him away. Jesus said: Mary! She recognized His voice, and turning entirely around said: My Teacher! and was about to embrace His feet. Jesus said: Touch Me not, for I am not yet ascended to My Father (so she would have other opportunities for worshiping Him, as with the other two women), but go to My brethren and tell them I ascend, or will ascend, to My Father and your Father, and to My God and your God. She started, but meets the other two returning, who turned to go with her, and as they went to tell the disciples, Jesus meets them all three and saluted them with an All Hail! and they embraced His feet and worshiped Him. Then He said: Be not afraid; go tell My brethren to go into Galilee and there shall they see Me. There was the place He appointed before His crucifixion for meeting, and this is the second message to them to go there depending on His word. Yet they believed not and did not go. Such is the influence education and prejudice has over men's reasoning powers; and how important to ascertain the truth and implant it in the minds of the rising generation.

8. STORY OF THE GUARD.—When the guard recovered from their panic they fled into the city and reported all these things to the chief priests. Then the priests and elders held a council and decided to bribe the soldiers with a large amount to confess they all had incurred the penalty of death by sleeping while on guard—all of them, about sixty, and their captain, too—and while they slept the disciples stole the corpse. They also engaged to secure them from the penalty for sleeping on guard. The soldiers took the bribe and told the story to the people, but I suppose they told the truth to the governor, who cared nothing about the Jews' guard, nor the body, either; but the whole plot got out and was

commonly reported among the Jews when Matthew wrote the account. These atheists thought the supernatural evidence was over, but they have yet to face the evidence to be given by the Holy Spirit.

9. **SECOND PARTY OF WOMEN.**—By this time the second party of women, from Galilee, who had bought their spices on the evening of the crucifixion, came, and certain others with them, while it was very early in the morning, bringing their spices. These found the stone rolled away, and so they entered the sepulchre; but not finding the body they were much perplexed about it. Observing by them two men in shining garments, they bowed down their faces to the earth in reverence. The angels said: Why seek ye the living among the dead? He is not here, but is risen. Remember how He said unto you in Galilee, "The Son of Man must be delivered into the hands of sinful men and be crucified, and the third day rise again." Then they remembered His words, and returned from the sepulchre and told all these things to the eleven and to all the rest. Also, Mary Magdalene and her company reported their message to the apostles and to those who had been with Him, while they mourned and wept. But these reports were regarded as idle tales and not believed. Peter ran again to the sepulcher and inspected things; he saw the linen cloths still laid by themselves, and departed, wondering about what had come to pass. If he saw Jesus this time, we are not told. Perhaps he did.

10. **TWO DISCIPLES GOING TO EMMAUS.**—These disciples were all Galileans attending the feast of the Passover at Jerusalem. They feared the Jews of Jerusalem and kept close quarters by themselves. They dreaded to return home and encounter the derision that awaited their disappointment. The twelve had forsaken all for Christ, and some of their mothers had supported Christ and His company out of their own property, and now to return with all their hopes blasted, was to give the victory to atheists, sceptics, and hypocrits. The women were rejoiced and favored with the first visits, while the better instructed disciples—the twelve and seventy—were left to suffer awhile the fruits of their unbelief. Cleopas and another disciple left their lodging quarters and started to Emmaus, a village about seven or eight miles off. They talked about these events and were dejected in spirit. Jesus Himself fell into company with them and inquired into their trouble. They did not recognize Him, for they never expected to see Him in the flesh before the resurrection. They tell of the events and their expectations and disappointment. Then He upbraids them for their stupidity and unbelief in the Scriptures, and then shows them out of Moses and the prophets that Christ should first suffer these things and then enter into His glory. Their hearts burned within them while He did so, for they were vexed at their own foolishness, and rejoiced with reviving hopes. Still, they did not recognize Him till, reclining at meal, He gave thanks, broke and distributed the bread as usual. Then they recognized Him, but He immediately disappeared. They arose the same hour and returned to Jerusalem, and found the eleven and their company all together, and said: The Lord is risen indeed, and has appeared to Simon; and then repeated their whole story.

11. **WHY NOT RECOGNIZED.**—The Savior's appearance after His resurrection must have been very different from what it was before His crucifixion. The description of His appearance given by David and Isaiah is confirmed by the history of His life, but after the resurrection His body, freed from the curses of the law, would appear in all the vigor and beauty of youth. No one would know Him by His visage, but His familiar words and actions arousing the associations of ideas, led to His identification.

12. **APPEARS IN THEIR MIDST.**—In the evening of this first day the disciples were assembled as usual, and had the doors shut, or barricaded, for fear of the Jews of Jerusalem. Cleopas and his companion had just finished their narrative as Jesus stood in their midst and said: Peace be unto you. They were frightened, supposing they saw a spirit. Jesus said: Why are ye troubled, and why

do thoughts arise in your hearts? Behold My hands and My feet; it is Myself. Handle Me and see. A spirit has not flesh and bones as ye see Me have. Then He showed His hands and feet, with the prints of the nails in them, and in His side He showed the mark of the spear. They were glad when they saw the Lord, but some of them could hardly believe such good news, and could not believe their own eyes; so Jesus asked for some food, and they gave Him a piece of fish and of a honey comb, and He took it and did eat it before them. Notwithstanding they had forsaken Him and disbelieved His word, He again said: Peace be unto you. As My Father has sent Me, even so I send you, and breathing on them He said: Receive ye the Holy Spirit. Whosoever's sins ye remit, they are remitted unto them; and whosoever's sins ye retain, they are retained.

13. **CONVINCES THOMAS, AND, AS APPOINTED, THEY MEET IN GALILEE.**—Thomas was not present on this occasion, and when the others told him he said, unless he saw the wounds made by the nails and spear and touched them to certainty, he would not believe. On next First day, or eight days after this, according to Scripture mode of calculation, the disciples were again within, and Thomas with them. The doors again being shut, Jesus again suddenly stood in their midst and said: Peace be unto you. And having reproved them for disbelieving those having seen Him, He said to Thomas: Reach hither thy finger and behold My hands, and reach hither thy hand and thrust it into My side; be not faithless, but believing. Thomas answered: My Lord and my God. Jesus said: Because thou hast seen thou hast believed; blessed are they who have not seen and yet believed. The feast of unleavened bread having ended at the last sunset, the eleven, with all their companions, returned to Galilee and went to the mountain Jesus had appointed to them before His suffering at Jerusalem. There Jesus met them again and they worshiped Him. But some of those with the eleven doubted yet. If Christ appeared to any others at the feast we are not told. He was not all the time with the eleven, and so may have conversed with those pilgrims from a distance and expounded the Scriptures to them, as He did to Cleophas and his company, and thus may have sent the glad tidings to the synagogues in remote nations. What wondrous news these returning pilgrims have to carry back to their synagogues, families, communities, and nations.

14. **AT THE SEA OF GALILEE.**—At the sea of Tiberias Jesus appeared to seven of His disciples, who were at their old occupation of fishing, and after toiling all night had caught nothing. In the morning Jesus stood on the shore and told them to cast the net on the right side of the boat and they should find. They obeyed and caught so many they could not lift them into the boat, and had to drag them over three hundred feet to the shore. When they inclosed the lot John told Peter it was the Lord. Peter jerked on his fisher's coat and swam to meet Jesus, and let the others drag the net with the fishes. When landed, they saw a fire of coals and fish cooking on them, and they saw bread. Jesus told them to bring some of the fish they had now caught, that they might be sure of the miracle. They drew the net to shore with four hundred and fifty-three large fish, and it did not break. They regarded both the unbroken net and quantity of fish as miraculous, and none doubted now for they all knew Him, and it was the third time He had appeared to the apostles in particular after His resurrection. Jesus invites the disciples to come and dine with Him, and He distributed to them fish and bread, showing He still possessed humanity.

15. **DESTINY OF PETER AND JOHN.**—Having dined, Jesus asked Peter if He loved Him more than he loved these fish, or more than these other disciples loved Him? Twice Peter answered: Yes, Lord; Thou knowest that I love Thee. The third time Peter was grieved and said: Lord, Thou knowest all things; Thou knowest that I love Thee. Christ told him once to feed His lambs, and twice to feed His sheep—both the weak and the strong. Three times

had Peter denied Jesus, and yet he loved the Savior ; and now he is told that he will glorify God by suffering martyrdom for Christ's sake. The same Jesus who foretold his denials now foretells His sufferings for Christ, and tells Peter to follow Him, and not fishing. Peter, turning round, saw John following, and remembering John stood by the Savior through all His trials without denying Him, thought something great must be reserved for Him ; so he asked the Lord what John should do ? Jesus simply replied : If I will that he remain till I come, what is that to thee ? Follow thou Me. The brethren interpreted this to mean that John should not die ; but Christ did not say so.

16. FORTY DAYS OF HIS VISITS.—Paul mentions His appearing to more than five hundred brethren at once, and again to James, but the evangelists do not pretend to give all His appearances, nor does any one give all that are mentioned, but we have to collect them out of all four. Though we have but eleven mentioned, He may have been with them every First day, and even every day. For forty days was He seen of them and spoke to them of the things pertaining to the kingdom of God. But the next appearing on record is at Jerusalem, when He commanded them to not depart from the holy city till they received the promise of the Father that they should be baptized in the Holy Spirit (Acts 1:4, 5), and thus be endued with power from on high. He said to them : These are the words that I spoke to you while I was with you, that all things written in the law of Moses, in the prophets, and in the Psalms concerning me must be fulfilled. Then opened He their understandings that they might understand the Scriptures, and said to them : Thus, it is written and behooved Christ to suffer and to rise, the third day, from the dead, and that repentance and remission of sins should be proclaimed in His name among all nations, beginning at Jerusalem ; and ye are witnesses of these things.

17. COMMISSION AND PROMISES.—MATT. 28:18–20 ; MARK 16:15–20 ; LUKE 24:50–53 ; ACTS 1:6–12.—Then He led them out as far as Bethany, about two miles from Jerusalem. They asked Him if He would now restore the kingdom to Israel. He did not tell them. That was a mistaken, foolish idea, but it was not their business to know the times or the seasons which the Father keeps in His own power ; but they should receive the power after the Holy Spirit came upon them, and so be competent witnesses unto Him in Jerusalem, in Judea, and in Samaria, and unto the uttermost parts of the earth. And all power, or authority, in Heaven and earth was now given unto Him, and in virtue of that authority He commissioned the disciples to go into all the world and preach the Gospel to every creature, and disciple not only the dispersed Jews, but all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit ; teaching them to observe all things whatsoever He had commanded them. He who believes and is baptized shall be saved, but he who believes not shall be condemned. These signs shall follow those who believe : In His name shall they cast out demons, speak with new tongues, or in new languages ; shall take up serpents, and if they drink deadly things they shall not be hurt ; shall lay hands on the sick and they shall recover, and He promises : Lo, I am with you alway unto the end of the age, or this age, which ends at His second advent. This was His commission to them and to His church, which is the salt of the earth, the light of the world, the foundation and pillar of truth. But His authority over all things, offices, and relations He reserves to Himself, and employs who He pleases and uses them as He pleases. He is head over all things to or for the church, His body, His bride, divested of all civil power. Must reign till He subdues all to Himself. Has many crowns on His head ; is Lord of lords and King of kings ; wears a robe dipped in blood, and a sharp sword goes out of His mouth and slays His foes.⁷ He has reserved all civil power to Himself, hence He must have something to do in all revolutions, invasions, defeats, and

(7) Eph. 1:22 ; Rev. 21:2, 9 ; I. Cor. 15:25 ; Rev. 19:15, 16.

victories. He gives programmes, and events transpire, and the coincidence between demands attention and shows design and an intelligent, almighty controller. Revolutions in the world are necessary to the consummation of the kingdom of God, but these Christ reserves to Himself, and has not delegated any civil power to His disciples.* (See chap. 108, §§ 2, 6, 7, 8. 117:2, 2, 4. 24, 10.)

18. ASCENSION.—After He had spoken these things unto them He lifted up His hands and blessed them. And while their eyes were fixed on Him as He blessed them, He parted from them and was borne up into Heaven, and a cloud received Him out of their sight. He was received up into Heaven and sat down at the right hand of God, or possessed Divine honor and power. And they worshiped Him. While they stood looking steadfastly toward Heaven as He went up, behold! two men in white apparel stood by them and said: Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus who is taken from you up into Heaven shall so come in like manner as ye have seen Him go into Heaven. Then the disciples returned from the Mount of Olives, which is seven and one-half furlongs, or near one mile, from Jerusalem. The place of ascension was between Bethphage, seven and one-half furlongs, and Bethany, fifteen furlongs. They returned to Jerusalem with great joy.

19. POSITION OF FRIENDS AND FOES, AND CONCLUSION.—JOHN 20:30, 31. 21:25.—As the chief priests and their confederates saw no more of Jesus, they considered themselves safely in power, and the disappointed people quietly submitted to their yoke; the disciples who knew of the resurrection and ascension were continually blessing and praising God, and frequenting the temple services. This was ten days before the Pentecost, or feast of first fruits and harvest; also feast of weeks, which was seven weeks from the Passover, beginning the count with the first day of the week and counting in the seventh Sabbath; and counting the first day of the eighth week makes fifty days of the Lord's resurrection and the Jews' Pentecost. The evangelists did not pretend to give a full account of the Savior's teachings and doings, which would have filled more volumes than the world could or would receive. But the things recorded were to furnish evidence that Jesus of Nazareth is the Christ, the Son of God, and that all so believing in Him might have life through His name.

(*) I. Peter 2:13, 14; Rom. 13:1-7.

CHAPTER XCVIII.

SOME OF CHRIST'S TEACHINGS.

1. WHAT HE DID NOT COMMAND.—When Christ commanded the apostles to baptize the disciples out of all nations, what did He command them to do? He did not command to purify them, or the evangelists would have used *agnidzo*, to express it; for this verb, with its kindred nouns, were used in the Greek version of the Old Testament for over two hundred and fifty years before Christ to designate the purifications of the law, and is so used by the evangelists themselves.⁸ He did not command cleansing, or the evangelists would have used *kathairo*, or *katharidzo*, to express it; for this is the verb, with its kindred nouns, used in this Greek Bible for three hundred years before this commission to designate the cleansings in the law, and is so used in the New Testament.⁹ Christ did not command to pour, or pour out upon them, or the evangelists would have used *cheo*, or *ekcheo*, to express it; these are the words used in the Greek Bible for three hundred years before the crucifixion to designate the pourings among the Jews, and they are so used in the New Testament.¹ The verb governs the water or blood, and the preposition—*epi*, upon—governs the person or thing. He did not command washing a part of the body, as the face, and feet, and hands, or they would have used the word *nipto* to express it; for this is the verb, with its kindred nouns, used in the Greek Bible for over two hundred and fifty years before Christ was born in Bethlehem to designate these partial washings in the law, and is so used in the New Testament.² He did not command a bathing, or entire washing of the body, without respect to mode, or He would have used *louo* to express it; for this is the word used in the Greek Bible for three hundred years before the commission was given to the apostles to designate the entire washing, or bathing, of a person, and it is the verb so used in the New Testament.³ He did not command sprinkling, or the evangelists would have used *rano*, or *rantidzo*, to express His command. *Raino* is the verb mostly used in the Greek Bible for three hundred years before, and sometimes *rantidzo*, to designate the sprinklings in the law, and *rantidzo* is the word so used in the New Testament.⁴ The verb governs the water or blood; the preposition governs the person or thing, and shows the relation of the material to the subject: as in pouring, the material is put on the subject. But if He commanded immersion, the evangelists used the very word to express it, and the Greek language has not another word to designate a burial under the surface with as much certainty. *Bapto* is the word used in the Greek Bible to designate the dippings in the law, for three hundred years before Christ's crucifixion, and *baptidzo* is used to designate the immersion of Naaman, the Syrian,⁵ where the Hebrew word used is the same translated by *bapto* in the law, and *bapto*⁶ and *baptidzo* are so used in the New Testament. The verb governs the person or thing, and the preposition *eis* or *en*, into or in, governs the blood or water, and shows the relation between the subject and material: dip the hyssop or finger into the blood, Naaman dipped himself seven times in the Jordan. (See chap. 84, §§ 6–10.)

(8) John 11:55; Acts 21:26; Jas. 4:8; I. Pet. 1:22. (9) Matt. 23:25; Luke 11:39; John 2:6. 3:25 (1) Acts 7:17; Rev. 16:1–4. 6. 8. (2) Matt. 6:7; Mark 7:3; John 13:5–13. (3) John 13:10; Acts 9:37. 16:37; II. Pet. 2:22. (4) Heb. 9:13, 19; I. Pet. 1:2; Heb. 10:22. (5) II. Kings 5:14. (6) Mark 14:20; Luke 16:24; John 13:26; Rev. 19:13.

2. USES OF BAPTIDZO IN THE SCRIPTURES.—Now, as Naaman's dipping seven times in the Jordan was according to the command to wash, or bathe, seven times, it shows how the washings, or bathings, in the law were understood and performed under the law. The prophet uses the same Hebrew word used in the law for washing or bathing, and the historian uses the same Hebrew word to designate the performance that is used in the law to designate the dipping of the fingers, or hysop, in the blood, or oil. In the Greek Bible, the washing is expressed by *louo*, and the dipping, by *baptizo*. A plain case. In the Greek Bible the dippings in the law are designated by *bapto*, and the sprinklings by *rano*; in the New Testament these same sprinklings are designated by *baptidzo*; would they not designate these same dippings by *baptidzo*? And, if the bathing of the flesh was performed by dipping, as Naoman did, might they not with all propriety call them baptisms without regarding *baptidzo* to designate any other action than immersion? *Baptidzo* is twice used in the Apochrapha to designate these entire bathings required by the law.⁷ It is evident the law required every part of the object to come in contact with the water and be covered with it. And this washing of the clothes and bathing of the flesh in water⁸ was most conveniently done by the immersion of the person with the clothes on. *Baptidzo* is used in the New Testament figuratively, to denote the deep sorrows and sufferings of the Savior, which are always represented by sinking in mire and deep waters, and being overwhelmed by them.⁹ It is also used in the New Testament to denote these traditionary ablutions of the Jews, which their rabbinical writers say were performed by immersion.¹ Now, as the evangelists wrote in Greek, they certainly were acquainted with the Greek translation of their Scriptures, and they quote from it. This translation was completed before the days of the Savior, and the translation of the law was three hundred years old when they wrote. It was the Bible of the learned world, of the Jews speaking the Greek language of the Christians for over four hundred years, and all the Christian translations, except the Syric, till Jerome, of the fourth century, were made from it. It is not plausible that the evangelists, conversant with this Greek Bible and quoting from it, would use *baptidzo* for *rantidzo*, *ekcheo*, *nipto*, or any other word that precluded immersion, in giving the express commandment of Jesus Christ.

3. CONCURRENT TESTIMONY OF LEXICONS.—In the debate between Campbell and Rice, eighteen lexicons of the Greek language were produced, and not one of them defined *baptidzo* to mean pour, sprinkle, or washing by any other action than dipping or immersion, and Campbell said he had examined thirty-five, all of which concurred in the same definitions. They define it, not as they define words expressing the effects of action, but as they define words expressing the action itself. Words expressing specific action, they define as expressing that action and also denoting the effects of that action. *Baptidzo* may denote washing, just as *rantizo* may denote wetting, or purifying, but *baptidzo* can no more denote washing, cleansing, or purifying, by sprinkling or pouring, than *rantidzo* or *ekcheo* can denote these effects by immersion. The English word *dip* may denote wetting, and the English word *sprinkle* may denote wetting, too. But, does *dip* mean to wet by sprinkling, and does *sprinkle* mean to wet by dipping? That dipping, or immersion, fulfills the divine command to wash or bathe, we have seen in the case of Naaman; but to wash, bathe, purify, or clean by sprinkling, pouring, or dashing, can not fulfill the divine command to dip or immerse.

4. USES OF BAPTIDZO IN THE LANGUAGE.—I have examined all the uses of this word, produced by the best and most responsible writers on both sides of the controversy, and since then have examined the uses collected by Conant, who professes to give all the uses of the verb to be found in the language, and the

(7) Judith 12:7; Eccl. 31:30. in some 25. and in Trans. 34:25. (8) Lev. 11:32; Num. 31:23. (9) Ps. 69:1, 2, 14, 15. 42:17. 134:3. 4. (1) Gill. Comnt; Mark 7:28.

English word immerse will make good sense in many places, whether used literally or figuratively. Josephus was a contemporary of the apostolic mission, and commanded in Galilee when the Jews provoked their own destruction and dispersion by the Romans, and wrote a history in Jewish Greek. He uses baptizo to denote the sinking of ships, drowning of persons,² putting the ashes into the water, as he expressed it before³ (though not the way the law directed), and for dead drunk,⁴ plunging the sword in up to the hilt.⁵ He designates John's rite by this word, and tells us the body was washed.⁶ That immersion is the primary meaning of the word is granted by all entitled to the name of Greek scholarship, but some think it was not practiced in every case, and others think it not essential to the rite, though they admit it was the practice of John and the apostles. The English word immerse means to wash, wet, and purify, just as much as the Greek word baptidzine. Hence, the command of Christ is to immerse, and water is implied. The burial and resurrection⁷ and the washing away of sin and pollution⁸ are circumstantial, though significant and instructive.

5. FAITH THAT SAVES.—What faith is this to which salvation is promised in the apostolic commission? (See chap. 86, §§ 6–10.) Faith is a co-relative term and must have an object, and it may be used as a part, to denote the whole gospel system. It can not denote the belief of some individual truth. The demons acknowledged Jesus of Nazareth to be the Christ, the Son of God; the enemies of Jesus believed the Christ to be the son of David; nothing short of faith, or belief, in Him, or, as often expressed, into Him, can secure eternal life. He that believes into Him is not judged, but he that believes not has already been judged, because He has not believed into the name of the only Begotten Son of God. He that believes into the Son has everlasting life, and he not persuaded by the Son shall not see life, but the wrath of God abides upon Him.⁹ Thus, we see, believe what you may, or how you may, unless you have faith in Jesus Christ you are judged already, and the wrath of God abides upon you. Paul's definition of faith¹ includes both a vivid conception of the object and a firm confidence in its reality. Believing with the heart² is believing with emotions, or till the heart is affected and strong emotions aroused and actions prompted, and stands in opposition to careless indifference. To believe in the Son of God in truth, is to have vivid conception of His attributes and offices, full confidence in Him, and strong emotions prompting to action.

6. WHAT IS FAITH IN, OR INTO, CHRIST.—What do you mean by faith in that man? Faith in that man's honesty? Faith in his teaching? Faith in learning? In medicine? I mean confidence. Now, if I have faith in Jesus Christ, I have confidence in Him that He is just what He professes to be, that He will do what He promises to do, and I will act according to that faith. If I do not act accordingly, I show a want of faith, or an indifference about the object. Show me thy faith by thy works and I will show you my faith by my works.³ This is the Christian motto. Now, Christ professes to be the Teacher, the Savior, and the Sovereign. Those altering or perverting His teachings show they have more conceit in themselves than faith in Christ. Those trying to get to Heaven when they die, and to be ready for death, show they have not confidence in Him as a Savior. Eternal life is the gift of God,⁴ and, having accepted this gift as a free grace, we leave the matter of getting to Heaven with Christ. Now, we make the kingdom of God the first object in importance, desire and labor to be wholly transformed into His image, seek to have His truths, laws, and teachings established in the world. Those who will not obey Christ, and those who try to remain ignorant of His laws, who set aside His commandments because they dislike them, and those who abuse language and pervert evidence to evade His

(2) Joseph. Wrs., bk. 3, chap. 8, § 5. 2:2, 1. 3:9, 3. 3:10, 9; Life of, p. 4, § 3; Ant., 9:10, 2. (3) 4:4, 6. (4) Ant., 10:9, 4. (5) Wrs., 2:18, 4. (6) Ant., 18:5, 5. (7) Rom. 6:3–5. Col. 2:10–12. (8) Acts 22:16; I. Pet. 3:21. (9) John 3:18, 36. (1) Heb. 11:1. (2) Rom. 10:10. (3) Jas. 2:18. (4) Rom. 6:23.

authority, show they do not believe in Him as a Sovereign. If they believed in Him as their King, they would pray, without hypocrisy, Thy will be done on earth as it is done in Heaven,⁵ and they would labor to know and do it. To believe in Jesus Christ is to become His disciple indeed, receive His instructions, rely on Him for salvation, and obey His laws.

7. WHAT IS THE SALVATION?—The salvation promised to faith in Jesus Christ is eternal life. As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believes in Him may have eternal life. For God so loved the world that He gave His only Begotten Son that whosoever believes in Him should not perish, but may have eternal life. He who believes in the Son has everlasting life. For God sent not His Son into the world to judge the world, but that the world, through Him, might be saved.⁶ Verily, I say to you: He that hears My word and believes Him that sent Me has everlasting life and comes not into judgment, but has passed out of death into life.⁷ For this is the will of My Father, that everyone who sees the Son and believes in Him may have everlasting life, and I will raise him up at the last day. He that believes in Me has everlasting life.⁸ If any one keeps My saying, he shall never see death.⁹ I give them eternal life and they shall never perish.¹ He who believes in Me, though he be dead, yet shall he live; and he who lives and believes in me shall never die.² He that loves his life shall lose it, and he that hates his life in this world shall keep it into life eternal. If anyone serves Me, let him follow Me, and where I am there also shall my servant be.³

8. ETERNAL LIFE NOT TEMPORAL LIFE.—Eternal life is distinguished from the present life and denotes the future life. Israel was promised in the law a large and prosperous life with rich enjoyments if they were obedient, and the Psalms predicate the same of the righteous, but not anything was said about a future life. But Christ promises His followers sorrows, tribulations, and persecutions in this life, but in the coming age, eternal life.⁴ And he that loses his present life for Christ's sake, keeps it to life eternal. It stands in opposition to perishing at last, as a lost sheep starved to death or devoured by wolves, and denotes a happy life after the resurrection. But it also stands in opposition to natural death and sheol, or hades, and denotes a life of happy enjoyment which is not affected nor interrupted by natural death.⁵ The living believer shall never die, and the believer already dead shall live; and this living is not after the resurrection, for Martha understood the resurrection and the Pharisees believed in it. Christ repeatedly presents this eternal life, and represents it as in the believer's possession now, and never suspended, broken, nor lost in natural death. The believer never dies, and those eating His flesh never die.⁶

9. OPPOSED TO SHEOL, OR HADES.—With the Jew, death and sheol were inseparably connected.⁷ All that died went to sheol, both the pious and impious, and remained there till the resurrection. Much of Christ's teaching is leveled against that opinion. If that opinion was only a myth, He designed to root it out of the minds of His disciples, and earnestly pressed the opposite on their minds in His farewell conversation.⁸ He was going to the Father, but would come back and take them with Him; and where He was, there should His servants and followers be, and He prayed that they might be with Him to behold His glory. If the opinion was authentic, then He intimated that He would release the pious spirits and make them perfect and happy with the angels in Heaven in the presence of God; though dead, yet should they live with Christ after His resurrection, and henceforward His disciples never die, but when absent from the body they were present with the Lord. Paul set forth this fact in a very plain and forcible manner.⁹ Thus, life and immortality were brought to light by the

(5) Matt. 6:10. (6) John 3:14-17, 36. (7) 5:24. (8) 6:40, 47-50. (9) 8:51. (1) 10:28. (2) 11:25, 26. (3) 12:25, 26. (4) Mark 10:29, 30. (5) John 11:25, 26. (6) 6:51, 54, 58. (7) See chap. 27, §§ 16-19. 42, §§ 2-10. 72, § 3. (8) See chap. 95, §§ 11, 12. (9) 11. Cor. 5:1-9.

Gospel;¹ and Stephen laid hold of that hope, and committed his spirit to Christ, whom he saw.² Thus, while the Christian was notified that the consummation of the kingdom of God was about two thousand years in the dim future, he was animated with the cheering assurance that death augmented his life and introduced him into the living paths, fullness of joys, and everlasting pleasures in the presence of God, and at His right hand.³ Israel was animated at different times with the hope of realizing the promises of Moses in this age; but now, that hope being postponed for many generations, the glorious inheritance just over there is brought to full view. The martyrs in the persecution of the Jews by Antiochus had no hope of reward till the resurrection.

10. JOSEPHUS ON HADES OR SHEOL.—Josephus professes to give an account of the Jews' ideas of hades, as the Greeks call the Hebrew sheol. It is a rough, unfinished region away down under the earth, and very dark in the first part of it. There is but one descent down to the gate, where stands an arch-angel with an host. Both pious and impious have to go this same rugged path to the gate; but here they take different ways. The pious are conducted, by angels singing hymns, on the right hand to a region of light called Abraham's bosom. Here the just have dwelt since the beginning of the world, enjoying the prospect of the good things they have in view, and rejoicing in the expectation of these new enjoyments peculiar to every one of them, and esteeming those things beyond what we have here. They have no toil, no burning heat, no piercing cold, nor any briers; but the countenances of the fathers, or patriarchs, and the just, who they always see, smile upon them, while they wait for the rest and eternal new life in Heaven, which is to succeed this region. There they tarry till the resurrection of all men, then they go to Heaven. The unjust are dragged by the angels to the left hand, then are sent to them the angels appointed over them to reproach and threaten them with their terrible looks, and to thrust them still downward and drag them into the neighborhood of hell itself, or the lake of unquenchable fire, where they continually hear the noise and feel the hot vapor. Having a near view of this terrible prospect of fire, they are struck with a fearful expectation of a future judgment at the resurrection, when they will be cast into it, and be tormented with fiery worms that always torment, but never destroy the body. Then they have perpetual griefs and cannot die. There is a chaos, both deep and large, separating them from the pious in Abraham's bosom, who they can see, and be seen by, but cannot pass or change places.⁴ The ideas of hades held by the most ancient Greeks are not much unlike those of the Jews as described by Josephus,⁵ and show a common origin.

11. CORRESPONDENCE IN SCRIPTURE.—Now, this account by Josephus accords so well with the Savior's narrative of the rich man and Lazarus, and with all other allusions in the New Testament to it, we may regard it as a true account of the Jews' ideas about the disembodied state. His account of Abraham's bosom places it in a better light than any conclusion I had drawn from the Old Testament writers.

Having by death destroyed him who had the power of death, Jesus has now the keys of hades, or sheol, and of death,⁶ and can put in and take out who He pleases; and He pleases now to have His disciples with Him in Heaven, where are the spirits of just men made perfect, and innumerable companies of angels.⁷ David represents Christ as being in sheol while His body was in the tomb; but His body did not see corruption, and His soul was not left in sheol. After this, was he shown the paths of life, the fullness of joy before God's face, and the everlasting pleasures at His right hand.⁸ If this description presents things as they really happened, I have no doubt but Christ released all His

(1) I. Tim., 1:10. (2) Acts 7:59. (3) Ps. 16:9-11. (4) Joseph. Hades, pp. 608-9; Isa. 14:9-11; Ezek. 31:16-18. 32:21-27. (5) Comp. Cmmt., Vol. 3, pp. 239-40. (6) Rev. 1:18. (7) Heb. 12:22-4. (8) Ps. 16:9-11.

pious witnesses from sheol at His resurrection, and some, still remembered in Jerusalem, were permitted to reanimate their bodies in the opened sepulchres, and to appear to their former acquaintances in the city, and then all went with Him to glory. Then would the language of another Psalm be literal: Thou hast ascended on high gloriously and led the captivity captives. Paul comments on this ascension as literal, and the descent into the lower parts of the earth as literal, and the gifts received and bestowed were literally the gifts of the Spirit.⁹

12. VIEWED ACCORDING TO OUR IDEAS OF THE UNIVERSE.—According to our ideas of the universe, sheol would be some planet, or fixed star, different from the earth, and also from the Third Heaven. Now, is there anything implausible in the idea that departed spirits were detained in some other world than in the presence of the divine glory or in the ultimate perdition prepared for the Diabolos and his angels till the resurrection and final judgment? Christ is the resurrection and the Judge, and now has all power in Heaven, earth, and sheol, and can open and shut as He pleases. He may now take His true followers directly into Heaven, and raise their bodies in the resurrection to life, and they will not fear the resurrection to judgment nor the second death. They have passed out of death into life and shall not come into judgment. Those not truly His, He may reserve in sheol till the resurrection to judgment; then death and hades shall give up their prisoners, who shall be judged according to their works. All in sheol will have to fear the second death till they hear the decision of the Judge. But the fact is, the martyrs in the persecution by Antiochus did animate one another with the hope of reward at the resurrection, but say nothing of any reward or enjoyment in the intermediate state, and the Old Testament furnishes no examples of dying saints speaking of any Heavenly felicity between death and the resurrection. It is also the fact, since the resurrection of Christ, the apostles consider the spirits of just men made perfect, the innumerable company of angels, the records of the first-born, God the Judge, and Christ the Mediator, as constituting the superior Jerusalem, now in Heaven, and accessible to the followers of Christ on earth—ye are come; and that is the royal city of the kingdom of God.

13. THE CHRISTIAN'S HOPE AT DEATH.—The Christian's hope at death is well presented by Paul: If our earthly mode of existence and communication were destroyed, we have another indestructible mode in the Heavens, made of God. In this we groan, longing for that from Heaven; for we see we shall not be found destitute. Therefore, being always confident, and knowing that while at home in the body we are absent from the Lord, * * * we are confident and well pleased rather to leave our home in the body and to be at home in the Lord. To remain with the churches was more profitable to them, but to depart and be with Christ was better for him. To live, was Christ; but to die, was gain. Wherefore we also strive that, whether present or absent, we may be well pleasing to Him.¹ This is the eternal life: To know all that can be known of the Father and of the Son, and to confide in them, and love and obey them.² This is a source of enjoyment and happiness that can not be interrupted by dropping this body into the tomb, but it continues and increases in Heaven, where Jesus is; and after the resurrection, this knowledge qualifies the believer for whatever sphere he may occupy, and for whatever work God gives him to do. The believer in Jesus Christ has nothing now to do with sheol or hades.

14. SALVATION FROM GOD'S WRATH IN THIS LIFE.—Salvation is a co-relative term, and must refer to some evil from which the person is saved. From what evil is this salvation? The prophet Joel speaks of a great and terrible day of the Jehovah, and in that day those who call on the name of Jehovah shall be saved; for in Zion, and in Jerusalem, shall be deliverance or salvation.³ All the prophets do predict some terrible times; the Savior, also, foretold to His apostles the destruction of Jerusalem, and temple, and of awful times to the Jews, which

(9) 68:18; Eph. 4:8-11. (1) II. Cor. 5:1-9. (2) John 17:3. (3) Joel 2:28-32; Acts 2:14-40.

they would have prevented had they believed Him to be the Messiah and obeyed Him. He promised the disciples deliverance, and gave them signs by which they escaped that catastrophe in Judea. This salvation is not restricted to the Jews, but extends to all nations; and so the evil must be common to all nations. The prophets threatened all nations with terrible destructions, and that, too, in regard to their relation to the development of the kingdom of God. Now, if all nations believed in Jesus Christ and honestly obeyed Him, they would certainly be saved from these awful devastations, and they would also enjoy that happy age so glowingly predicted by the same prophets. Christ says: Those, Mine enemies, that would not that I should reign over them, bring them here and slay them before Me.⁴ But if they had believed in Christ and obeyed Him, they would have been saved, and not condemned and slaughtered. Certainly this salvation is from these evils, terrible judgments, and devastations visited on the Jews and nations that disbelieve in Christ and do not obey Him; or corrupt His religion and persecute His kingdom. All nations, communities, and societies that do not believe in Jesus Christ, and obey Him, are condemned; the wrath of God abides on them, and will be fearfully executed.

15. SALVATION FROM ETERNAL WRATH.—Christ speaks of other evils, from which salvation is desirable. Faith in Christ Jesus could not save from the opposition, hatred, and persecution of the world, for He assured His disciples they would be opposed, hated, and persecuted by the world, and by hypocrites. Nor are they saved from the derangement of creation, or bondage of corruption, under which the whole creation groans, and will groan, till the glorious consummation of the kingdom of God and manifestation of the Son of God.⁵ There is an evil, represented by outer darkness, where is weeping and gnashing of teeth, where the unprepared watchers and unprofitable servants are cast, while the profitable servants are richly rewarded, and the wise virgins feasted.⁶ There is also a furnace of fire where there is wailing and gnashing of teeth, into which are cast the children of the wicked one who get into the kingdom of God during the intermediate age; while the righteous, or heirs of the kingdom, shine as the sun in the kingdom of their Father.⁷ Also, there is the everlasting fire for the Devil and his angels (also called everlasting punishment), where those who never befriend Christ's brethren are sent; while those befriending are blessed in the everlasting kingdom of their Father.⁸ Then, there is the Gehenna of fire, where their worm dieth not and the fire is not quenched, which is placed in opposition to the kingdom of God. Christ said it was better to loose an eye, hand, or foot, and go into the kingdom of God in that mutilated condition, than to keep the body entire and be cast into that fiery Gehenna.⁹ And there is that lake of fire and brimstone called the second death, into which the beast, false prophet, red dragon, and all those not registered in the Lamb's book of life, and death, and hades are cast. The opposite to this lake is the consummated kingdom of God with its new Jerusalem, and the new Heaven, and new earth.¹

16. THESE EVILS ARE IN THE FUTURE.—Now, all these representations of evil and misery refer to the second advent of Christ, or something in the spirit world, as was the case of the rich man and Lazarus,² and designate the destiny and condition of hypocrites, unbelievers, and hostile opposers of Christ and His kingdom; hence, this salvation promised must certainly comprehend the salvation from these evils. Whether these representations literally describe different kinds and degrees of misery, or are figurative descriptions of what is hard to be described, they present the ideas of tribulations and anguish, indignation and wrath, terrible to be contemplated and awful to be endured.³ From all these evils believers in Jesus Christ are saved, as well as from the wrath of God on nations and societies; and to all these evils are the unbelievers condemned.

(4) Luke 19:27. (5) Rom. 8:18-23. (6) Matt. 25:28. 30. 8:11, 12. 25:1-12. (7) Matt. 13:49, 50. (8) Matt. 25:34, 41, 46. (9) Mark 9:47, 48. (1) Rev. 19:2. 20:10. 14, 15. (2) Luke 16:19-25. (3) Rom. 2:6-10, 16.

Contemplate these representations, both literally and figuratively. Remember, the righteous and the wicked shall be separated.⁴ Consider what sufferings and woe the wicked have inflicted on one another and on the pious. Think on the judgments sent on the impious in this world in famines, wars, pestilences. Reflect on the mental agonies of Jesus Christ! then you may begin to form some conceptions of the horrible condemnation of those who reject salvation by faith in Jesus Christ.

17. OBEEDIENCE INDISPENSABLE.—Obedience to Jesus Christ is indispensably connected with, and necessarily emanates from, faith in Jesus Christ. Christ commanded the apostles to teach the saved to observe all things whatsoever He had commanded.⁵ No authority is given to alter or dispense with any command. Christ makes obedience to His commands the test of love to Him, of true discipleship, and genuine friendship. He says those who keep not His sayings do not love Him.⁶ Some things commanded are good works and useful in themselves, and must be performed when occasion requires.⁷ Two institutions commanded are church ordinances, and separated from the commands have no virtue in themselves—produce no good nor evil in the order of cause and effect. When observed out of obedience and love to Christ they become memorials of great events and instructions, present fundamental truths in tangible forms, and by the association of ideas, furnish the soul with pleasing contemplations and enriching meditations. But we must be careful and not ascribe to these acts of obedience the blessings conferred by free grace. These rites are not the procuring causes of salvation, nor yet the channels through which it is conveyed to the soul, but are privileges bestowed on believers, sources of heavenly enjoyment to them, and remind them of their present relation to Christ and future destiny. (Continued in chap. 100.)

CHAPTER XCIX.

COLLATERAL HISTORY OF THE JEWS AND ROMAN RULERS.

(Continued from Chapter 80.)

1. TIBERIAS, HERODS, AND PILATE.—When Christ was born, A. M. 4000, Augustus was emperor of Rome and Herod was king of the Jews. Herod died A. M. 4002, and his kingdom was divided into four parts. His son Archelaus was tetrarch of Idumea, Judea, and Samaria; Herod Antipas was tetrarch of Galilee and Perea; and Philip, of Iturea and the regions of Trachonitis.¹ In this change of rulers the Jews lost five thousand or six thousand men, slaughtered by Archelaus and by Sabinus Cæsar's procurator.² In A. M. 4011 Archelaus was banished and his dominions added to the province of Syria, and Coponius was the first governor under the president of Syria,⁴ and Pilate was the fifth—A. M. 4030, or A. D. 26.⁵ In A. M. 4018 (A. D. 14) Augustus Cæsar died, and was succeeded by Tiberias as Roman emperor. Pilate was the first Roman governor, or procurator, that attempted to infringe the sacred laws of the Jews: Removing the army from Cæsarea to winter in Jerusalem; he brought the ensigns, with

(4) Matt. 25:31-33. (5) Matt. 28:20. (6) John 14:21, 23, 24. (7) I. Tim. 5:9, 16. (1) Joseph. Ant. 17:11, 4; Luke 3:1. (2) Joseph. Ant. 17:9, 3. 10. (3) Joseph. Ant. 17:13, 5. (4) Joseph. Ant. 18:1, 1. (5) Joseph. Ant. 18:2, 2.

Cæsar's effigies on them, into the city by night. The people came in multitudes to him into Cæsarea and besought him to remove them. On the sixth day he surrounded them with his soldiers and threatened them with immediate death unless they ceased disturbing him, and went home. But they threw themselves on the ground, bared their necks, and offered to suffer death rather than see their wise laws transgressed. Pilate relented, and respecting their zeal for their laws ordered the ensigns to be returned to Cæsarea.⁶

2. In A.M. 4041 (A. D. 37) Tiberius Cæsar died, and was succeeded by Caius Caligula as Roman emperor. Eusebius says⁷ Pilate wrote an account of Jesus and His crucifixion to Tiberius, who wished to have Jesus enrolled among the gods. The Senate refused. Tertullian asserts this in an apology addressed to the Roman emperor in his day, and ridicules the idea of the gods being dependent on men for their divinity. Pilate was banished about this time by Vitellus, president of Syria, who restored to the Jews some of their rights and appointed Marcellus governor of Judea. Vitellus also deposed Caiaphas from the high priesthood and appointed Jonathan.⁸ Philip having died, his tetrarchate was given by Caius to Agrippa, grandson of Herod the Great by Mariamne; hence, some of the Maccabean blood ran in his veins.⁹ Antipas was now banished and his tetrarchate given to Agrippa.

3. THE EMPEROR CLAIMS DIVINE HONORS.—About this time the Jews¹ of Alexandria sent an embassy to Rome to petition Caius for protection against the Greeks of that city, but Apion appeared for the Greeks and accused the Jews of refusing the divine honors to statues, altars, and temples of the Roman emperors that other nations paid to the Cæsars. Caius was so enraged he would not permit Philo to speak for the Jews, but asked him if they were that odious race which refused to acknowledge him for their god? After much ridicule, sarcasm, and insult, he dismissed the deputies, saying those men who would not believe in him as a god were, in his opinion, rather miserable than wicked, and then bid them to be gone. Philo told the Jews around him to be of good courage, for Caius' words did show anger to them, but in reality had already set God against himself.²

4. ATTEMPT TO PLACE HIS STATUE IN THE TEMPLE.—Caius did not stop here, but removed Vitellus, who had conferred favors on the Jews, and superseded him in the presidency of Syria with Petronius, and ordered him to raise an army, invade Judea and erect his statue in the temple of Jehovah. Petronius raised an army of auxiliaries and took two legions of the Roman army, but he stopped to winter at Ptolemais and reported progress to Caius, who commended him for his alacrity. But now came many thousands of the Jews and petitioned him to not do it, or to kill them first, for while they lived they could not permit what was prohibited by their legislator. Petronius told them their words were very proper to him if he acted from his own determination, but as disobedience would be destruction to him, he must obey Cæsar. The Jews replied, as he would not disobey Cæsar neither would they transgress the commands of their law. They referred to the fidelity of their ancestors in maintaining these laws, and dare not themselves fear to die for them. They profess their confidence in Jehovah and assert Him to be greater than Caius, the Roman emperor. Their speech was noble and magnanimous.

5. NOBLE CONDUCT OF PETRONIUS.—Seeing their determination, he hastened to Tiberius to discover the condition of the Jewish affairs. Here again he was met by thousands who knew the consequences of war with the Roman empire, but judged the transgression of their law was of much greater consequence. These told Petronius they would not make war with Cæsar, but they would die before they would see their laws transgressed. They offered to die on the spot,

(6) Joseph. Ant. 18:3, 1. (7) Euseb. bk. 2, chap. 3. (8) Joseph. Ant. 18:4, 2, 3, 6. (9) Jos. Ant. 18:6, 10. (1) Joseph. Ant. 18:7, 2. (2) Joseph. Ant. 18:8, 1; Town. note 5, p. 6, New Test.

and left off attending to their crops! Some of the Herod family, in great influence with the Romans, importuned Petronius to not drive the Jews to despair, but to write to Caius and show him the true state of things. Petronius summoned the Jews into the presence of his drawn up army and told them his wrath would be executed without delay on such as had courage to contradict him. But he saw proper to risk his own destruction from Caius Cæsar rather than sacrifice so many of them, and with the supreme assistance and power of God he would not suffer their temple to fall into contempt by means of the imperial decree. He acknowledges the power of God to be above the contrivance and power of any, and he commended them for their fidelity to their institutions and magnanimity in the support of their religion, promises to suffer for them, and advises them to go home, and attend to the cultivation of the ground. They followed his advice, and now after a great drouth, a great and unexpected rain filled them with hope that God had interposed for them and Petronius would be successful. Petronius was surprised to see how evidently God took care of the Jews.

6. THE DELIVERANCE.—Petronius wrote all these particulars to Caius, and told him God, who was their governor, had shown His power most evidently on their account, and that so as left no room to doubt. King Agrippa lived now at Rome and was a special favorite with Caius. Pursuing a strategy similar to that of Queen Esther with Ashuerus, and as dangerous to his own life, he got Caius to give up the setting up of his statue in the temple at Jerusalem. Then Caius wrote to Petronius commending him for assembling his army and then consulting him, and told him to let the statue stand if already set up, and if not set up to desist and attend to his other business. This he granted out of favor to Agrippa Herod. After sending this letter Caius received the one sent to him by Petronius, and was so exasperated he wrote to Petronius threatening to make him an example to all ages, that none may dare disobey their emperor. But before Petronius received this letter he received the news of the death of Caius.³

7. CLAUDIUS, AGRIPPA, AND ROMAN GOVERNORS.—(A. M. 4045–4058. A. D. 41–54.) Caius Caligula Cæsar was slain A. M. 4045 (A. D. 41), and Claudius Cæsar became Roman emperor.⁴ Claudius adds Idumea, Judea, and Samaria to the dominion of Agrippa, so now the kingdom of Herod the Great, or first, is again united under the scepter of the grandson, Herod Agrippa, son of Aristobulus, and Herod, his brother, was king of Colchis. Agrippa secured from Claudius the restoration of the former rights and privileges of the Jews in Alexandria, Judea, and throughout the Roman empire.⁵ He did much for the Jews, but like all the Herods, he could worship Jehovah in Jerusalem and the Roman emperor in any other place. At Cæsarea he accepted the homage of a deity, but soon died confessing his folly.⁶ After this his kingdom was ruled by Roman governors, but the disposing and appointing of the high priests was committed to his brother, Herod, king of Colchis, and afterward to his son, Agrippa.⁷ The first governor after Agrippa was Cuspius Fadus;⁸ after him were Alexander, Cumenus, Felix, Festus, Albinus, and Florus. A. M. 4058, or A. D. 54, Claudius Cæsar was poisoned and Nero became emperor. Nero was succeeded A. M. 4073, A. D. 69 by Vespasian, who destroyed Jerusalem A. M. 4074 A. D. 70. (Continued in chap. 107.)

(3) Joseph. Ant. 18:8, §§2–9. (4) Joseph. Ant. 19:1, 14, 15, and chap. 3. (5) Joseph. Ant. 19:5. Wrs. 2:11. (6) Joseph. Ant. 19:6–8; Acts 12:1, 2, 20–23. (7) Joseph. Ant. 20:10, 1, chap. 1:2, 3, chap. 18:8, 11, chap. 9:1, 4, 6, 7. (8) Joseph. Ant. chap. 19:9, 2.

Period Sixteenth. A. M. 4033, or A. D. 29.

Apostolic Mission. A. M. 4033-4104, or A. D. 29-100.

June 6th, Pentecost. (Acts I.)

CHAPTER C.

THE KINGDOM OF GOD COME IN POWER TO THE JEWS. (Continued
from Chap. 98.)

1. PEOPLE CONGREGATED FOR THE PENTECOST.—The Pentecost, or feast of weeks, draws near, and the Jews, proselytes, and pious gentiles begin to crowd Jerusalem by thousands and tens of thousands. Josephus says the gifts from Babylonia were accompanied by ten thousands to guard them from the Parthians,⁹ and he computes the purified Jews and proselytes who eat the Passover at about three million.¹ These came from all parts of the world where Jews and Israelites had been dispersed for from five hundred to seven hundred years. There they had witnessed for the true God, His laws, writings, and institutions, and still kept up communication when possible with Jerusalem, their holy city, and watched for the coming of their Messiah. Four Passovers, three Pentecosts, and three feasts of tabernacles, and other minor feasts have been celebrated since John the Baptist began proclaiming the kingdom of God at hand and testified the Son of God had come. Christ Himself had cast the traffickers out of the temple, taught the people, and wrought miracles in it. These wondrous events had been reported to the dispersed in all parts of the world by the returning worshipers from Jerusalem, and now we find devout and pious men out of all nations, and speaking all languages, sojourning in Jerusalem and waiting for the setting up of the kingdom of God. These will make most competent missionaries to carry back to their native lands the richest boon of God to the nations. All things are now ready for the kingdom of God to come in power. And such are the preparations Jehovah has been making for it by the training up of the seed of Abraham and their dispersion among all nations.

2. STATE OF THE PUBLIC MIND.—The events of the last Passover must have blasted the glowing expectations of many, and the report of His resurrection must have astonished every pious, desponding soul who heard of it. The empty sepulchre, the story of the guards, and the testimony of those who saw Him must have perplexed many thoughtful minds. But all are zealous of the law, and if they can they will attend the Pentecost; and many from a great distance will remain from the Passover till the Pentecost, and attend the daily worship in the temple during the interval. Christ no more appears in the temple; no more is He followed through Judea by the crowds; and the chief priests and their coadjutors will feel themselves secure in their extortions on the pious worshipers, while three millions of half-shekels, in addition to brokers' fees and purchases of offerings, will support their covetousness.

(9) Joseph. Ant. 18:9, 1. (1) Wrs. 6:9, 3, 2:14, 3.

3. THE FIRST CONGREGATION OF DISCIPLES.—Besides their daily attendance in the temple, the eleven apostles held prayer meetings during the preceding nine or ten days in an upper room—perhaps the one in which they ate the Passover. Other disciples, men and women, attended with them in these prayer meetings. We are not told whether all who witnessed Christ's resurrection, including the five hundred brethren who saw Him at the same time (I. Cor. 15:6), and the sisters who may have exceeded their number, ever met together before this Pentecost; but when Matthias was chosen to take the place of Judas, the number was one hundred and twenty. The fate of Judas was public, and the field bought with his money was known to all the dwellers in and about Jerusalem, and, as the psalmist of Israel foretold, his office must be filled by another. Peter proposed the measure to the brethren, and they appointed two of those who had always accompanied Jesus, saw His works, heard His teachings, and witnessed His resurrection; then they prayed the Lord to show which one of them should take part with the apostles in their ministry and apostleship, then gave their lots, and Matthias was chosen and numbered with the eleven. And now they waited for the baptism of the Holy Spirit.

4. DESCENT OF THE HOLY SPIRIT.—ACTS 2.—The count for the fiftieth commenced the morrow after the Sabbath of the Passover; then seven weeks, or forty-nine days, brought the seventh Sabbath on the seventh day of the week; this seventh day ended with the setting sun, and the first day began; when the sun arose on the first day the morrow of the Pentecost was fully come. This was the Pentecost sun, or morrow sun. The company of congregated disciples, when last mentioned, numbered one hundred and twenty. Whether any more of the disciples attended their meeting before this Pentecost morning, we are not told, but at least all of the one hundred and twenty were with one accord in one place, where multitudes could collect. Suddenly there came a sound out of Heaven, as of a violent blast, and it filled all the house where they were assembled. And there appeared to them cloven tongues, or disparted flames, of fire, and sat on each of them. And they were all filled with the Holy Spirit, and began to speak fluently in different languages as the Spirit gave them utterance. The genuineness of these gifts in different languages was soon tested, for there were pious men from all parts of the known world present, who spoke the different languages and dialects of all the countries where they had been born and raised; and when this wonder was noised abroad the multitude collected to see this new wonder.

5. WITNESSES TO THE FACT.—Here were present some born and raised among the Parthians, Medes, and Elamites or Persians, away east of the Tigris, and others in Mesopotamia between the Tigris and Euphrates; some born and raised in Palestine, Syria, and all those countries between the Black sea and the Mediterranean to the Bosphorus; others from Africa, south of the Mediterranean, as Libya, Cyrene, and Egypt; others were from Rome and the islands of the sea, as Crete and Cyprus, and others were from Arabia and adjoining countries. Some of these were born and raised in these countries and knew no language but that of their native countries, where their forefathers had sojourned from one to seven hundred years; others were gentiles of these different countries, who had abandoned the Polytheism of their fathers and embraced the religion of the Jews sojourning among them. Such were the vast preparations made for the intermediate age of the kingdom of God; and now all things are ready! Come to the marriage. (Luke 14:15-24; Matt. 22:2-10.)

6. A TIME OF WONDERS.—This was an age of wonders; and apparently they were disconnected: Zachariah's vision and dumbness; the shepherds at Bethlehem; Simeon and Anna in the temple; the testimony of the Magi from the east; the boy amidst the rabbi asking and answering questions; the preaching of John in the wilderness; the baptism of Christ, descent of the Spirit, voice out of Heaven, and John's testimony; the whole ministry of Christ; the crucifixion, resurrection,

and ascension were startling events ending in disappointment. And now! here are a set of Galileans without education discoursing most fluently on the wonderful works of God to these multitudes in their own native languages, in a plain and easy manner! The multitude were confounded! What do all these wonders mean?

7. PROPHECY VERIFIED.—Some, not understanding these different languages, or knowing these to be disciples of Jesus Christ (who was said to be risen from the dead), and fearing for themselves, tried to turn this wonder into ridicule, saying: These men are very full of sweet wine! I suppose these persons saying this were priests, scribes, or Jews of Jerusalem. Peter, with the eleven apostles, stood up and addressed them in their own native language, while the other disciples discoursed to the foreigners in their own native languages the same Peter and the apostles were preaching. Peter told them: This is what one of their old prophets foretold: I will pour out of My Spirit upon all flesh, and your sons and daughters shall prophecy; your young men shall see visions; your old men shall dream dreams; and, indeed, upon My servants and handmaids I will pour out of My Spirit in those days and they shall prophecy. And I will show signs in Heaven above and wonders on the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness and the moon into blood before the great and notable day of the Jehovah come; and it shall be, that whosoever shall call on the name of the Jehovah shall be saved. First comes the day of extraordinary blessings, and whoever during these days of grace calls on the name of Jehovah shall be saved; then come the days of wrath, when the unreformed shall be shut up and destroyed! Let not the days of grace pass unimproved.

8. CHRIST PREACHED.—Having fixed their attention on this prophecy, he then introduces the evidence that Jesus of Nazareth was sent of God; but they had rejected the evidence, and by the hands of their wicked rulers had crucified and slain Him. This suffering and death of Christ was predetermined of God and revealed beforehand by the prophets. David sung the death and resurrection and exaltation of Christ in the Sixteenth Psalm; for it is evident it cannot refer to David, whose sepulchre was there to be seen. But it is true of Jesus of Nazareth, and Peter and the eleven standing with him are witnesses to them of His resurrection; and so is this wonderful bestowment of the Holy Spirit, which they now witnessed with their own eyes and ears. This is what the Father promised Him, and being exalted to the right hand of God, He has received it and bestowed it on His disciples. David predicted this ascension and enthronement of Christ and the subjugation of His enemies. Now, therefore, let all the house of Israel know assuredly that God has made Him, this Jesus whom they had crucified, both Lord, or Jehovah, and Christ.

9. EXHORTATION TO REFORMATION.—The evidence was irresistible; they stood condemned as a nation for murdering their own Messiah, or suffering their rulers to do it; and now, He being exalted to almighty power and universal authority, what could they expect but to be cut off, as Moses said, David foretold and Joel predicted? They were pierced to the heart, and said to Peter and the rest of the apostles: Men! Brethren! What shall we do?—to escape the terrible wrath hanging over their nation. Peter answered: Repent and be baptized, every one of you, upon the name of Jesus Christ, into the remission of sins. Then they would have remission of their national sin, and also of their individual sins, without offering any more sacrifices. Not only should their sins be remitted, or pardoned, but also they should receive this gift of the Holy Spirit; for so the prophet promised it to their sons and daughters, and to all those afar off, or, to all flesh, as many as the Jehovah, their God, should call. The Gospel was about to go after the dispersed of Israel and to all nations, and whoever believes and is

baptized shall be saved. Baptized into the remission of sins, they are pardoned upon repentance and confession without offering any sacrifice required by the law.*

10. NUMBER AND CHARACTER OF THE DISCIPLES.—With many other works did the apostles bear witness to the Messiahship of Jesus of Nazareth, and earnestly warned and exhorted them to save themselves from that perverse generation, or nation, of Jews, and from the awful wrath hanging over them. As many as received, or believed, their words complied with the invitation and were baptized. On this first day of the week, and of the kingdom of God in power, about three thousand individuals were added to the assembly of disciples. We cannot determine whether all these were new converts to Jesus of Nazareth as their true Messiah, or many of them had been desponding disciples, whose hopes were now revived and their faith confirmed. Nor can we tell whether the assembly on this morning was composed of the one hundred and twenty only, or whether the whole five hundred brethren who witnessed the fact of Christ's resurrection on one occasion, were present, and the faithful women; if the prophecy of Joel was verified on the daughters, some sisters must have been present. After this we may safely reckon the assembly, congregation, or church of the disciples numbered three thousand, and the Lord added daily the saved to the assembly, congregation, or church. These were constantly attending on the teachings of the apostles, and learning what Christ taught them about the kingdom of God, and about being received up where Christ is when they die, and whatever else the Holy Spirit revealed. One important work was to teach the disciples to understand the sacred writings of the Jews. They fellowshipped one another in joint participation of every good thing among them, and in breaking of bread and prayers. Fear came upon every individual on account of the crucifixion of the Messiah, and by the apostles' hands were many signs and wonders wrought showing the power of Christ to be with them.

11. PEACE AND FAVOR.—The worshipers come up to Jerusalem would be quartered down in clans according to their countries and languages; notwithstanding this, all the believers in Christ met together and had all things in common. Those having possessions and goods sold them and divided the proceeds among all, without distinction, according as everyone needed. They still remained zealous for the law, and, with one accord, attended daily on the temple service, so the priests and rulers had no occasion to find fault with them. Entertained in one house after another where they broke bread together, they partook of food with gladness and singleness of heart and praising God, and the mass of the people favored them as they had gladly listened to Christ before. Whether the mass of the people believed Jesus of Nazareth to be their Messiah or not, they believed Him to be a great prophet sent of God, and knew He was crucified without a crime, and now the apostles performing miracles in His name, gave them hopes for the success of His cause, but they feared their rulers and the Romans.

12. JERUSALEM SUITABLE FOR THE OCCASION.—Jerusalem was most suitably calculated for this event. It was a city for the Jews and proselytes throughout the whole world, and was enriched by their contributions and offerings. The houses were opened for their entertainment, tents could be pitched around the city, and their market furnished everything necessary for the pious worshipers, from a sin offering to a free-will offering. Washing the clothes and bathing the flesh in water, as the law required, was a common rite practiced by thousands who come from the countries around, where they were continually coming in contact with impurities;⁴ and the city was abundantly supplied with water for every purpose.⁵ It was now June, and the weather dry. Camping out and traveling about were delightful, and fires were not needed to warm by, as at the Passover. After these first disciples were well instructed, they could return to their native lands and report in their synagogues what they had learned in Jerusalem.

(*) Heb. 9:22. 10:4. 14; I. John, 1:9. 2:1, 2. (4) John 11:55. (5) Durbin's Trav., Vol. I., p. 280, and Robinson.

CHAPTER CI.

PERSECUTION BY THE RULERS OF THE JEWS. A. M. 4034-4036.

A. D 30-32.—Acts 3, 6:1-7.

1. SUCCESS EXCITES OPPOSITION.—The progressive increase of the assemblies of the disciples continued without interruption for some time. As the disciples observed all the Jewish rites in the temple and at feasts and obeyed the laws, and met in the temple or in their respective synagogues every Sabbath, or seventh day, they were regarded as only another sect of the Jews, called Nazarenes.⁶ The first day of the week was their peculiar day. In it the Lord arose; on it He visited them; in it the Holy Spirit was given and the new creation commenced, and it is properly called the Lord's Day.⁷ But this increase and prosperity made the priests and rulers fear the people would all become disciples and punish them for the crucifixion of Jesus. The east gate of the temple was made of Corinthian brass and was of superior workmanship, and was called the Beautiful Gate. At this gate was placed a beggar, over forty years of age, who never walked, but had been born a cripple, and this position caused him to be known to everyone. About three o'clock in the afternoon one day, the regular time for prayer and the evening sacrifice, Peter and John entered the temple by this gate and the lame man asked a contribution. Peter told him he had no money, but, taking him by the hand, bid him, in the name of Jesus Christ of Nazareth, to rise up and walk. The man was immediately cured and jumped up, and stood, and walked, and entered the temple, walking and jumping and praising God. All the people recognized him and were filled with astonishment at the fact which they witnessed for themselves.

2. THE APOSTLES SHOW FACTS.—The man still held to Peter and John, while the people run together around them in Solomon's porch, portico, or hall, greatly wondering. Peter and John embraced the opportunity to preach the resurrection and enjoin repentance. (Acts 4:2.) Peter's words are recorded, and, I suppose, they both taught the same things, but to different parts of the multitude. Peter disclaimed all power and piety in themselves as causing it, but the God of their ancestors glorified His servant Jesus, whom they delivered to be crucified; and when Pilate decided to release Him, they denied the Holy and Just One that deliverance and His Messiahship, and demanded that murderer to be released to them, and thus they secured the murder of the Prince of Life; but God raised Him from the dead, and the apostles were witnesses to these facts. And by faith in this name of Jesus Christ of Nazareth, that man whom they saw and knew was made strong, and that faith which is by means of Him, has given this man, in presence of all, this perfect soundness. Peter palliates the enormity of the crime on account of their ignorance, and because it was determined of God and announced by all His prophets that the Messiah should suffer. Then he admonishes them to repent and turn to Jesus Christ, that their sins might be blotted out, in order that times of refreshing might come from the presence of the Jehovah and that He may again send Jesus Christ, who, before He was rejected, was appointed for the Jews especially. But, indeed, He will not

(6) Acts 24:5. (7) Rev. 1:10.

return soon, for the Heavens must receive Him until the times of the restoration of all things, which times God has spoken of by the mouth of all His holy prophets from the beginning.

3. CITES PROPHECIES AND SHOWS THE POSITION OF THE JEWS.—Peter cites Moses' prediction of the Messiah and His threatening on those rejecting Him : They shall be utterly destroyed from among the people. He asserts that Samuel and all the prophets foretold of these days. He shows them their high and Heavenly prerogatives to bless all the nations of the earth, and hence the necessity of them becoming models of holiness and obedience. Having raised His servant, Jesus, from the dead, God honored them above all other people in sending Him to them first, by His word and Spirit, to bless them in turning every one of them from his iniquities, thus making them proper examples to the nations. Many of those who heard the word, believed ; and the number of the men increased on this occasion till it became about five thousand, besides the women. This number, with the three thousand on the day of Pentecost, and the daily additions of the saved, and the women, must have made the company of disciples about ten thousand ; but, as many of them were from the different countries and returned home again, the number in the assemblies at Jerusalem cannot be determined.

4. APOSTLES APPREHENDED.—The rulers not only feared the consequences of this increase of Nazarenes, but, being Sadducees also, this resurrection of Jesus tore up their doctrines by the roots and gave the victory to the Pharisees, and their story about His body being stolen was so notoriously false that they never mention it. Why did they not maintain the story they put in the mouths of the guard ? So, while Peter and John were speaking to the people in the temple, a lot of the priests, the captain of the temple, and other Sadducees, being indignant at their doctrine, come upon them, and, seizing them, put them in prison that evening. Next morning a great council was held of the rulers, elders, scribes, Caiaphas the high priest, and Annas, father-in-law to Caiaphas. Annas was once high priest, and when deposed by the Roman governor, he so managed as to get some of his own family appointed, and thus retained the dignity, in the estimation of the Jews, for years.⁹ Also, in this council were John and Alexander and other relations of the high priest, who came from other places, perhaps Egypt, as Josephus mentions persons of those names from Alexandria, who were of great note at Jerusalem. This council placed Peter and John in their midst, and asked by what power or name they performed this miracle.

5. APOSTLES' DEFENCE.—The Savior had forbid His disciples to prepare any speeches for such occasions, but promised the Holy Spirit would speak in them. Peter, filled with the Holy Spirit, answered boldly, that by the name of Jesus Christ, the Nazarene, whom they crucified and God raised from the dead, did that man stand before them whole. This Jesus was the predicted stone which they, as builders, rejected, but had now become head of the corner, or chief stone in the corner of the temple of Jehovah. There was no salvation for Jew or gentile in any other person, and in no other name under Heaven given among men, but in the name of Jesus Christ, the Nazarene, could they be saved. Perceiving the unpolished boldness of both Peter and John, their lack of college literature and courtly training, they recognized them to be followers of Jesus. But there stood the healed man, and every person knew him. The miracle was notorious and known to all persons in Jerusalem, and they could not deny it. So, ordering all out of the council, they decided to prevent the spread of such miracles among the Jews of other places by severe threatenings and stern commands to not speak at all nor teach in the name of Jesus. But the two apostles informed the council that their obligations to obey God were superior and supreme, and they

(9) Joseph. 20:9. 1.

must speak the things they both saw and heard. So the council threatened them more, but had to let them go on account of the people, who glorified God for the miracle.

6. **PEACE AND PROSPERITY.**—Being dismissed, Peter and John went to their own company and reported the proceedings. And then all of them praised God as creator of Heaven and earth, applied the language of the Second Psalm to the conspiracy against Christ and His cause, prayed for more boldness to speak the word, and more demonstration of power and compassion, through the name of Jesus. When they had prayed, the place of their assembling was shaken; and being replenished with the Holy Spirit, they spoke the word of God with boldness. As yet the disciples were perfectly united in love, in principle, and in practice; and everything was done as if one soul animated them all. They had all things in common, and if there was any want, those having lands, or houses, sold them, and deposited the proceeds with the apostles, and distribution was made according to each one's need; so none lacked the necessities of life. With great power the apostles gave the testimony to the resurrection of the Lord Jesus Christ, and great favor was upon them all. The kingdom of God was now inherited by legitimate citizens, its laws were obeyed, and the happy result followed, showing what will be the condition of the world, when the kingdom of God is consummated. But, as Christ foretold, we may expect to soon find tares among the wheat.

7. **FIRST HYPOCRITS PUNISHED.** A. M. 4034. A. D. 30.—Among those who sold their lands was a Levite, born in Cyprus, named Joseph Barnabas, who sold his and laid the money at the apostles' feet. But one Ananias and his wife, Sapphira, sold their possession and laid part of the price at the apostles' feet, pretending that was the whole amount. This showed they did not believe in the omniscience of the Holy Spirit, but thought they could act the hypocrite in His presence. Peter interrogated them openly about the matter, and they told a square lie and stood to it. He informed them that their possession was their own, and so was the price received, and they were not required to give it to the assembly; so they lied without having any occasion or excuse. Worse yet—they had lied to God, and not to man. It was premeditated and counseled between them, and they had to die for a warning to others. They both expired and were buried; and great fear came upon all the assembly, or congregation, and upon all who heard about these things. So aspirants dared not seek prominence by hypocrisy, and loafers feared to join them for the purpose of sponging a living.

8. **SUCCESS AND PERSECUTION.** A. M. 4035. A. D. 31.—Many signs and wonders continued to be wrought among the people by the apostles, without regard to the threats of the council. Along the streets they laid the sick on beds and pallets, to receive Peter's shadow upon them as he passed. Multitudes from other cities around came together to Jerusalem, bringing sick persons and those vexed with unclean spirits, and they were healed, and the people honored them. One day, as if animated by one soul, the disciples were all, or many of them, congregated in that spacious part of the temple called Solomon's porch, and no others, who did not believe Jesus of Nazareth to be the Messiah, dared to unite with them; but true believers were the more added to the Lord. Then the high priest rose up and all those with him, the sect of the Sadducees, and, filled with indignation, they apprehended the apostles and committed them to prison. But an angel of the Lord opened the prison doors by night, and, having brought them out, said: Go, stand in the temple and speak to the people all the words of this life. Hearing this, they went into the temple at early dawn and taught. But the angel shut up the prison again and left the keepers undisturbedly watching.

9. **APOSTLES BEFORE THE COUNCIL AGAIN.** A. M. 4036. A. D. 32.—In the morning the high priest and his party, the Sadducees, met and called the council together (the same Sanhedrim that condemned Jesus), and all the eldership, or

senate, of the children of Israel—a full council—and sent to the prison to have the apostles brought. The officers came and found the prison guarded all right, but found no prisoners; so they returned and reported the facts. The Sanhedrim were confounded; for they doubted to what result this new wonder might grow, and what influence it would have on the people. But some one informed them their prisoners were in the temple teaching the people. The captain of the temple, with the officers, went and brought them, but did them no violence for fear the people would stone them. The people were on the side of the apostles, as they had been in favor of Christ. Being placed before the senate, the high priest charged them with disobedience to the highest tribunal in Israel and with filling Jerusalem with their teachings, intending to bring the rulers to judgment and punishment for the murder of Jesus of Nazareth. The apostles answer: We ought to obey God rather than men; God is superior to any authority in Israel, and they claim to speak and act under His authority. The God of their fathers raised up Jesus, whom the rulers slew and hung on wood as accursed, or devoted, and had exalted Him to His right hand as a Prince and Savior to grant repentance to Israel and forgiveness of sins, or to grant forgiveness of sins to Israel upon the repenting of them, without sacrificing. The apostles were witnesses of these things, and so, also, was the Holy Spirit, which God had given to all who obeyed Him, as well as to the apostles.

10. NUMBER AND CHARACTER OF THE DISCIPLES.—When they heard themselves charged with the murder of the divine King of Israel, who now held their present and eternal destiny in His hands, and saw their authority defied, they were convulsed with rage and took counsel to slay them. But a Pharisee, named Gamaliel, an honorable teacher of the law, advised them to go slow, lest they might happen to fight against God. He judged if this counsel, or work, was of God they could not overthrow it, but if it was of men it would come to naught. He cites the cases of Thudas and Judas. They took his advice, and after scourging the apostles and forbidding them to speak in the name of Jesus, they let them go. But they feared the people more than they feared to fight against God, and they could bring no accusation against them before the people that the people did not know to be false. The high priest and his coadjutors were atheists in fact. But their former murder of Christ, and now of the apostles, would most likely have caused the people to have stoned them to death or impeached them to the Romans. They feared the people.

11. SANHEDRIM VANQUISHED.—Another reason may have governed the Sanhedrim after their furious rage had subsided. The people out of other countries than Judea had been admirers of Jesus of Nazareth, who had been stolen from them in the night and fastened on the cross before they knew it, and perhaps had expired. The multitude that rejected Christ was of the high priest's party. The accusation nailed on the cross was The King of the Jews, which was no crime in the eyes of the great mass of the Jews. The people had often witnessed the malignant attacks of the priests, rulers, and rabbi, and their signal defeats. Now His resurrection, witnessed by the apostles and others, and confirmed by the gifts of the Holy Spirit to teach and work miracles as Jesus did, revived their hopes and caused them to form attachments to these apostles. Now these apostles are apprehended for witnessing to these truths and proving their mission by incontrovertible evidence, and without a crime laid to their charge. Thus, the wicked, diabolical character of this Senate was well known in Judea, Galilee, Perea, and all other countries, and their officers feared the people, especially when assembled at the feasts. So the Sanhedrim may have feared the people would abandon Jerusalem and the temple as a den of robbers and murderers, and leave them in poverty. But they appear to have feared the influence of the apostles, which was already too great to be controlled by them, and that the people would avenge the blood of Jesus Christ upon their guilty heads. The Sanhedrim was now vanquished by the apostles and it never attacked them.

12. GOSPEL TRIUMPHANT IN JERUSALEM. A. M. 4036. A. D. 32.—The apostles went from the Sanhedrim rejoicing, not in their deliverance, but that they were counted worthy to suffer shame for Christ's sake. Every day they were in the temple and in the houses, continually teaching and preaching the glad tidings of Jesus Christ. Now the kingdom of God has come in power, and the apostles teach and preach in Jerusalem, the royal city, when and where they please. Is this what Daniel calls confirming the covenant with many?¹ He shall confirm the covenant with many for one week—the new covenant—² and in the midst of the week He will cause the sacrifice and oblation to cease, or to be finished, or perfected. If so, Townsend and other chronologists are correct in placing this defeat of the Sanhedrim in the year A. M. 4036 (A. D. 32). Seven years has Jesus Christ been in establishing the new covenant with many in Jerusalem, but not with the whole nation as represented by their Senate, Sanhedrim, or Supreme Court. In the city of God and in the temple of Jehovah the apostles of the Messiah can celebrate the Lord's Supper and drink the new covenant in Christ's blood.³ But while the city and temple stand, the old covenant rites and institutions will claim the preëminence and be imposed on the disciples, and hence the next great event in this prophecy of Daniel is the destruction of the city and temple.

13. THE SEVEN APPOINTED.—No formal organizations appear to have been made among the disciples at the first, but being Jews they strictly attended in their temple and synagogues, observed Jewish institutions, and obeyed Jewish laws and customs. When congregated by themselves, everyone having a gift used it, and everyone having property shared it with the rest. Mutual edification, mutual accomodation, and mutual enjoyment characterize all their assemblies. Unlimited confidence was placed in the apostles, and all business was regulated by their orders, and all contributions entrusted to their disposal. Now, as the apostles were constantly engaged in teaching, preaching, and working miracles, it was not possible they could distribute donations to so many thousands, but must have set others to do that. Now, some of the Greek Jew widows were overlooked in the daily distribution. Prejudice had excluded the Samaritan Pentateuch, so the Hebrew Bible and the Greek translation of it were all the sacred writings among these Jews, and the people were distinguished by the Bible they used. The Hebrews were mostly natives of Judea and adjoining countries, and the Greeks were mostly foreigners. To obviate the evil the apostles advised the appointment of seven suitable persons, whom they would appoint over this business. The multitudes acquiesced cheerfully, and chose seven men of good report and full of the Holy Spirit, and set them before the apostles, who, by prayer and the imposition of hands, appointed these seven over this special business. This was their special business, and any other thing they did must be in subordination to it. But this appointment did not prohibit them to use any other gifts they had for doing other things.

14. PRIESTS OBEDIENT TO THE FAITH.—The word of God increased and spread; the number of disciples multiplied in Jerusalem, and a great company of the priests were obedient to the faith, or to the teachings and commands of Jesus Christ. The Sanhedrim, which was composed of high priest, chief priests, scribes and rabbi, and elders, having been vanquished, the subordinate priests in large numbers now show their conviction of the truth. In the days of Christ the Pharisees resolved to put everyone out of the synagogue who confessed Jesus of Nazareth to be the Messiah;⁴ but this decision appears to have been limited in extent and of short duration, for a little after the present occasion Saul found them in the synagogues, and beat them and punished them, and compelled them to blaspheme.⁵ In these synagogues, after the reading of the Scripture lesson, both Christ and the apostles embraced the opportunity to preach the gospel of the kingdom of God.⁶

(4) John 9:22. (5) Acts 26:11. (6) Acts 13:15-43. (1) Dan. 9:23-27. (2) Jer. 31:31-34. Heb. 8:6-13. (3) I. Cor. 11:25.

Preparatory Age Closed, and the Intermediate Age, Begun with the Preaching of John Baptist, Fully Set Up. A. M. 4037 or 4038. A. D. 33 or 34.

CHAPTER CII.

PERSECUTION BY JEWISH ROMAN CITIZENS. A. M. 4037-4044.
A. D. 33-40.—ACTS 6:8-15. 7-9:1-32.

1. FALSE CHARGE AGAINST STEPHEN.—The Jewish power, no longer able to withstand the apostles, some Greek Jews, who were Roman citizens and protected against the people by the Roman laws and by the Roman president of Syria and procurators of Judea, undertook to persecute the disciples. Thus, where Jewish power fails, the Roman power is invoked against the kingdom of God. One of the seven appointed to manage the funds for the brethren was a Greek Jew, full of grace and power, and in addition to serving tables, he did great wonders and signs among the people and preached the Gospel boldly, and, most likely, in the synagogues of the Greek Jews. Certain of these synagogues encountered Stephen in dispute, but were not able to resist the wisdom and spirit with which he spoke, so they bribed men to charge him with treason in blaspheming Moses and Jehovah. Under this false charge they stirred up the people and elders and scribes, and coming upon him, they seized and brought him to the council and set up false witnesses against him. They accused him of continually speaking blasphemous words against that holy place and the law, of saying that Jesus of Nazareth would destroy Jerusalem and the temple and change the customs delivered by Moses. The council looked intently on him, but, instead of guilt and fear depicted in his countenance, his face was bright and composed as an angel's.

2. STEPHEN'S DISCOURSE.—The high priest, pretending to desire justice, asked him: Are these things so? Instead of confessing or denying, Stephen commences an historical speech about their ancestors and institutions. What application he intended to make, I do not know, unless to show the temple of Solomon had been destroyed for the sins of the nation and the people led into captivity, and it might be so again. This was charged against him. But he appears to have been interrupted, and then he charges them with stubbornness and impiety, always resisting the Holy Spirit as their fathers did. Their fathers slew the prophets who predicted the coming of the Just One, and they betrayed and murdered Him. They received the law as the ordinances of angels, but did not keep it. Hearing this, they were enraged and gnashed their teeth against him.

3. THE FIRST MARTYR.—Full of the Holy Spirit, Stephen looked up steadfastly into Heaven and saw the glory of God and Jesus standing on the right hand of God, and exclaimed: Behold, I see the heavens opened and the Son of Man standing on the right hand of God! They gave a yell like demons, stopped their ears as if they could not bear such blasphemy, and simultaneously rushing upon him like furies, cast him out of the city and stoned him while calling aloud: Lord Jesus, receive my spirit. And kneeling down, he cried with a loud voice:

Lord, lay not this sin to their charge! While saying this, he fell asleep; but he did not die, for his soul did not go to sheol, or hades, but to Jesus, who, as he just saw, had come to take him home to glory, as He promised the apostles. (John 14:2, 3.) Stephen was the first disciple who lost his life for Christ's sake, and Jesus came visibly to receive him to the heavenly mansions in the Father's house. So, all the rest may depend on the same reception. The enemies might see that Stephen was their friend when he prayed for them.

4. PERSECUTION DISPERSES THE CHURCH.—When the false witnesses run upon Stephen to stone him they left their mantles at the feet of a young rabbin, named Saul, who approved of the murder as in accordance with the law, though no sentence had been passed upon him. He that killeth you will think he doeth God some service. On this same day a great persecution arose against the assembly of the disciples at Jerusalem, in which Saul distinguished himself. Nevertheless, pious men carried Stephen to his burial and made great lamentation over him. But Saul laid waste the assembly at Jerusalem, and entered house after house, dragging men and women into prison, beat them in every synagogue, and persecuted them into foreign cities. So, the whole congregation at Jerusalem, except the apostles, were scattered abroad throughout the regions of Judea and Samaria. But Saul, in all his rage, dare not touch the apostles for fear of the people, or on account of some divine protection thrown around them.

5. DISCIPLES PREPARED FOR MISSIONARY WORK.—ACTS 8.—The disciples at Jerusalem had now enjoyed the constant teachings of the apostles and the rich endowments of the Holy Spirit for about four or five years, and by this time thousands of them ought to be qualified for missionating in other places. The apostles were commanded to preach the Gospel to every creature and disciple all nations, beginning at Jerusalem. They were to be witnesses for Christ in Jerusalem, Judea, Samaria, and to the ends of the earth. But since the defeat of the Sanhedrim, the disciples enjoyed such happiness among themselves that they neglected all other places. Now the Lord sent Saul to disperse them on different missions; to center all the hopes of the Sandedrim in Saul himself, and then, by his conversion, to convince them or leave them without excuse; then they would have been favored with every kind of evidence. So, those dispersed went everywhere, preaching the word to the Jews only. Some of them traveled as far as Phenice, Cyprus, and Antioch. Some of them were men of Cyprus and Cyrene, and preached to the Greeks at Antioch with success. Some places, as Damascus, had disciples who had returned from Jerusalem after the feast of Pentecost, but they do not appear to have formed any societies separate from the synagogues.

6. SAMARITANS RECEIVE THE GOSPEL.—ACTS 8:5-25.—Philip, who was another of the seven appointed to serve tables, went down to the city of Samaria and preached Christ to them, and the multitude, with one accord, gave heed to what he said as soon as they heard him and saw the signs which he wrought. Demons were cast out crying with loud voices, and many palsied and lame were healed, and great joy was in that city. Here was a sorcerer who, by his magic art, deceived the people; and all, both great and small, believed him to be the great power of God; but now they left him and were baptized into Jesus Christ, both men and women. Simon, the magician, examined the miracles wrought by Philip, and was convinced they were genuine and no magic tricks; so he, too, professed faith in Christ and was baptized, and stuck to Philip, witnessing his miracles with astonishment. The apostles, who still withstood the storm of persecution at Jerusalem, hearing of Philip's success in Samaria, sent Peter and John, who prayed for them that they, too, might receive the Holy Spirit, and laying their hands on them, the gifts of the Holy Spirit were bestowed upon them, also. This evangelist was not the Apostle Philip, and communication of the gifts of the Spirit was a prerogative of the apostles alone. When Simon saw this prerogative of the apostles he offered to purchase it, intending to make a

speculation by bestowing Philip's powers upon others for money. Peter rebuked his covetous disposition and exhorted him to repentance and prayer for forgiveness. This power was the gift of God and must be used for the advancement of His kingdom without price. Thus, the magicians were defeated under the gospel as they had been under the law by Moses in Egypt. Then the apostles preached the word in many villages of the Samaritans and testified to the facts of the gospel, and then returned to Jerusalem. We are not told anything about any church organization, or of any other provision for the care and nourishment of the disciples than that of the Holy Spirit. But silence is not evidence.

7. THE ETHIOPIAN EUNUCH.—ACTS 8:26–32.—Philip was directed to go south by an angel, to the road to Gaza, then in ruins. Here he came in contact with an Ethiopian eunuch, treasurer to the queen of that country. He was either a Jew or proselyte, had been worshiping at Jerusalem, and had purchased a manuscript containing the prophecies of Isaiah, in which he was reading the fifty-third chapter. He asked Philip to expound it to him, and Philip showed its fulfillment in Jesus of Nazareth, and taught the eunuch the glad tidings of the kingdom of God. As he was a pious Jew, or proselyte, and believed in the Messiah, the only question was, did he believe Jesus of Nazareth to be the Christ, the Son of God? This fact he professed to believe, and was baptized. As they came up out of the water the Spirit of the Lord caught away Philip, and the eunuch saw him no more, but he went on his way rejoicing, and is said to be the first who preached the gospel in that country. But I believe the gospel was first carried into all parts of the world by believing Jews and proselytes who attended the feast of Pentecost when the Holy Spirit was first given; but history has not commemorated their names nor labors. Philip was first found after this at Azotus, and traveling north, he preached in all the cities on his route till he came to Cæsarea, where, I suppose, he stopped and continued to preach.⁵ The labors of the other evangelists are not recorded, except of those at Antioch. But this is sufficient to show how the kingdom of God was developed.

8. SAUL COMMISSIONED TO DAMASCUS.—ACTS 9:1–31. 22:4–21. 26:9–20.—Thus, by persecution Saul was sending out missionaries in every direction around Jerusalem. Their success vexed him and he continually breathed out threatenings and slaughter against the disciples; he was mad against them and determined to follow them. He obtained a commission to the synagogues of Damascus, about one hundred and twenty-two miles northeast of Jerusalem, to bind and bring men and women, who were disciples, to Jerusalem. One of the privileges granted to the Jews by Alexander and his successors, and by the Romans, also, was to live according to their own laws; hence the authority of the high priest in the synagogues of Damascus, and yet he had no authority over the Samaritans in Samaria. At this time Vitellius was president of Syria, and very favorable to the Jews. After this he sent Pilate to Rome to answer charges before Tiberius. He deposed Caiaphas from the high priesthood and appointed Jonathan to that office.⁷ Tiberius died before Pilate arrived, and Caius became emperor. Most probably Saul went to Damascus about the time Herod Antipas went to war with Aretes, king of Arabia,⁸ the war prevented his immediate return and he went into Arabia. On his return he found Damascus in possession of Aretes, who had destroyed Herod's army. Tiberius ordered Vitellius to make war on Aretes, but died before it was accomplished. Saul being a Roman citizen made him the more obnoxious to the governor under Aretes, and he tried to apprehend Saul, but the disciples let him down over the wall in the night, so he escaped and returned to Jerusalem after an absence of about three years.

9. SAUL CONVERTED ON THE ROAD.—ACTS 9:1–9.—As Saul came near to Damascus, about noon, a light from Heaven, above the brightness of the sun,

(5) Acts 21:8. (7) Joseph. Ant. 18:4. 2, 3. (8) 18:5. 1, 3.

flashed around him and prostrated him to the ground, and he heard a voice speaking in the Hebrew language, saying: Saul! Saul! Why persecutest thou Me? It is hard to kick against the goads! He answered: Who art Thou, Lord? The voice said: I am Jesus the Nazarene, whom thou persecutest! He answered: What shall I do, Lord? The Lord said: Arise and go into the city, and there it shall be told thee what thou shalt do. The men with him fell also, but arose and stood speechless, hearing a voice but seeing no man; what the voice said they did not hear, or, being Greek Jews, did not understand. The Lord bid him stand up, for this visitation was not to punish, but to appoint him for a minister and witness of these things and what more may be shown him; and he should be delivered from the gentiles, or nations, to whom he may be sent as an apostle to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God; that they may obtain forgiveness of sins and an inheritance among the sanctified by faith in Jesus Christ.

10. BAPTIZED AT DAMASCUS.—ACTS 9:10–19.—Saul arose and opened his eyes but could see no man, for the brilliancy of that glory had made him blind; but his companions led him by the hand into Damascus; and he was three days without sight, and did neither eat nor drink. But he prayed, and saw in a vision a man named Ananias coming in and putting his hands on him to recover his sight. Now, Ananias was a pious man according to the law, and was well spoken of by all the Jews there, and he was a disciple of Jesus Christ. The Lord told Ananias in a vision where he should find Saul and what he was doing and what he had seen. Ananias objected, and stated what he had heard from many of the evils Saul had done at Jerusalem, and of his commission to Damascus. But the Lord bid him go, for Saul of Tarsus was a chosen vessel to bear His name before the nations and kings and the children of Israel, and must suffer great things for Christ's sake. Ananias went, and, putting his hands on him, said: Brother Saul, the Lord, even Jesus, who appeared to thee in the way as thou camest, has sent me that thou mayest receive thy sight and be filled with the Holy Spirit. Immediately as scales fell from his eyes and he received sight forthwith and looked upon Ananias, who added: The God of our fathers has appointed thee to know His will, and to see the Just One, and to hear a voice out of His mouth; for thou shalt be a witness for Him to all men of what thou hast seen and didst hear. Now, why tarriest thou? Arise and be baptized and wash away thy sins, calling on His name. He arose, was baptized, and having taken food he was strengthened.

11. HOPE OF THE SANHEDRIM BLASTED.—ACTS 9:19–22.—Saul was some days with the disciples in Damascus, and straightway he preached in the synagogues that Jesus of Nazareth was the Christ, the Son of God. All that heard him were astonished, and said: Is not this he who destroyed in Jerusalem those calling on this name, and came here that he might take them bound to the chief priests? The disciples were rejoiced that the Lord Himself had interposed, in the presence of Saul's posse of sheriffs, and converted the most learned of the Jewish rabbi, and the boldest and most inveterate persecutor of the believers. The Sanhedrim feared for themselves, but Saul feared not for anything; and now all their hopes for the suppression of the Nazarenes were at an end, and their rage is now turned against Saul. Commissioned by Jesus Christ, who appeared to him, Saul waits not for any human ordination, but went into Arabia, where were many Jews and proselytes, and preached the Gospel, but with what success we are not told.

12. SAUL PREACHES AND IS PERSECUTED.—ACTS 9:23–30.—Recruited in strength, Saul returned to Damascus and confounded the Jews there, proving from the Scriptures that this Jesus was their predicted Messiah. But instead of receiving the truth, they took counsel to kill him, and as Saul was a Roman citizen, and Aretes had defeated Herod, and Tiberius had ordered Vitellius to make war on Aretes, the Jews easily persuaded the governor to guard the gates day and night to apprehend him. But Saul knew it, and the disciples let him

down over the wall in the night, and he returned to Jerusalem. But the disciples feared him, the war having prevented certain news of his conversion, till Barnabas brought him to the apostles and related the whole history of the facts. Then he accompanied them out and in, speaking boldly in the name of the Lord Jesus; he disputed with those of the Greek Jews whom he had aided in stoning Stephen, and they undertook to kill him. Then the brethren brought him down to Cæsarea and sent him to Tarsus in Cilicia, his native city.

13. PETER MISSIONATING.—ACTS 9:31-43.—When Saul went to Damascus many of the disciples returned to Jerusalem, and the apostles missionated through Judea, Samaria, and Galilee, and by prayer and the imposition of hands the Holy Spirit was bestowed upon the believers throughout these regions. As Peter passed through all these coasts he came down to the saints at Lydda, where he healed Eneas, who had kept his bed eight years, and all that dwelt in Lydda and Saron saw him and turned to the Lord. In Joppa a sister disciple, named Tabitha, or Dorcas, who made cloths and garments and gave them to the poor, died; and, having washed and dressed her for the tomb, they sent to Lydda for Peter. Peter came and kneeled down and prayed, and, turning to the corpse, said: Tabitha, arise! She opened her eyes and sat up, and Peter gave her his hand and raised her up and presented her to the saints and widows. This became known throughout all Joppa, and many believed in the Lord. Peter remained in Joppa many days with one Simon Tanner.

14. THE GOSPEL TRIUMPHANT AGAIN AT JERUSALEM. A. M. 4042-4044. A. D. 38-40.—Now all the assemblies of the disciples had peace throughout all Judea, Samaria, and Galilee, being built up, and walking in the fear of the Lord and by the aid and comfort of the Holy Spirit, they were multiplied. The kingdom of God has gained another victory over these wicked spirits occupying pre-ëminent positions in the heavenlies, or heavenly places or privileges. (Eph. 6:12.) Saul, with his Greek coadjutors, protected by his Roman citizenship, undertook to put down the Nazarenes at Jerusalem, while the Sanhedrim stood back from apprehending persons and preferring charges, and acted only as judges obligated to decide cases coming before them. The assembly at Jerusalem was the only distinct society of the disciples known; having dispersed these, Saul started to extradite those in the synagogues in foreign countries; now these Nazarenes have societies throughout all Judea, Samaria, and Galilee. Then the apostles stood alone, or without other teachers in Jerusalem; now we find the disciples coming in and going out of Jerusalem, while the apostles travel abroad imparting the gifts of the Holy Spirit in the name of Jesus, the Christ. These Nazarene societies are pious and joyful; and here is Saul himself advocating this doctrine he had determined to destroy. About this time Pilate was dismissed from the government of Judea and Caiaphas was deposed from the office of high priest.

The Intermediate Age of the Kingdom of God has now entirely Superseded the Preparatory Age.

CHAPTER CIII.

GENTILES BECOME FELLOW HEIRS AND JOINT PARTAKERS WITH THE JEWS THROUGH JESUS CHRIST. A. M. 4044-4053.

A. D. 40-49. EPH. 3:5, 6; ACTS 10-15.

1. GENTILES TURN TO JEHOVAH.—Hitherto admission into the kingdom of God under the Gospel dispensation has been restricted to those who were circumcised, Jews, Israelites, proselytes, Samaritans, and perhaps some Arabians and Idumeans. Some of the disciples dispersed from Jerusalem were men of Cyprus and Cyrene, and perhaps proselytes, who, coming to Antioch, preached to the Greeks, and the power of the Lord was with them and a great number believed and turned to the Lord; but it is not said of them, as of the Samaritans, that they were baptized; and if they were not Greek Jews or proselytes, they may have concluded to sustain the same relation to the disciples that pious gentiles did to the Jews. It is not plausible that the Jewish disciples, with their notions of the kingdom, would receive any uncircumcised gentile into fellowship. But the gentiles must be discipled according to the apostolic commission, and we might suppose the rich endowments of the Holy Spirit were sufficient to direct the apostles. So it was to direct Saul of Tarsus; but the Jewish believers must have some strong tangible evidence that silences objection and commands obedience. The Lord managed this affair Himself, and gentiles entered the kingdom without becoming circumcised. (Acts 10, 11.)

2. THE ANGEL DOES A PART.—We left Philip at Cæsarea, and here we find a centurion of the Italian band, named Cornelius. He was a just and pious man who feared God, and so did all his household, and he gave many alms to the people, prayed always, and was of good report among all the Jews; but was not circumcised nor in the kingdom. One day while fasting, and at about three o'clock in the afternoon while praying in his house, an angel of God, in bright clothing, came in and stood before him. He was distinctly visible to Cornelius, and said: Cornelius! Fixing his eyes upon the angel Cornelius feared, but spoke and said: What is it, Lord? The angel said: Thy prayers are heard, and thine alms are come up for a memorial before God, and now send men to Joppa, and call for Simon Stone who is lodged with Simon Tanner by the seaside, and when he comes he shall speak unto thee. Here the angel ended his part of the business and departed.

3. CORNELIUS DOES HIS PART.—Cornelius called two of his household servants and a pious soldier of those who waited on him, and having told them all things sent them to Joppa. On the next morning they traveled south, to Joppa, where they arrived some time in the afternoon; and having inquired for the house of Simon Burseus (as if they were sure there was such a man's house there), and found it. They stood before the gate and called, and asked if Simon Peter lodged there. Thus ends the second part.

4. **PETER'S VISION.**—While these men were on their journey Peter went on the top of the house to pray, about noon, while dinner was preparing. He became very hungry, and while in this feeling fell into a trance. The heavens opened and a great sheet, knotted together by the four corners, and full of all kinds of animals forbidden by the law of Moses, was let down right before hungry Peter, and a voice said: Arise Peter, kill and eat. But Peter said: Not so, Lord; for I never eat anything common or unclean. The voice replied: What God has cleaned call not unclean. This was done three times and then all was taken up into Heaven again, and no explanation was given. So ends the third part.

5. **THE SPIRIT SPEAKS.**—While Peter was doubting and reasoning about the meaning of this vision, the Spirit said to him: Behold, three men seek thee! Arise and go with them, doubting nothing, because I have sent them. Peter went down and said to them: I am he whom ye seek. What is the cause for which ye are here? They delivered their message. Peter began to understand his vision and invited them in and lodged them. But unless Peter told his vision and the orders of the Spirit, I don't know how Simon Tanner and the rest of the household relished these unclean gentiles. So ends the fourth part of the lesson.

6. **PETER GOES WITH THEM.**—Next morning Peter returned with the messengers, and had the precaution to take certain brethren, six at least, for witnesses to all that transpired; and the next day they entered Cæsarea. Now Cornelius was expecting them, and called together his kinsmen and near friends to hear all things that are commanded of God. As Peter was coming in, Cornelius attempted to reverence him, but Peter prevented it, claiming to be nothing but a man. When Peter saw his audience of gentiles, he referred to the Jews' exclusive customs as known to the gentiles, but informs them that God had taught him to regard all men as fit to be treated with hospitality and benevolence, and therefore he had come as soon as possible, and now asks the cause. Then Cornelius rehearses the whole matter. So ends the fifth part.

7. **THE HOLY SPIRIT GIVEN TO GENTILES.**—Peter now discovers that divine favors were not restricted to the Jews and God was no respecter of persons. Peter rehearses the facts of the Gospel which were known to Cornelius, testifies to Christ's resurrection, informs them that Christ was appointed by God to judge of the living and the dead, and to Him all the Jewish prophets bore witness that through His name everyone believing in Him shall have remission of sins without any sacrifices or offerings. While Peter was speaking these words the Holy Spirit fell on all who heard the Word, as it had on the disciples on the day of Pentecost, and with like effect. The circumcised brethren who came with Peter were astonished to witness the gifts of the Holy Spirit bestowed upon the gentiles, for they heard them speaking with tongues and magnifying God. Thus ends the sixth part of the lesson.

8. **PETER IS CONVINCED AND OPENS TO THE GENTILES.**—Then said Peter: Can anyone forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord. When this was done they entreated him to remain certain days. Thus, Peter has opened the kingdom of God to the gentiles and they enter on the same terms as the Jews—by faith in Jesus Christ and obedience to Him—and receive the same inheritance—eternal life. (Matt. 20:1-16.) The apostles and brethren throughout Judea heard that the gentiles also had received the Word of God, and when Peter went up to Jerusalem those of the circumcision contended with him for entering the house of the uncircumcised and eating with them. But Peter rehearsed the history of the whole matter and concluded: I remembered the word of the Lord, how he said, John indeed baptized in water, but ye shall be baptized in the Holy Spirit. If, therefore,

God gave them, having believed upon the Lord Jesus Christ, the life gift as to us, who then was I that I could withstand God? When they heard these things they held their peace and glorified God, saying: So, then, to the gentiles, also, God granted repentance into life. The gentiles can now enter the kingdom of God without first becoming proselytes to the Jews, and the kingdom of God has commenced direct offensive war upon the red dragon.

9. **CLAUDIUS AND AGRIPPA SOVEREIGNS.** A. M. 4045. A. D. 41.—By this time, Philip having died, Agrippa has become king of his uncle's tetrarchate; Herod Antipas has been banished by Caius Cæsar, and Galilee and Perea have been added to Agrippa's domain. Caius Cæsar has made the attempt to have his statue placed in the temple and has been slain. Claudius now becomes the Roman emperor, and soon restores to the Jews those rights and privileges infringed on by Caius; also, he adds Idumea, Judea, and Samaria to Agrippa's kingdom, and gives Colchis to his brother, Herod. Thus, the central territory of the Gospel societies is now ruled by Herod Agrippa, grandson of Herod the First. He is king of the wicked Spirits in the heavenlies, and Claudius rules the seventh head of the red dragon. (See chap. 99.)

10. **GOSPEL AT ANTIOCH.**—ACTS 11:19–30.—The success of the Gospel at Antioch, which was first preached by disciples driven out of Jerusalem by Saul's persecutions, reached the ears of the assembly at Jerusalem, and they sent Barnabas to go as far as Antioch. When he came and saw the grace of God, he rejoiced and exhorted all to cleave to the Lord with a determined mind; and a great number were added to the Lord. He was a good man and full of the Holy Spirit. This Antioch had been the royal city of the Selucedea, and had many Jews and proselytes in it; and now multitudes of the Jews, proselytes, and gentiles have embraced the Gospel of the kingdom. Having explored this field of labor, Barnabas went to Tarsus to seek Saul, and brought him to Antioch. When Saul returned from Damascus he had an ardent desire to persuade his brethren at Jerusalem; for he thought the part he took in the murder of the witness, Stephen, would induce them to regard his testimony. He persecuted out of zeal for the law given through Moses; but they persecuted out of hatred to holiness and fear of losing power and wealth. While praying in the temple he fell into a trance and saw the Lord, who said: Make haste and go forth quickly out of Jerusalem, for they will not receive thy testimony concerning Me. Depart, for I will send thee far hence to the gentiles. (Acts 22:17–21.) So he did not resist the brethren when they sent him to Tarsus, his native city; now he comes to Antioch, about two hundred and sixty-five miles north of Jerusalem.

11. **BELIEVERS CALLED CHRISTIANS.** A. M. 4046. A. D. 32.—Barnabas and Saul continued a whole year in Antioch, met with the assembly of disciples, instructed a great multitude, and here the disciples received the very appropriate name of Christians. The Jews called them the sect of the Nazarenes; they called themselves disciples, believers, brethren, saints; but here they receive the royal name of their Savior and Teacher. In those days came prophets from Jerusalem to Antioch, and one of them, named Agabus, stood up in the assembly and signified by the Spirit that a great dearth should be over the whole land, which is the one in the reign of Claudius spoken of by Josephus. And the disciples here decided to send relief, according to each one's ability, to their brethren in Judea. And they sent this help by the hands of Barnabas and Saul to the elders of the churches in Judea. Thus, as the first fruits of the Gospel, gentiles were relieving the wants of the Jews. Here we first meet with prophets and elders. It is plausible that the Saul persecution forced the Jewish believers out of the synagogues and necessitated them to form organized congregations of their own. The persons appointed in Jerusalem to receive and distribute donations were the seven. They are never called deacons, but the verb designating their service may be Englishised to deaconize—to deaconize tables. But here the contributions are sent to the elders. The term, elder, means an old man, but also

designates an officer in the Jewish nation and also in the synagogue ; its use here shows the disciples in Judea had formed themselves into societies, or congregations, under the care of elders.

12. SOURCE OF INSTRUCTION AND STATE OF THE JEWS.—As Matthew is said to have written his account of the Gospel before he commenced his apostolic peregrinations, it must have been written before this time ; and this would serve instead of the apostles, as a source for the information of teachers. We also find prophets, as Agabus, possessing more than natural abilities. The power of the Sanhedrim appears much broken by the conversion of Saul and the infringement on Jewish rights by Caius Cæsar. Also their rich donations and income from other countries were much reduced, and fifty thousand Jews had been slaughtered in Babylon, and the rest took refuge in the two fortified cities, Neerda and Nisibis.⁴ The influence of Agrippa with Claudius recovered their rights and protection from their neighbors.⁵

13. AGRIPPA'S PERSECUTION. A. M. 4047-8. A. D. 43-4.—Acts 12.—Agrippa undertook to oppress certain of the church and slew James Ben-Zebedee with the sword. The officer conducting James to execution being converted to Christianity by the behavior of this apostle, was executed with him.⁶ Seeing this gratified the Jews, he proceeded to take Peter, but as it was Passover times, he imprisoned him, intending after the feast was over to execute him publicly. Determined that escape should be impossible, he delivered Peter to sixteen soldiers and had him bound with two chains on his hands to two of them. Thus was Peter secured and guarded in the prison ; but the church made earnest prayer for him. The night before his intended execution Peter was lying asleep between the two soldiers to whom he was chained, and the keepers before the door were guarding the prison. An angel of the Lord stood by him, while a light shined in the prison, and, smiting Peter on the side and raising him up, said: Rise up quickly ; and the chains fell from his hands. The angel said: Gird thyself, bind on thy sandals, cast thy garment about thee, and follow me. Peter did so, but thought it was only vision. They passed the first and second guard and come to the iron gate, which, of its own accord, opened out into the city ; then, having passed through one street, the angel suddenly departed from Peter.

14. AGRIPPA DEFEATED BUT NOT CONVERTED.—Now, completely awakened, Peter realized the Lord's deliverance and went to the house of Mary, mother of John Mark, and found many praying. He knocked at the gate and Rhoda come to see who was there, and recognizing Peter's voice she bounded back and told them. They told her she was crazy, but she stuck to it. Then they said it was his angel ; but the knocking continued, and, opening the door, they were astonished to see Peter. Peter motioned silence, related the whole matter, bid them tell James Ben-Alpheus and the brethren, and then went to another place where the soldiers could not find him. In the morning the soldiers were in great commotion about Peter, and Herod sought him in vain, examined the keepers, commanded them to be put to death, and determined to not believe in the divine interposition, left Judea and went to Cæsarea, forty-nine miles northwest from Jerusalem ; there he received Divine honors and soon met a terrible death.

15. ANTIOCH A MISSIONARY CENTER. A. M. 4049. A. D. 45.—Acts 13. 14.—Still the word of God spread abroad and multiplied believers. Barnabus and Saul left Jerusalem, taking with them John Mark, and returned to Antioch, having performed the service of carrying the donations for the poor brethren in Judea. The church at Antioch was well supplied with teachers and prophets, and some of them were men of distinction in the world ; and while they were ministering and fasting the Holy Spirit said: Set apart for Me Barnabas and Saul for the work to which I have called them. Then, having fasted and prayed and laid

(4) Joseph. Ant. 18:9. 9. (5) 19:5. (6) Euseb. 2:9.

their hands on them, the church sent them away. Thus, a city of the gentiles becomes a center and source of missionary operations. The Holy Spirit instead of the high priest; teachers, and prophets, instead of the Sanhedrim; ordain and send the missionaries. The new covenant has now been confirmed with many Jews, the gentiles have been brought into it, and gentile cities, as well as Jerusalem, have now become sources of life and light to the world.

16. MISSION TO THE GENTILES.—In this missionary tour Sergesus Paulus, the Roman proconsul of Cyprus, was converted from Polytheism to Christianity; and after this Saul's name is changed to Paul, but for what reason is not stated. Where they found synagogues they commenced their work in them after the reading of the law and the prophets. In this tour we discover the good influence these synagogues had on the gentiles in preparing them for entering the kingdom of God. Their manner of preaching to the Jews was historical, and then showing the fulfillment of their scriptures in the life and death of Jesus of Nazareth, and testifying to His works, sufferings, and resurrection; and then they wound up with exhortation and fearful warnings. Be it known to you, therefore, men and brethren, that forgiveness of sins through this Man is announced to you by Him; all that believe are justified from all things from which justification by the law was impossible. For some sins the law provided no atonement; but in Christ all sins are pardoned, except blasphemy against the Holy Spirit. They warned the Jews thus: Beware, therefore, lest that come upon you which is spoken by the prophets: Behold, ye despisers, and wonder, and perish! for I work a work in your days; a work which ye will not believe though one should fully declare it to you. They see a work before their eyes which they would not believe on any amount of testimony, and yet they perish through stubbornness.

17. DISPOSITION TO HEAR AND HOSTILITY.—Sometimes the audience requested to hear the same words on the next Sabbath, and many Jews and proselytes followed Paul and Barnabas and were persuaded to continue in the grace of God. Sometimes on the next Sabbath almost the whole city would collect to hear the word of God, and then the unbelieving Jews, filled with envy and indignation, opposed the apostles, contradicting and blaspheming. Then Paul and Barnabas tells them it was necessary the word of God be first offered to them, but as they rejected it and judged themselves unworthy of eternal life, they would turn to the gentiles, for so the Lord commanded, saying: I have set thee for a light to the gentiles, and salvation to the ends of the earth. Then the gentiles rejoiced and glorified the word of God, and the pious of them believed and obtained eternal life, as well as the pious Jews. Then the word of the Lord would spread abroad throughout that region, and then the hostile Jews would show the danger to Polytheism, as well as to Judaism, in the success of the gospel, and thus stir up the chief men, whose wives were zealous Jews or Polytheists, and have Paul and Barnabas expelled. But the word was sown in those places, and the new disciples were filled with joy and with the Holy Spirit, and these were often a great multitude of both Jews and gentiles.

18. NATURAL INFLUENCE OF MIRACLES.—Where there were no synagogues, the apostles embraced any favorable circumstance to introduce the gospel, and when they wrought miracles the natural tendency of the gentile was to worship them as gods, and sometimes the apostles had difficulty to prevent this homage. But the malignant Jews would follow them there, and by some means or other stir up the Polytheists against them. Once they stoned Paul and hauled him out of the city for dead, and the disciples gathered around him, but he arose and walked into the city and stayed till ready to leave. Then they returned to those cities where they had been expelled, and confirmed the disciples and exhorted them to continue in the faith, and apprised them of the fact that through much tribulation they must enter the kingdom of God, for all the world was against it.

Also, they organized the disciples into churches, appointed elders in every one, and commended them with prayer and fasting to the Lord in whom they had believed.

19. DISPUTE ABOUT CIRCUMCISION AND THE LAW.—They returned to Antioch after about three years' absence, and having collected the church which had commended them to the grace of God for the work which they had accomplished, they reported how great things God had wrought with them and that He had opened the door of faith to the gentiles. They remained in Antioch a long time with the disciples. While here, certain men came down from Judea and taught the brethren that the gentile believers could not be saved unless they were circumcised after the custom of Moses. (Gal. 5:3.) Paul and Barnabas disputed and argued against them, but the mass cannot appreciate argument and must have dictations from acknowledged authority; so the church decided that Paul and Barnabas and certain others of them should go up to Jerusalem to the apostles and elders about this question. Sent forward by the church, they passed through Phenicia and Samaria, declaring the conversion of the gentiles, and caused great joy to all the brethren.

20. COUNCIL AT JERUSALEM. A. M. 4053. A. D. 49.—Acts 15.—Having come to Jerusalem, these messengers were gladly received by the church, the apostles, and elders, and they reported how great things God had wrought with them. But some of the believing Pharisees arose and said it was necessary to circumcise them and command them to keep the law of Moses—not some part of the law. So the apostles and elders assembled to consider the matter. No doubt but Paul argued against them as ably as in his epistles to the Romans, Gallatians, and Hebrews, for there was much discussion on the subject. The priests and Jews could not give up their wish to have the nations subjected to them, and Jerusalem and the temple aggrandized by their tribute and offerings; while Paul and Barnabas sought liberty for all saints to serve God everywhere in spirit and in truth (John 4:23), with perfect freedom. In this discussion Peter cited the case of Cornelius; Barnabas and Paul narrated the great signs and wonders wrought among the gentiles by them; Peter asserts God made no difference between the Jews and gentiles, but purified the hearts of both by means of faith, and calls circumcision and the law a yoke upon the neck which neither they nor their fathers were able to bear. They were certainly such to the Jews when in a state of dispersion.

21. THE DECISION.—James Ben-Alpheus cites prophecies respecting the restoration of David's throne and the nations called by the name of Jehovah, and refers to the foreknowledge of God. His decision was, that believing gentiles be not troubled about these things, but that they be admonished to abstain from pollutions of idols, and from fornication, and things strangled, and from blood. As to Moses of old time, he was preached every Sabbath in every city, being read in the synagogues; or, as to Moses, from old time till the present, he has been preached in the synagogues every Sabbath. Then the whole assembly resolved to send two select men of their number to Antioch with Barnabas and Paul, and send with them a letter, as follows:

The Apostles, Elders, and Brethren to the Brethren from among the Gentiles throughout Antioch, and Syria, and Cilicia—Greeting, etc.:

They disown those troublesome teachers and their teaching; recognize and commend Barnabas and Paul as beloved and faithful to Jesus Christ; send Judas-Barsabas and Silas to tell them by word of mouth the same as was written in the letter. It seemed good to them and to the Holy Spirit to lay upon the believing gentiles no more burdens than these necessary things: That they abstain from things offered to idols, from blood, from things strangled, and from fornication. If they did this they would do well. Farewell.

This decision left the Jews just where they were in relation to circumcision and the law. It freed the gentile believers from all the laws of Moses;† but moral, mental, and physical laws are laws of creation, and are binding on every intelligent creature; and where no positive precept is given, Christian duty must be determined by these inherent laws.*

22. PAUL AND BARNABAS CONTINUE AT ANTIOCH.—Being dismissed, Paul and Barnabas returned to Antioch, and assembling the multitude of disciples, delivered the epistle. Having read it, the disciples rejoiced for the consolation. Judas and Silas being prophets, exhorted the brethren with many words and confirmed them, and after they had remained awhile they were dismissed with peace from the brethren to the apostles, but Silas chose to remain. Paul and Barnabas continued in Antioch, teaching and preaching the glad tidings of the word of the Lord; many others, also, were doing the same.

CHAPTER CIV.

MISSIONS OF PAUL AND SILAS. A. M. 4054–4062. A. D. 50–58.

Acts 15:36–41. 21:1–14.

1. BARNABAS AND PAUL SEPARATE.—Teachers being plenty at Antioch, Paul proposed to Barnabas a visit to all the churches where they had preached the Gospel, but, differing about their helpers, they separated. Barnabas took John-Mark and sailed to Cyrus, his native place; so he is dropped by Luke, who follows his narrative of Paul. Henceforward we have no more inspired history of the development of the kingdom of God, the rest of the Acts being no more than a memoir of Paul's missions. Hereafter we must be guided by prophetic programmes and by analogies and inferences. Paul took Silas, and, being commended to the grace of God by the brethren, went through Syria and Cilicia confirming the churches. At Derbe, or Lystra, he took Timothy into the company of his helpers, and, though contrary to his own teaching, he circumcised him, so that the Jews might not object to receiving him, for all that region knew his father was a Greek, though his mother was a Jewess. As they journeyed through the cities they delivered to the churches, to keep, the decrees of the apostles and elders in Jerusalem. As the Jews and proselytes regarded Jerusalem as the Royal City of the kingdom of God, so they regarded the church in Jerusalem and every decree and teacher coming from there as of the highest Divine authority. Paul denies the superiority of any other apostle, or the right of the church at Jerusalem to legislate for any other church, but he submits to this preference at present for the good of the cause, and in his epistles he refutes its validity.⁸ The churches in his missionary field were established in the faith and increased in number daily.

2. PAUL IN PHILIPPI.—ACTS 16:7–40.—Forbidden by the Holy Spirit to missionate any more at present in Asia, and invited, in a vision, to Europe, they immediately went into Macedonia and stopped in Philippi, which was a chief

(†) Jer. 31:31–34; Heb. 8:7–12; Heb. 10:16, 17; Rom. 14:15; I. Cor. 8:12, 13; Philip. 4:8, 9. See Law in the index, and chap. 26, §§ 4–7, and chap. 24, § 11. (*) Gal. 4:21. 5:3, 4. Col. 2:10, 16. (8) Gal. 1:16–24. 2:1–14.

city and a colony. Here Paul found no synagogue, but simply a place of prayer and conversation by the river, and in it Paul found some praying women and instructed them. Of these, Lydia of Thyatira and her household became disciples and offered them lodging. While frequenting this place of prayer, a Pythonee, who was kept by her owners for making money by her divinations, followed Paul and Silas, commending them to the people as the servants of the Most High God, who announced to them the way of salvation. All men knew her and her avocation, and would suppose Paul and Silas to belong to the same craft, so they let her alone till the attention of the people was sufficiently drawn to them, then Paul, in the name of Jesus Christ, dispossessed the Python demon, and thus proved the superiority of Christ to demons and that they were not in confederation. Her masters, out of revenge and fear for their wicked gains, stirred up a persecution against them as troublesome Jews, and had them scourged and imprisoned. Paul and Silas sung praises in the prison and were heard by the prisoners; the prison was shaken open and all chains and fastenings were broken loose; the jailor was about to kill himself, but was saved by Paul assuring him the prisoners had not escaped. The jailor and his household became disciples. In the morning the magistrates sent to dismiss the prisoners. Paul, who never guarded himself from persecution by his Roman citizenship, now uses it to make their innocence manifest and their power to avenge their wrongs incontrovertible. Here Paul established a church, which above all other churches, aided him in his missions.⁹

3. IN THESSALONICA AND BEREIA.—ACTS 17:1-14.—In Thessalonica Paul commenced his labors in a synagogue and preached from the Jewish Scriptures. Some Jews, a great multitude of pious Greeks, and chief women believed, and joined the disciples. As usual, the unbelieving Jews stirred up a persecution, charging Paul with treason against the Roman government in setting up Jesus as a king instead of Cæsar. Then the brethren sent Paul and Silas by night to Berea, where they again entered a synagogue and found a nobler class of Jews, who examined the Scriptures to determine the truth of what was preached. Many of them believed, and not a few honorable men and women. But the unbelieving Jews of Thessalonica followed and got up a persecution, and then the brethren sent Paul by sea to Athens, but Silas and Timothy remained.

4. PAUL IN ATHENS. A. M. 4055. A. D. 51.—ACTS 17:15-34.—Having sent word for Silas and Timothy by those who brought him, he waited at Athens, the scienced mistress of the world. Seeing the city full of idols, Paul's spirit grew warm as he reasoned in the synagogues with the Jews and pious persons, and in the market, or place of public gatherings, daily with those he met—such as the philosophers of the different schools, or colleges. These philosophers accused him of introducing a new god and goddess—Jesus and the Resurrection. The Athenians and sojourners there were always in quest of something new, so they conducted Paul to Mar's hill, where the supreme judges of Athens were accustomed to assemble, and requested him to explain this new doctrine. Paul, always master of the situation, had seen an altar inscribed, "To an unknown God." This was a public acknowledgment of ignorance and a pretention to extreme piety. After complimenting them for their extreme devotion, Paul proposes to make this God known to them—the God they worshiped in ignorance of His attributes. He presents facts about Jehovah which their own philosophers and poets attributed to the Deity, and shows their inconsistency in representing the Divinity by material images stationed in temples. Then introducing the Gospel, he tells them: The former times of this ignorance God overlooked and permitted, but now He calls all men everywhere to repent, and He has appointed a day in which He will judge the world in righteousness by the man He has appointed, and has given assurance of this fact to all, by raising Him from the

(9) Phil. 4:15.

dead. Some ridiculed the idea of the resurrection and others promised to hear him again. This gives us a specimen of apostolic preaching to atheistic and Polytheistic philosophers and of its reception by them. But some of the hearers believed, and joined themselves to the disciples.

5. PAUL AT CORINTH.—ACTS 18:1–22.—Paul would not waste time in Athens talking to self-important skeptics, and so departed to Corinth in Achia. Here we learn Paul was a tent-maker and worked at this business for support while engaged in preaching the Gospel. Here he met Christian Jews from Rome, where no apostles had yet been. (Rom. 1:11–13.) Paul worked at his trade, and on the Sabbaths reasoned in the synagogues, persuading Jews and Greeks. After Silas and Timothy came to him he pressed the truth upon the Jews till they opposed and blasphemed; then he shook his garments and abandoned them to their own destruction and turned and labored for the gentiles. A very few believed, and the case was discouraging; but, in a vision the Lord told Paul to persevere boldly and he should be protected, and the Lord had many people there. The Jews brought Paul before the court for persuading men to worship God contrary to the law. But the proconsul of Achia refused to hear them and drove them away. The Jews dare not molest Paul before the proconsul, because he was a Roman citizen; but they beat the ruler of the synagogue before the judgment seat for believing, and Galeo paid no attention to it. Paul remained many days and established a large church at Corinth. Then he turns back to Antioch, stops at Ephesus and reasons in the synagogue with the Jews, and salutes the church in Cæsarea. During this journey Paul wrote an epistle to the Galatians, two to the Thessalonians, and one to Titus, which have been preserved, and show his teachings and reasonings.

6. NERO, FELIX, AND AGRIPPA, RULERS. A. M. 4059. A. D. 55.—Claudius has been poisoned and Nero has become emperor of Rome. Fadus, Alexander, and Cumenus have been procurators of Agrippa's kingdom, and now Felix fills that office. Herod, king of Chalcio, is dead and his kingdom given to Agrippa, son of Agrippa. Afterward this Agrippa is moved from Chalcio and receives the tetrarcates of Philip and Lysanius, Batania, Trachenitis, and Gaulanitis. A tumult in the temple cost the Jews ten thousand or twenty thousand lives, and some villages were destroyed; the robbers begin to head parties in murdering and robbing.²

7. PAUL COMMENCES HIS THIRD MISSIONARY TOUR. A. M. 4059. A. D. 55.—ACTS 18:23–28.—After some time spent in Antioch, Paul entered on his third missionary tour, of three years, and passing through Gallatia, Phrigia, and the upper countries, strengthening them, he came to Ephesus, as he promised. In the intervening time an Alexandrian Jew, named Apollos, well versed in the Scriptures, eloquent, and instructed in the way of the Lord, had come to Ephesus, and being fervent in spirit he spoke and taught correctly the things concerning the Lord Jesus, knowing only the baptism of John. Aquila and Priscilla, who had accompanied Paul from Corinth in his last tour, heard him speaking boldly in the synagogue, took him home with them and instructed him thoroughly. When he departed to Corinth they recommended him by letter to the disciples there, and when he had come to Corinth he powerfully confuted the Jews in public, showing by the Scriptures that Jesus was the Christ, or Messiah. Not only did John's disciples preach, as Apollos, but some of them had baptized disciples into John's name without teaching them anything about the Holy Spirit. Paul found some of these at Ephesus, and instructed them in John's teachings; then they were baptized into the name of the Lord Jesus, and Paul, having laid his hands on them, the Holy Spirit came upon them and they spoke with tongues and prophesied.³

(2) Joseph. Ant., 20:7, 1; 20:8, 1, 2, 4–11; Wrs. 2:12, 1, 8; 2:13. 2–7. (3) Acts 19:1–7.

8. PAUL IN ASIA MINOR. A. M. 4060-1. A. D. 56-7.—For three months Paul preached the things concerning the kingdom of God in the synagogue in Ephesus; but when some unbelieving Jews spoke evil of the way of eternal life, before the multitude, he separated the disciples and preached daily in the school of one Tyrannus for two years. So, all who dwelt in Asia Minor, both Jews and Greeks, heard the word of the Lord. God wrought special miracles by the hands of Paul, equal to those done by any other of the apostles. Seven sons of one Sceva, a Jewish chief priest, undertook to cast out a demon, saying: We adjure you by the Jesus whom Paul preaches. But the demon answered: Jesus I know, and Paul I know, but who are ye? The demoniac jumped on them and licked them till they fled out of the house naked and wounded. This was known to all Jews and Greeks in Ephesus, and fear fell on them all, and the name of the Lord Jesus was magnified. Many practicing curious arts brought their books and burned them before all—to the value of fifty thousand pieces of silver, above eighty-three thousand dollars; so mightily grew the word of God and prevailed. The power and success of the kingdom of God was conceded by the tumult raised by Demetrius and the men of his trade, because by Paul's preaching against Polytheism almost all Asia Minor had turned from idolatry and no more bought their silver shrines, or temples containing images of the goddess.

9. PAUL AT TROAS. A. M. 4061 A. D. 57.—Acts 20:1-16.—After the tumult, Paul collected the brethren, embraced them, and departed into Macedonia, having sent Timothy and Erasmus before the tumult. Having gone through Macedonia and Greece, and the Jews having laid a plot to kill him, he sailed back to Troas, where he stayed seven days. On the first day of the week (the Lord's day or disciples' day), as the seventh was the Sabbath of the Jews, having come together there to break bread, or celebrate the Lord's supper, Paul preached till midnight, and Eutychus, having been killed by a fall out of a window, was restored to life by Paul. Then they partook of the Lord's supper and talked till the break of day, and then Paul departed to Miletus.

10. PAUL'S CHARGE TO ELDERS OF THE CHURCH AT EPHEBUS. A. M. 4062. A. D. 58.—From Miletus Paul sent to Ephesus and called the elders of the church and rehearsed his labors with them, stated his present feelings and anticipations of the future; but unmoved, he persevered to finish his course with joy and testify the good news of the grace of God. Now he felt sure the disciples in his missionary tours would see his face no more; but as he had declared the whole counsel of God, he was clear of the blood of all who heard him. He warns them to be faithful and to feed the church of God, which He had purchased with His own blood, and of which the Holy Spirit had made them overseers; for after Paul's departure they would be attacked by grievous wolves and party leaders. He tells them to remember his faithful and indefatigable warnings for three years by night and day, and also his example in labor and self-denial. Then he commended them to God and the word of His grace, who is able to build up and give inheritance among all the sanctified. Then he kneeled down and prayed with them and parted in sorrow.

11. PAUL RETURNED TO JERUSALEM.—Acts 21:1-17.—Leaving Ephesus, they sailed to Tyre, where they tarried seven days with the disciples, who, on their departure, accompanied them with wives and children; and all knelt down on the beach and prayed. The whole journey was a scene of sorrowful embracing and mournful separations. At Cæsarea they lodged with Philip, the evangelist, whose four daughters were prophetesses. Here Agabus foretold that Paul would be bound at Jerusalem by means of the Jews and be delivered to the gentiles. Then the brethren besought him not to go up to Jerusalem; but Paul answered: What mean ye to weep and to break my heart? for I am ready to be not only bound, but also to die at Jerusalem for the name of the Lord Jesus. Then they said: The will of the Lord be done. When Paul and his company arrived at Jerusalem the brethren received them gladly. During this tour Paul wrote the first and second epistles to the Corinthians, and the first to Timothy, and the one to the Romans.

CHAPTER CV.

PAUL A PRISONER. A. M. 4062-4066. A. D. 58-62.—Acts 21: (18-40)-28.

1. PAUL AND JAMES AT JERUSALEM.—Acts 21:18-26.—Paul has once more arrived at Jerusalem, where he once, out of zeal for the law of Moses, persecuted the followers of Jesus, the Nazarene, and compelled some of them to blaspheme His name. Now he is anxious to show his countrymen their error, supposing they were actuated by the same motive; and if he can not reform them and save the city and temple from destruction, he is willing to seal his testimony with his blood. Paul went to visit James Ben-Alpheus the only apostle now at Jerusalem, and all the elders of the church at Jerusalem were present. Having embraced them, he recounted particularly what things God had wrought among the gentiles through his ministry. When they heard this they glorified the Lord, and said: Thou seest, brother, how many myriads of Jews believe, but are all zealous of the law. These having heard by unbelieving Jews that Paul taught the dispersed Jews to forsake Moses and not circumcise their children, nor follow the customs enjoined in the law, would most certainly collect to know the truth of the matter when they heard Paul had come to Jerusalem. To prevent this concourse, Paul, by the advice of James and the elders, went into the temple to observe the rites of purification with four other men about to terminate their vow of Nazarite, to show the multitude that these reports were false and he himself kept the law. Though Paul taught the gentiles their Christian liberty and that circumcision was of no account in justification, yet he never taught the Jews to neglect circumcision, or any other Jewish rite; and never gave the Jews a pretext to prefer a charge against him. He did not go farther than Peter had done in the case of Cornelius, which had been justified by the apostles and brethren; he treated them as brethren in Christ Jesus.

2. PAUL APPREHENDED.—Acts 21:27-40.—These rites of purification were about completed, when some of these lying Jews, who had followed Paul around in Asia Minor, observed him in the temple, and cried out: Men of Israel, help! This is the man that teaches all, everywhere, against this people, the law, and this place, and has brought Greeks into the temple, and has polluted this holy place. This roused up the whole city and they ran together; and siezing Paul, dragged him out of the temple and shut the doors; and beating him, tried to kill him. But the Roman chief captain being informed of the uproar, ran with his Roman soldiers and rescued Paul, and bound him with two chains, supposing him to be one of the robbers who infested the country and raised mobs. Finding it impossible to ascertain any facts in the case there, he commanded Paul to be taken into the castle; but the mob followed, yelling out: Away with him! When come upon the high steps Paul asked and obtained permission to address the crowd.

3. PAUL'S SPEECHES.—Acts 22. 23:1-10.—Paul commences: Men, brethren, and fathers, hear my defence I now make to you. He spoke in the language of Jerusalem, that all might understand, and all kept silence. Then he gave an account of his native place, of his education under Gamaliel in Jerusalem, his persecution of the Christians, his commission to Damascus, his conversion to

Christianity, and his Divine commission to the gentiles, or nations. This last sentence set them in a perfect uproar, and they yelled out: Away with such an one from the earth; it is not fit he should live! and they became frantic with rage. So the captain commanded Paul to be brought into the castle and scourged till he would confess his fault; but finding Paul was a Roman citizen, he relinquished the examination and feared punishment for binding him. Then he assembled the Sanhedrim to try Paul, but was obligated by Roman law to protect him. Ananias was high priest and president of the council and was not any better than Caiaphas. The council was composed of Sadducees and Pharisees, and Paul divided it by avowing his belief in the resurrection. A contention arose between the two parties, and Paul was in danger of being pulled to pieces; the captain ordered and the soldiers took Paul from them by force and brought him back into the castle.

4. PAUL SENT TO THE GOVERNOR AT CÆSAREA.—ACTS 23:11–35. 24:1–23.—In the night the Lord told Paul to be of good courage, for as he had fully testified for Him at Jerusalem, the royal city of the kingdom of God, so should he testify also at Rome, the royal city of the red dragon. A plot was laid to have Paul brought again before the council, and a band of desperadoes had bound themselves by an oath to rush upon the guard and kill Paul. This plot being certified to the captain, who must protect every Roman citizen, he had Paul safely guarded and conveyed by night to the Roman governor, Felix, in Cæsarea. After five days the high priest and elders came to Cæsarea, having a Roman orator to manage their case against Paul. Paul answered for himself, refuted all their charges, and told Felix they had not brought witnesses. Felix, now understanding the nature of the case, and not wishing to get into any trouble with the Jews, put them off till Lysias, the chief captain, would come down, and promised to inquire into the matter then. After this Paul was guarded but had full liberty, and any of his acquaintances could visit him and supply his wants.

5. DISCOURSE TO FELIX.—ACTS 24:24–27.—Felix and his wife, Drusilla, one of the Herod family who had abandoned her husband for Felix, sent for Paul to discourse concerning this faith in Christ. Paul reasoned of righteousness, temperance, and the coming judgment. Felix trembles, while his Jewish wife was never moved. What made Felix tremble? Not the judgment coming on the Jewish nation, for he was not a Jew. Not the judgment coming on Rome and other nations, for he would be safe in his grave before that time. It must have been that coming judgment, when all secret thoughts, words, and actions shall be manifested, and every person receive according to his works. Felix was not converted, and on resigning his office did Paul the injustice to leave him in bonds, or as under trial, just to obtain the favor of the Jews.

6. PAUL APPEALS TO CÆSAR. A. M. 4064. A. D. 60.—ACTS 25:1–12.—When Festus came into the office of Felix, the high priest and chief priests of the Jews tried to have him bring Paul to Jerusalem for trial, designing to kill him on the road; but Festus told them they must try him where he was. After ten days they came to Cæsarea to accuse Paul before the new governor, but Paul defeats them again. Festus, desiring favor with the Jews, proposed to Paul to go up to Jerusalem and be judged before him there. Paul answered: To the Jews I have done no wrong, as, also, thou very well knowest. If I am an offender and have done anything worthy of death, I refuse not to die; but if not, no man, or governor, can give me up to them to be assassinated on the road. I appeal to Cæsar. After some conference with the Jewish council, in which I suppose he promised them that Paul should not trouble them any more, he addressed Paul: Thou hast appealed to Cæsar; to Cæsar shalt thou go.

7. VOYAGE TO ROME.—ACTS 25:13–27. 26. 27. 28:1–15.—Agrippa, great grandson to Herod the Great, or the first, with his wife came to salute Festus, and learning of Paul's case, desired to hear him. Paul testifies and reasons

before Agrippa till the king professed himself almost persuaded to be a Christian. Paul's doctrine was repentance to God and faith in Jesus Christ, and forgiveness of sins upon repentance of them. Festus, who was a heathen, supposed Paul had become crazy by much learning, or hard study. Both Agrippa and Festus acknowledged Paul clear of any crime. But Paul must witness for Christ in the palace at Rome; so Paul and his company and some other prisoners were committed to a centurion named Julius, of the Augustan band, to be conveyed to Rome, about A. M. 4064 (A. D. 60). This was a perilous voyage and afforded an opportunity for Paul to exhibit the Christian magnanimity and obtain the conversion of all on board. An angel of the Lord visited and encouraged Paul in time of the greatest discouragement. Paul healed the sick on the island where they were shipwrecked. The brethren at Rome came and met Paul and his company, and this made them feel at home in a foreign land. The Gospel had got there before them and made brethren to meet them, and Paul gave thanks to God and took courage when he saw them.

8. CONFERENCE WITH THE JEWS AT ROME.—ACTS 28:16–29.—When they came to Rome the centurion delivered the prisoners to the commander of the camp; but Paul was permitted to dwell by himself with the soldier that guarded him. After three days Paul called together the chief men of the Jews and stated his case, closing his statement thus: For on account of the hope of Israel I am compassed with this chain. They had received no letters from Judea concerning him, and none of the brethren from there had spoken any harm of him; but they desired to hear what he thought, for that sect of the Nazarenes was opposed everywhere. So, on a day appointed they came to him to his lodgings in great numbers. To these Jews Paul expounded and fully testified the kingdom of God and persuaded them of the things concerning Jesus, from morning till night, both from the law of Moses and the prophets. Some believed the things spoken, and some believed not. Disagreeing among themselves, Paul quoted to them the prophecy of Isaiah about their blindness, stubbornness, impenitence, and incurableness, and added: Be it known to you, therefore, that to the gentiles the salvation of God is sent, and they will hear it. They departed and had great reasoning among themselves.

9. TWO YEARS AT ROME. A. M. 4064–6. A. D. 60–2.—ACTS 28:30, 31.—Paul remained two whole years in Rome, in his own rented house, and gladly received all that came to him, preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ with all confidence, and no one hindered him. Here he wrote a letter to the Ephesians, one to the Philipians, one to the Colossians, one to Philemon, and one to the Hebrews. Here Luke stopped his narrative of Paul. After two years Paul was released and revisited the churches of his planting and Jerusalem, wrote his Second Epistle to Timothy, and is reckoned to have planted the Gospel in Spain, France, and British islands, and finally was beheaded at Rome by order of Nero.

CHAPTER CVI.

MANNER AND MEANS OF PROPAGATING AND PRESERVING THE GOSPEL.

1. ACCOUNT OF THE APOSTLES AND EVANGELISTS.—We have now finished Luke's history of the Acts of the Apostles and the setting up of the kingdom of God under the Gospel dispensation. However, it gives no more than a specimen of the planting of the churches in Paul's missions and of his labors. The territory embraced in it is a part of Judea, Samaria, Galilee, Phenicia, Syria, some districts of Asia Minor, Macedonia, Greece, and their borders, and Cyprus and Crete. Of Paul's ministry till mobbed and taken prisoner at Jerusalem and taken to Rome we have some account; but of the other apostles we have but little or no account. James Ben-Zebedee was killed with the sword by Herod Agrippa. James Ben-Alpheus remained at Jerusalem till martyred by the Jews, A. M. 4067 (A. D. 63). He is mentioned in all of Paul's visits to Jerusalem; appears to have had the oversight of the church there; has left a short letter, addressed to the dispersed of the twelve tribes, written about A. M. 4062 (A. D. 58). Of Jude Ben-Alpheus we have a very short letter addressed to those sanctified by God the Father and preserved in Jesus Christ; but nothing more is said. Peter is frequently mentioned by Luke and Paul, and appears to have traveled through Judea, Samaria, West Galilee, and north to Antioch. He has left two epistles, the first, written about A. D. 64, addressed to the dispersed strangers in Pontus, Galatia, Cappadocia, Asia, and Bythynia, districts of Asia Minor; the second, written about A. D. 65, addressed to brethren of the same faith. He is said to have been crucified at Rome in the persecution under Nero. John was at Jerusalem when Paul received the right hand of fellowship from him, Peter, and James. He and Peter imparted the gifts of the Holy Spirit to the Samaritans, but he is no more mentioned by Luke or Paul. He has left Revelations, written about A. M. 4100 (A. D. 96); three short epistles, written about A. D. 68 or 69, and a history of the Gospel, written about A. M. 4101 (A. D. 97). He returned from the Island of Patmos and died in Ephesus. Matthew is not mentioned after the gifts of the Holy Spirit on the Pentecost; he has left the earliest written history of the Gospel (A. D. 37 to A. D. 64). Of the rest of the apostles we have no mention in the sacred history after the Holy Spirit was given, nor have any of their letters been preserved. The evangelist Mark is mentioned in the Acts and in some of Paul's epistles. He wrote a history of the Gospel about A. D. 60 to 63. Luke wrote a history of the Gospel about A. D. 60, and what we have of the Acts of the Apostles A. D. 63. This is all we have of the events attending the setting up of the kingdom of God.

2. GOSPEL PROPAGATED AT FIRST.—During the ministry of John the Baptist and of the Lord Jesus Christ, the Jews and proselytes from all parts of the world attended some of the feasts at Jerusalem with gifts and offerings. These foreigners heard of John and Christ; multitudes of them heard Christ's teachings, witnessed His miracles in the temple, followed Him through the city, and at the last joined in His triumphant entry into the city and temple as the Anointed Son of David

and King of Israel; these knew He had been crucified and heard of His resurrection. Returning to their homes far and near, they would report in their families, communities, and synagogues what they had seen and heard in Jerusalem, and a very natural result was discovered on that Pentecost when the Holy Spirit was bestowed on the disciples. There were pious Jews and proselytes from all nations in the known world sojourning at Jerusalem, who witnessed for themselves that glorious event. As these were devout, or pious, they would believe and become disciples, and so would many who came to the Passover and tarried at Jerusalem for the Pentecost. Many of these received the Holy Spirit and would return home, carrying the Gospel into the synagogues, from which they would never think of separating. We found this the case at Damascus. This same result was repeated more or less every feast in every year till the persecution by Saul.

3. PERSECUTION SENT TEACHERS.—Persecution comes and sends teachers, prophets, and evangelists after these, where Saul's power could not reach—as to Samaria and Antioch. Then, as persecution subsided and the brethren returned to Jerusalem, the apostles must follow and transmit the gifts of the Holy Spirit, as Peter and John did at Samaria. By these gifts the disciples were confirmed and provided with teachers. Then the uncircumcised gentiles who frequented these synagogues would believe, as at Antioch, in Pisidia, and after Peter opened the door for Cornelius, these would be baptized in the name of the Father, Son, and Holy Spirit, without being circumcised and coming under the yoke of the law, the high priest, and Sanhedrim at Jerusalem. Then the impious Jews of the synagogue would persecute the believers and compel them to leave the synagogue or renounce Jesus Christ, and those loving relations more than Jesus could not be His disciples. Thus, the Christians were driven out of the synagogues and compelled to form church organizations of their own, as at Ephesus.

4. GOSPEL PRECEDED THE APOSTLES OFTEN.—Thus it was where we have the history, and we infer it was about the same in those cases not fully related. When Paul wrote his first epistle to the Romans there was a noted church there, but not any apostle had visited them, and Paul desired to see them and communicate some spiritual gifts for their edification and establishment.⁴ The apostle must visit all countries and witness for Christ, in conjunction with the Holy Spirit, in Judea and Samaria, and to the ends of the earth. Ireneus, A. D. 170, says the Gospel was preached throughout the whole world, to the extreme parts of the earth, by the apostles and their disciples.⁵ The apostles testified to what they saw and heard of Jesus Christ, then the Holy Spirit bestowing His gifts on those receiving the imposition of hands from the apostles in the name of Jesus, witnessed for Him by enabling them to do and teach as Christ did.

5. IMPORTANCE OF JEWS AND THEIR INSTITUTIONS.—The importance of the Jews, synagogues, and sacred Scriptures in setting up the kingdom of God can not be fully appreciated. By these, Polytheists were brought to a knowledge of the true God, and to see the folly of idolatry. These synagogues furnished the starting points for the Gospel, with but few exceptions, and they were scattered over the whole world, or in every nation. The old covenant Scriptures had been translated, for over three hundred years, into the Greek language, which was understood by the learned in all parts of the known world, and these furnished the apostles, prophets, evangelists, and teachers with their subjects, facts, and predictions for their discourses. To these were added the truths of Christianity, then the gifts of the Holy Spirit accompanying the imposition of the apostles' hands, proved the whole to be the work of Jehovah, and that Christian congregation, or society, to be a province, or village, of the kingdom of God.

6. COUNTRIES WHERE CHRISTIAN CHURCHES WERE ORGANIZED.—When Paul was converted from his error and mad folly and had returned to Jerusalem, he found the apostles, who had withstood his persecution, all gone but James and

(4) Rom. 1:10-13. (5) Horn., Vol. I., p. 131.

Peter, and Peter was missionating through Judea, Samaria and Galilee. In this manner were all the churches in North Africa, or Lybbia, Cyreneca, and Egypt, originated, also those in Ethiopia, Arabia, Babylonia, Mesopotamia, Persia, Media, Parthia, and Armenia. In all these places were Jews and synagogues. Every year messengers took up to Jerusalem gifts and offerings, and returned with their testimony to what they saw and heard.

7. DISTRICTS OCCUPIED BY DIFFERENT APOSTLES.—Though Paul claims to have labored more than any apostle and to possess as many gifts, yet, as they were all directed by the same Holy Spirit and engaged in the same work, we may safely take his history as a sample of all their labors and sufferings. Though we have no historical record of their lives and labors, yet tradition has transmitted some little account of their labors. The Gospel was preached in Idumea, Syria, and Mesopotamia, by Jude; in Egypt, Mamorica, Mauritania, and other parts of Africa, by Mark, the evangelist, Simon Zelotus, and Jude; in Ethiopia, by the eunuch and Mathias; in Pontus, Galatia, and the neighboring parts of Asia Minor, where were the seven churches, by John; in Parthia, by Matthew; in Sythia, by Philip and Andrew; in the north and west parts of Asia, by Bartholomew; in Persia, by Simon Zelotus and Jude; in Media, Carmania, etc., by Thomas; from Jerusalem and round about to Illiricum, by Paul,⁶ who also published it in Spain, France, Britain, and Italy.⁷ Mark and the eunuch were not apostles and could not impart the gifts of the Spirit. We know the Gospel had reached Italy and a noted church was at Rome when Paul wrote his epistle to it, and yet it had not been visited by an apostle nor any gifts imparted by the imposition of hands.

8. TRADITIONARY COMMUNICATIONS.—Before the Scriptures were completed and copies multiplied, the way of transmitting and perpetuating the truth in the Christian churches was by tradition. Paul writes to Timothy: The things thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others.⁸ Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus.⁹ When men lived one hundred years, tradition was a very good way to transmit knowledge to future generations; but when men become short-lived, and innovations and party leaders abound, it becomes very unsafe. But the precaution shown in Paul to Timothy was the best, and rendered the communication as safe and satisfactory as could be made.

9. APOSTLES AND APOSTOLIC MEN.—While the apostles lived and were accessible to churches by messengers or epistles, or both, application for truth on any subject would naturally be to them. Next to them in authority, or importance, as witnesses to the truth, would be apostolic men, or those taught and approved by them. Some objected to Paul's apostolic authority, or competence, to decide a controversy, because not one of the twelve, though he possessed all the gifts and prerogatives they did.¹ When the apostolic writings, and those approved by them, were completed, aut enticated, and multiplied, all appeals must be to them in reference to the facts and principles of the Gospel. But these writings, being addressed to individual churches and persons, some time must transpire before they could be collected, examined, authenticated, and multiplied. Even copies of the Jewish Scriptures were not numerous. Thus, the necessity of reliable witnesses to the Gospel truths is inevitable. New teachers, with new facts and principles, and new teachers from the apostles or from apostolic churches, must prove their mission by letters or known witnesses, or the churches receiving them must send trusty messengers to the primitive sources and inquire into the commission and teachings of such teachers, evangelists, or prophets.² Apollos received letters of commendation from Aquila and Priscilla to the church at

(6) Jones, pp. 96, 97. (7) Town. N. T., pp. 381-6. (8) II. Tim. 2:2. (9) Idm. 1:13. (1) II. Cor. 10:8. 11:5. 12:12. 13:3; I. Cor. 9:1, 2. (2) Acts 15:1, 3, 24.

Corinth,³ and Paul speaks of such letters;⁴ and the church at Antioch sent messengers with Paul and Barnabas to Jerusalem, and the council at Jerusalem sent messengers and an epistle to the churches in Antioch, Syria, and Cilicia.⁵ John writes to the messengers, or angels, of the seven churches in Asia Minor.⁶

10. APOSTOLIC CENTERS AND SUCCESSORS.—As churches multiplied it would be necessary that the original witnesses be distributed among them. The apostles must necessarily travel about to impart the gifts of the Holy Spirit in the churches for their confirmation, but still they might have centers of action. We find James Ben-Alpheus at Jerusalem; Paul retraced his travels and exercised a watch-care over them, while he also missionated on new ground. The church at Corinth wrote to him about some matters, and he answered by letter.⁷ Where access to an apostle was not practicable, or was impossible, then their approved scholars would come next in requisition. Now, if the apostles approved of any of their scholars in the presence of competent witnesses, as Paul did Timothy, and at the same time delivered in charge an abstract of facts and principles,⁸ such persons might be regarded as the most authentic witnesses to the facts and teachings of the Gospel, and also of the Jewish Scriptures. Then these might repeat the same ordination of others, and in the same way, and so on till the Scriptures were completed and copies distributed to all the churches.

11. THE SCRIPTURES SUPREME AUTHORITY.—When the Scriptures, in whole or in part, are authenticated and accessible to all, then the ultimate appeal must be to them, and the most important and responsible work in the churches is their translation into the commonly spoken language of the members. The supreme authority is the Scriptures in the original language, and anyone who is competent may, without the least impiety, sit in judgment on the teaching and practice of any deacon, bishop, or translator, and reject their authority when wrong. No position or office can authorize anyone to impose a falsehood, to alter or annul a law, or to originate any institution in the kingdom of God. God alone is the Father; Jesus Christ alone is the Teacher and Leader;⁹ and all the authority any person has by virtue of any office is to make known the truth and obey the laws. But before the Scriptures were compiled and accessible to all, true and wise Christians must have adhered to the best authenticated witnesses, when false teachers labored to become leaders of parties.

12. OFFICERS IN CHURCHES.—Now we find the apostles ordained elders in every church. Paul left Titus in Crete to finish up the work and ordain elders in every church.¹ Paul sent for the elders of the church at Ephesus, and said the Holy Spirit had made them overseers, or bishops, and tells them to feed the church of God purchased with His own blood.² Feeding is the work of a minister, or deacon. Timothy was left at Ephesus,³ and Paul gives Him the qualifications for overseers and ministers, or bishops and deacons. John directs his seven letters to the messengers, or angels, of the seven churches, and one of them was the messenger of the church at Ephesus.⁴

13. NAMES, OR TITLES, OF OFFICERS, OR SERVANTS.—The term elder literally means an old man, but as a technicality it designates a civil, and also a synagogue officer, among the Jews. In their dispersions the synagogue was both church and courthouse, where they transacted both civil and religious business. If the term officer is consistent with the spirit of Gospel service, we may say the term elder designates an officer in the Christian churches; but it is a generic term, including bishops and deacons. We never read of elders and bishops, nor elders and deacons, but we do read of bishops and deacons, or overseers and ministers.⁵ The apostles appointed the seven in Jerusalem to minister, or deaconize, for

(3) 18:26, 27. (4) II. Cor. 3:1. (5) Acts 15:2, 22, 23. (6) Rev. 1:11. (7) I. Cor. 7:1. (8) II. Tim. 2:2. 1:13, 14. (9) Matt. 23:8-10. (1) Tit. 1:5. (2) Acts 20:17-28. (3) I. Tim. 1:3. 3:1-15. (4) Rev. 1:11. (5) Phil. 1:1.

tables and manage the funds for the poor; but the church at Antioch sent their contributions for the poor brethren there to the elders. Paul said the Holy Spirit made the elders overseers, or bishops, of the church, but he bids them feed the flock, which is to minister, or deaconize, to their wants. In the qualifications for bishops that for teaching is required, but those using well the office of deacon acquire a good degree and boldness—literally freespokeness—in the faith, such freedom of speech as is acquired by practice. If Peter styles himself an elder, Paul calls himself a deacon, or minister. The seven appointed at Jerusalem are never called deacons, though the verb expressing their business might be rendered deaconize tables. There are no qualifications for serving tables, or handling money, in Paul's directions to Timothy, and some of Paul's best helpers are called deacons, or ministers.⁶

14. CHARACTER OF RULING.—Overseers must work, but if they cannot do the work themselves they must have helpers, who may be called deacons, or ministers. These helpers, or deacons, may be teachers, prophets, evangelists, or persons possessing whatever gift is needed for the work; they may help the bishops manage the flock, and we may call all of them elders. Some elders may rule well and have no other gift, and others, having different gifts, may labor in word and teaching; but those having no gift for ruling and managing should not be called bishops, overseers, nor pastors.

15. CHARACTER OF RULING.—Elders can not rule imperiously as a master, or conqueror, over God's heritage, but by example, advice, and instruction.⁷ They are not rabbi whose word is authority, but must show such to be Christ's teaching or command. Their word is not superior to evidence, and can not originate doctrine or obligation—Christ alone is the Teacher. They can not be fathers, governing and disposing of children according to their pleasure and notion, but only show what is the will of the Heavenly Father, in which all must acquiesce. They can not be leaders, whom the flock are obligated to follow, support, or enrich, but must show the way to follow Christ, the only Leader. In connection and coöperation with the brethren, they must observe and enforce the laws of the kingdom. This is always enjoined on the church, or congregation, and not on the elders. Paul sets them an example of self-support, and Peter forbids them to take the charge for sake of the pay. The highest officers in a church are the most devoted servants.⁸ All things are yours—Paul, Apollos, and Peter—and ye are Christ's, and Christ is God's.⁹ They are obeyed because they watch for the souls of their flocks,¹ but not for their office, or position. But subjection to magistrates is enjoined, because of their office:² appointed ministers of God.

16. POWER IN THE CHURCHES THEMSELVES.—Churches do not act by the authority of the elders, but by the evidence they produce showing Christ so commanded, or taught. The apostles did not direct their epistles to the elders, but to the churches, the beloved of God, called saints, sanctified in Christ Jesus; those calling upon His name and faithful in Christ Jesus, and once the bishops and deacons are connected, or specified, in the address.³ But still, as we have said, an apostle, or apostolic man, would be desirable and even necessary in every church, or within access, for witnesses to the truths of the gospel; and the importance would naturally give them a preëminence among the elders and brethren.

17. AUTHORITY ATTACHED TO OFFICERS AND THEN ASSUMED BY THEM.—Now, as churches increased and apostolic men became few, not more than one such could be obtained to a church, city, or district of country; and before the Scriptures became accessible to every church, a superior authority might be accorded to those according to the importance of their testimony to the facts and

(6) Eph. 6:21; Col. 1:7, 23, 25. 4:7; I. Thes. 3:2; I. Cor. 3:5. (7) I. Pet. 5:1-3. (8) Matt. 20:26, 27. (9) I. Cor. 3:21-23. (1) Heb. 13:17. (2) Rom. 13:1-6; Tit. 3:1; I. Pet. 2:13. (3) Phil. 1:1.

principles transmitted from the apostles through them. After the Scriptures had become accessible to all churches, the successors of these witnesses might imagine and claim authority by virtue of the position occupied, instead of having it imposed on them on account of the importance, abilities, and labors.

18. **ANGEL, OR MESSENGER.**—Angel literally means messenger, or one sent with a message; apostle means one sent, and messengers are sometimes called apostles of the churches because sent by them. If one sent carries a message, he is both the messenger and apostle of that church,⁴ or person sending. We have no evidence that the term angel, or messenger, was used as a technicality to designate any class of officers in the churches, and we do know churches sent messengers, and so did the apostles. These persons would be persons of importance and fidelity in the church, and might be bishops, or deacons, or brethren appointed for the occasion. Though John directed his letters to the messengers, yet he addressed the churches directly. Evangelists were missionaries and might be endowed with any gifts of the Spirit; and so might the elder, or brother, or sister.

19. **DIFFERENT GIFTS TO DIFFERENT PERSONS.**—EPH. 4:8–12; I. COR. 12:28–30.—The gifts conferred on believers by the endowments of the Spirit were apostles sent by Christ, prophets developing in extemporaneous discourses the Divine wisdom, arrangements, mysteries, and harmony. When anyone spoke by the inspiration of the Holy Spirit his words were authority; but when he spoke by a natural gift, others must judge whether his words were in accordance with received teachings.⁵ The teacher was the next in importance. His business was to impart knowledge which might be communicated to him directly if he was also a prophet, or learned from the Scriptures, the apostles, or apostolic men. Then comes the worker of miracles, having strong faith that he was authorized to do so and that Christ would establish his word and perform the act. Next comes the gift of healing by use of means, as anointing with oil, and prayer, but not by miracle. Then comes the helpers, assisting in managing and working. They might discern the spirit animating the prophets and actuating the workers of miracles, and show whether they were true or false; they might talk to those members not understanding the language or dialect of the pastor or congregation, and might interpret the discourses and letters of foreigners. Many, or all these gifts, might be possessed by one person, as the apostles;⁶ or they might be distributed among many. But all must use their gifts for edifying and perfecting the churches,⁷ and everything must be done decently and in order under the supervision of the elders.⁸ These supernatural gifts will cease when the kingdom of God is fully established; but faith, hope, and love must be possessed by every disciple in and through all ages, and should be coveted above all other gifts.⁹

20. **THE KINGDOM OF GOD COMES WITH POWER UPON THE NATIONS.**—Thus organized, the kingdom of God had already made its power felt, not only among the Jews, but also among Polytheists. Christ and His disciples had cast out demons, defeated magicians, inflicted punishment on sorcerers, and dispossessed the Pythoness of the red dragon, and Demetrius said Paul had turned all Asia Minor from worshipping manufactured gods, and called them no gods. Now (A. M. 4068, A. D. 64), Nero Cæsar institutes the first Polytheistic persecution, and we may call it the first pitched battle of the red dragon with Michael. Michael was the aggressor, as we have just seen, and many Polytheists have renounced the religion of their fathers and entered the kingdom of God. The Old Serpent had used the wicked spirits of the Jews occupying heavenly places and privileges to defeat the Gospel in its infancy; but their power was so limited, and now broken by his self-destroying policy, they cannot follow the Christians nor much

(4) Rom. 16:7; II. Cor. 8:23; Phil. 2:25. 4:10. (5) I. Cor. 14:29. 12:10. (6) Idm. 14:18. (7) Idm. 12:4–12. 14:26, 40 (8) Acts 20:17, 28. (9) I. Cor. 12:31. 13.

more harass them. The Old Serpent is not only the Adversary, Satan, but also the Diabolos, Traducer, Slanderer; so in his red dragon development he first lied and slandered the Christians, and then murdered them.

21. FIRST BATTLE BETWEEN MICHAEL AND THE DRAGON. A. M. 4068. A. D. 64.—Nero was a reckless savage brute, who set Rome on fire and watched the conflagration with fiendish delight, singing the burning of Troy. Discovering he was suspected he charged it on the Christians, whose influence was more feared and hated by Polytheists than the religion of the Jews. The heathen historian says: Some persons were apprehended who confessed themselves Christians, and by their confessions a great multitude were discovered and seized and were condemned, not so much for burning Rome as for being the enemies of all mankind. This historian calls Christianity a detestable superstition, and considers they deserved the most exemplary punishment, but says: This resulted in producing public commiseration, because the opinion was, they were not sacrificed to the rigor of the laws, but to the cruelty of a jealous tyrant. They died in torments, and these were embittered by insult and derision. Some were crucified; others were covered with skins of wild beasts and torn to pieces by dogs; others were covered with wax and other combustible matter, and, supported by a sharp stick under the chin, were set on fire to illuminate the scenery. The gardens of Nero were furnished for the occasion, and the melancholy scene was attended with the games of the circus. How far and wide this persecution extended we are not told; but one of Cyric's inscriptions found in Spain shows that the Gospel had penetrated that country and afforded martyrs. In this persecution Paul was beheaded and Peter crucified at Rome. As the Jewish war broke out the next year, and Nero killed himself in four years, it is probable this persecution did not last long.¹

CHAPTER CVII.

JEWISH POWER BROKEN AND ROMAN POWER WITHSTOOD.

A. M. 4074-4100. A. D. 70-96. (Continued from Chap. 99.)

1. TRANSITION FROM THE LAW TO THE GOSPEL.—The transition from the law to the Gospel was gradual. If John's baptism into the remission of sins had been carried out in practice, the disciples had never again offered sin or trespass offerings; but no one appears to have thought of it; but, also, Paul circumcised Timothy while he taught its inutility in justification. He also observed the rites of the law, and told the Jews at Rome he had done nothing contrary to the customs of the fathers; and yet he taught the termination of sacrifices in the death of Christ. Myriads of the Jews believed, but continued zealous for the law, and were unwilling to give up their fond hope of ruling the nations and enjoying the homage and wealth of the kingdoms. Had all the Jews believed in Jesus Christ and peacefully extended their privileges to the gentiles on the terms of the Gospel, their supremacy had soon been achieved, and Jerusalem would have become the mistress of the world.

(1) Jones, pp. 94-5; Mlnr., Vol. I., pp. 65, 66; Gbn., Vol. I., p. 186.

2. **THE MOST OFFENSIVE POINT IN THE GOSPEL.**—The point in the Gospel most offensive to the Jews was the extending of the privileges of the kingdom of God to the gentiles without bringing them under the authority of the Sanhedrim and obligating them to obey the law, support the temple service, and thus enrich Jerusalem and the priests and rulers. The Romans had conquered them; their numbers were decreasing by mobs, riots, and revolts; all the pious gentiles were joining the Christians, and the hope of increasing their strength by proselytes was thus cut off, and the fears of Caiaphas were about to be realized. Their hostility to the Gospel was instigated by covetousness and lust for power and plunder. They did not love God, nor Christ, nor Moses, but they had that superstitious reverence for antiquity that originated the deifying of ancestors, kings, and heroes, and the priests, rulers, and rabbi used it to increase and perpetuate their power and the robbery of the pious Jews and gentiles. They had no delight in holiness, truth, and righteousness. This infatuation for customs, rendered venerable by age and sacred associations and unparalleled heroism, made many of them reckless desperadoes, who despised death and provoked the destruction of their city and temple.

3. **JEW'S ADVANTAGE TO VEX GENTILE CHRISTIANS.**—The Jews had a great advantage to annoy and vex Christian churches not well informed on these points. They could say in truth: The Jehovah spoke by Moses; Jerusalem is the city of the Living God, and the temple is His house; great and glorious are the promises to the Jews; all these laws and rites are Divine; Christ and all the apostles were Jews, and obeyed these laws and performed these rites; these sacred Scriptures are the words of God and His testimony to the facts, and the Christians could not contradict them. Paul might show that believing gentiles were the seed of Abraham by constitution according to that promise: In thee and in thy seed shall all families of the earth be blessed. No covenant, oath, or promise was made with seeds, or included all the offspring of Abraham, nor is more than one seed mentioned in any one of them;² and if all were cut off but Jesus Christ, and then all nations blessed in or through Him, the promise to Abraham and his seed and to David and his son would be fulfilled. Ishmael, the Keturites, and Esau were not included in the adoption; Jehovah proffered to cut off all Israel in the wilderness and fulfill His covenants in Moses; the ten tribes were cut off, or cast out of the adoption, and the Jews were wasted by the Babylonish captivity, and only a remnant returned. So, now all may be destroyed but the believing remnant, and yet all nations be blessed in Abraham through Jesus Christ.

4. **NECESSITY FOR THE DESTRUCTION OF JERUSALEM.**—However Paul's reasoning may appear to us, not everyone wished to receive it, and the believing Jews desired the supremacy of their nation, and venerated the Divine institutions of their fathers, and their influence at Jerusalem was so great that messengers had to be sent to Jerusalem to the apostles on the subject, and in Galatia some gentile believers had been induced to receive circumcision and come under the law.³ While Christian Jews were thus laboring out of zeal for their nation and institutions, the unbelieving Jews, out of covetousness and lust for power, insisted on bringing the Christianized gentiles under their Sanhedrim. This controversy did not terminate with the decision of the Holy Spirit, apostles, elders, and brethren in Jerusalem, but continued still; hence, there appears a necessity for the destruction of the holy city and temple, the termination of the Jewish rites, and the overthrow of their national power. According to their covenant at Sinai, their doom was sealed! They had killed the greatest of the prophets sent to them, and the best authenticated; so they must be cut off, as Moses had foretold they would be.⁴

5. **THE SIN OF THE RULERS RETURNED UPON THEIR OWN HEADS.**—The total disregard for truth, order, and justice manifested by the high priest, the chief

(2) Gal. 3:16, 26-29. (3) Gal. 1:6. 5:1-4. 6:12. (4) Deut. 18:15-19.

priests, rabbi, and rulers in opposition to Christ and His disciples was faithfully copied by the people and infused into the whole priesthood, and returned upon their own heads, as we shall see in their speeches and efforts to pacify the multitude and save their city, temple, rites, and offices. All the truly pious Jews had become Christians, and thus the light of the nation was gone and the salt extracted, and they had left the country before the great catastrophe took place.⁵ When Felix was governor of the country (A. M. 4063, A. D. 59), it swarmed with robbers and insurgents, and Jerusalem became a prey to false prophets exciting seditions and revolts. The sicarii, with concealed daggers, crowded into the cities and villages, committing most horrible murders, and, mixing with the crowds in the temple, stabbed their victims without detection. The high priest, Jonathan, was assassinated by these. The rulers and chief priests hired these assassins to murder those obnoxious to them.⁶ How many Christian Jews fell by their hands, or whether any of them did, we cannot tell, having no information; but they would tend to drive the Christians out of the whole country and prevent them from attending the feasts or entering the temple. Such assassins could be hired to rush upon the guards and kill Paul, and the high priest would pay them.

6. DESPERATE CHARACTERS AND CONDITIONS.—When Festus assumed the government, A. M. 4064 (A. D. 60), he found the ex-high priests and principal men of the multitude were in a state of civil war. The high priests holding the office for a short time till deposed and others obtained their place, made the ex-high priests very numerous, and they seized the tithes by violence, and the lower priests died of want. Soon after Paul's departure for Rome, Festus died, and Albinus was appointed to fill his place; but before he arrived, Ananias, the high priest, convened the Sanhedrim and condemned the apostle, James Ben-Alpheus, and some others to be stoned. But James was thrown from an eminence of the temple and then dispatched with a club, while praying for his adversaries.⁷ Albinus proved to be a rapacious governor, and for money released the Sicarii that had been apprehended. Thus, the country was again filled with robbers. The violence of the ex-high priests and other principal men continued, and plunder and disorder increased. After two years Florus took the room of Albinus, and was rapacious, cruel, and oppressive, and for large sums of money compromised with the banditti. Thus, no bounds were set to the people's miseries. No longer able to bear these exactions and devastations, the unhappy Jews were under the necessity of leaving and flying away, hoping to dwell more safely anywhere else in the world among foreigners.⁸ Thus, the Christian Jews observing the signs and obeying the warnings given by Christ, may all have left these territories before the war with the Romans commenced.

7. DRIVEN TO MADNESS.—By his rapacious and wicked government, Florus goaded the Jews into open rebellion, that brought on the war that devastated their country and dispersed the nation. The high priest, chief priests, scribes, rabbi, and rulers had chosen Cæsar for their king, but their Polytheistic king sends them governors more and more rapacious and destructive; their messages to the presidents of Syria were of no avail, their appeals to Cæsar were decided against them, and the people were goaded to madness and openly rebelled against the Roman empire. These priests and rulers instigated the multitude to require the release of Barrabas, the murderer, and the crucifixion of Jesus Christ, the King of the Jews, and now their country is overrun with murderers and robbers, released and encouraged by the successors of Pilate. And now, before the exasperated and crazy multitude, the priests bring out the holy vessels, holy garments, and instruments of music, and fall down and beg them to preserve these, and not provoke the Romans to destroy the priests, rulers, and people, and carry off these sacred treasures. The high priests, with plenty of dust on

(5) Joseph. Ant., 20:11; 1. (6) 8:5, 8, 10. (7) Euseb., bk. 2, chap. 23; Joseph. Ant. 20:9, 1. (8) Joseph. Ant. 20:11; 1.

their heads and their bosoms covered with torn garments, besought every one of the eminent men by name, and the multitude in common, to not betray their country to those desirous of having it laid waste.⁹ Herod Agrippa, son of Agrippa, made them a wise and able speech, but to no purpose.¹

8. THE RESULT. A. M. 4074. A. D. 70.—The war was inevitable and soon commenced, and the scenes of desperation, cruelty, misery, and horror, as related by Josephus, can not be exceeded in kind and degree. If I were writing the development of sin and its consequences, I would try to present a picture of the scene. When the righteous are separated from the wicked, to what wretched conditions will the wicked reduce themselves! And what will become of the conservatives among them? The lake of fire and brimstone, if taken literally, would be a desirable retreat from such society. At this period the Jews were a worse people than the prophets described their ancestors to be at the time of the captivity to Babylon; and they now suffer a sorer destruction. Then a remnant was preserved, who returned and restored their temple worship and rebuilt their city. Now a remnant, believing in Jesus Christ and observing His warnings, emigrated in time to Pella, in the dominions of Agrippa, and so escaped the final destruction of the city.² They had a revelation given to men of approved piety before the war began, commanding them to go.³

9. PREDICTIONS VERIFIED.—The Jews had rejected that Prophet,⁴ and are cut off as Moses warned them. Now is verified the prophecy of Daniel respecting the coming and cutting off of the Messiah and the overspreading of the abomination that made desolation,⁵ for through the villages and over the whole land, the Roman ensign spread desolation. In Galilee, Samaria, Syria, Idumea, and Egypt, and some other places, 1,500,000 Jews are estimated to have perished. Many of those perishing in Jerusalem had collected out of other places to keep the feast, and were zealous Jews and bitter enemies to the Gospel. But Christ warned His disciples to flee to the mountains when they witnessed the preceding signs, and not enter the city.⁶ The Savior's predictions of the signs, attendant circumstances, and total destruction of the city and temple, and dire calamities of the people were literally fulfilled. The disciples recorded the predictions before the events took place, and an unbelieving Jew wrote the history after they occurred.

10. TRIUMPH OF POLYTHEISM.—This was another great triumph for atheism and Polytheism. Under this seventh headship, the Red Dragon has a second time destroyed the temple of Jehovah, laid His city in ruins, and carried off His sacred vessels and furniture. Nebuchadnezzar placed the sacred vessels and furniture of the temple in the house of his god, but the Roman prince, who the Jews took for their king when they rejected their own Messiah, has respected no god and exalted himself above every god, and has devoted these trophies to adorn his own triumph and glorify his own power and skill in war, and then deposited them in the temple of peace at Rome.⁷ The Old Serpent had stirred up his wicked spirits, who occupied heavenly places and privileges, against the Jehovah and His anointed, and then led them on by the same immoral principles to their own destruction and to furnish a triumph to the Red Dragon. The dragon might now dream of final success had he not felt the power of Michael, the great prince for Israel, and found his angels had not loved the present life so much as to save it by incurring the second death. By firm reliance on the blood of Jesus for eternal life, and by a strict adherence to the word of their testimony, the Michael army had gained the first battle with Polytheism under Nero, and were still encroaching on its dominions.

(9) Joseph. Wrs. 2:15; 4. (1) 2:16; 4, 5. (2) Joseph. Wrs. 2:20; 1. (3) Joseph. Ant. 20:11, 1; Euseb. p. 86. (4) Acts 3:22, 23; Deut. 18:15, 18, 19. (5) Dan. 9:27. (6) Matt. 24:16-28. (7) Chap. 134, § 8.

11. THE SECOND BATTLE BETWEEN MICHAEL AND THE DRAGON.—The Red Dragon makes another stand by Domitian Cæsar, A. M. 4099 (A. D. 95). Vespasian had raised a violent persecution against the Jews to destroy all of the royal family of David, that not one of the royal stock should remain. This would include many of the believing Jews, but we have not the particulars of the persecution.⁸ Domitian exercised his cruelty against many and slew no small number of noble and illustrious men, and vast numbers of honorable men were exiled and their property confiscated. In this persecution the Apostle John was banished to the island of Patmos, where he received the revelations. Among the martyrs was a Roman consul, Flavius Clemens, and his wife and niece were banished. Paul had carried the Gospel into Cæsar's household, and a cup-bearer and a concubine of Nero's were converted through him, and persons in high office continued to follow Christ, notwithstanding these imperial persecutions, and became martyrs for Christ. Domitian also ordered the relations of Christ to be sought. Some were found, but, being poor laborers, he dismissed them in contempt. The extent and particulars of this persecution can not now be ascertained, but Domitian himself soon suppressed the persecution and recalled the exiles.⁹ He was killed in his palace A. M. 4100 (A. D. 96). The charge against the Christians was atheism, because they refused to worship the heathen gods. Nerva becomes emperor and pardoned all imprisoned for treason, called home the banished, restored sequestered estates, punished informers, redressed grievances, and forbade the persecution of Jews and Christians.⁴

The Revelations to John. A. M. 4099.

Divine Programmes. A. D. 95.

CHAPTER CVIII.

(Scene First.)

CHARACTERS, THREATENINGS, EXHORTATIONS, COMMENDATIONS, AND REWARDS.

1. PROGRAMME GIVEN.—Before we attempt to trace the history of the kingdom of God by means of secular historians, let us see what inspiration has done to guide us. All the teachings of the Old Testament induce us to look for the most glorious triumphs of the kingdom; after long and sore calamities. The Jews thought these calamities were past when the Messiah first appeared, but Jesus taught His disciples that the temple would be destroyed and Jerusalem laid low by the adversary till the predicted time of the nations be fulfilled. Before closing the system of inspired records the Savior gave to the apostles a revelation of the future history of the kingdom from that time down to its consummation. All power, or authority, in the universe was given to Christ,¹ and He uses it. No revolution in the civil and ecclesiastical world can occur without

(8) Euseb., p. 99; see chap. 75, § 8. (9) Euseb., pp. 101-3; Gibn., Vol. I., p. 188. (4) Jones, p. 114. (1) Chap. 97, § 17.

His permission, and the adversary cannot persecute or prevail against His cause without His authority. He is Head over all things to the church,² and holds the keys of sheol and of death.³ To the Apostle John He gave programmes of the development of the kingdom of God and of its antagonisms; He gave them for the instruction of His servants; He is a competent Teacher and His programmes can be understood by His genuine and intelligent disciples.

2. POSITION IN PROGRAMME TO DANIEL.—The old prophets often foretold of dire calamities and represented glorious events, but no date to determine when nor how they would take place was given till Daniel gave events in consecutive order, and dates from which to calculate their occurrence. The prophecies of Daniel had been fulfilled so conspicuously that adversaries in the second century could reject their Divine authorship in no other way than by asserting that they were written after the events took place. Now, according to Daniel's outlines of the future, it was evident that the consummated age of the kingdom was about two thousand years in the future when the Messiah was cut off, and the character and condition of the kingdom during that period was but very dimly outlined. The fourth great monarchy, whose future history was sparsely sketched, was now in power; the Christ had come and been cut off; the Levitical institution was abolished, or ended, for the time; Jerusalem was destroyed, the Jews were dispersed, Christians persecuted, and the apostle was banished to the isle of Patmos for the word of God and testimony of Jesus Christ.

3. CONDITION AND DESIRE OF CHRIST'S DISCIPLES.—How the pious disciples of Jesus Christ desired to know the character and condition of the kingdom while these adversaries described by Daniel were in power, and to know when the glorious triumphs of the saints would be achieved, Jerusalem be regenerated and become the mistress of the world and the daughter of Heaven. Everything conspired against the hope. Infidelity might have exclaimed: The covenants, oaths, and promises of Jehovah have failed, and Satan, under the Red Dragon development, has triumphed! Not a nation or province under Heaven acknowledges Jehovah to be the God. Not a temple under the sun resounds with His praise, nor altar smokes with sacrifices to Him; nor cloud of incense ascends out of any censer; nor priest officiates before Him. But, look at the mighty Roman empire, with its thousands of gods, magnificent temples, hundreds of thousands of richly robed priests, loaded altars, smoking censers, and millions of princely worshipers, and all other nations worshiping false deities. What can the poor Nazarene accomplish? Without a senate, without an army, without a central organization, and without a revenue; and the last apostle banished to the barren island of Patmos.

4. REVELATION FIRST. REVELATION GIVEN TO JOHN.—On the Lord's day,* and on the isle of Patmos, was the revelations of Jesus Christ, given to Him by the Father, made known to John by an angel, to apprise His devoted servants of things about to come to pass, which had then commenced and would continue to be developed till the consummation of the kingdom of God. This was not a dream, nor trance; but, under the powerful influence of the Holy Spirit, John was enabled to hear and see distinctly everything revealed, and then to testify it to the Christians. When he received this revelation he was filled with ecstasy, and boasts of the great and distinguished honors received in Christ, and the assurance of His second advent and triumph. The Father, the Is, the Was, and the Coming; the Seven Spirits, or Holy Spirit; Jesus Christ, the First Born from the dead; the Faithful Witness to divine things; the Prince of the kings of the earth, Who loved and washed us from our sins in His blood, and made us kings and priests unto God, the Father; unto Him be the glory and the dominion into the ages of ages. Grace and peace from these Three, into Whose name every Christian is baptized, to the seven churches in Asia Minor. Behold,

(2) Eph. 1:21-23; Phil. 2:9-11. (3) Rev. 1:18.

He cometh with the clouds, and every eye shall see Him, and they who pierced Him! and all tribes of the earth shall wail because of Him. Thus were Christians cheered up to hope and labor in midst of the persecutions.

5. **DESIGNED TO BE UNDERSTOOD.**—Blessed is he that readeth and they that hear the words of this prophecy, and keep, or retain in memory the things therein written, for the time they describe is near—even now commenced. Such persons are blessed, not because the prophecy can not be understood, and so of no use till after fulfilled; but because it can be understood, and the commencement of the time is at hand. This prophecy was given to show the Christians beforehand the things shortly beginning to come to pass, and can be understood by those of them who have become acquainted with the development of the kingdom of God. Christ is a competent teacher, and knows how to adapt His teaching to His disciples' habits of thinking. It is not the naturalist, philosopher, statesman, nor historian, nor yet the man determined to go to Heaven when he dies, that is qualified to understand this prophecy, but the servant of Christ who has the hope of Israel before his eyes, the kingdom of God engraved upon his heart, and prays: Thy kingdom come; Thy will be done on earth as it is in Heaven. These will interpret the figures according to their knowledge of the Bible, and apply them to things promised, predicted, threatened, and expected.

6. **CHRIST COMPETENT TO CONQUER AND GOVERN.**—John's attention was arrested by a voice as of a trumpet, commanding him to write in a book what he saw and what he should see afterward, and send it to the seven churches in Asia Minor. Turning about he saw a most glorious person, such as neither the Roman empire nor any other power on earth ever produced, and declaring Himself the Eternal Living One. Though once He died for His people, He now lives forevermore, and holds the keys of sheol and of death. He lived before empires and adversaries, and will continue to live, act, and govern when all of them are destroyed. Having destroyed the prince of death, He holds death and hades in subjection to the interests of His kingdom; and none can go in or out without His leave. So His people have nothing to fear from princely powers, nor death, nor sheol. John had seen Christ transfigured on the mountains, and recognizes Him now on the island.

7. **HE KEEPS A SUPERVISION OF HIS CHURCHES WHILE EXTENDING AND CONSUMMATING HIS KINGDOM.**—This most glorious Person kept around Him memorials of His individual churches, and in His right hand not a scepter, nor sword, but memorials of their messengers. His churches are never forgotten by Him, nor independent of Him. These seven churches had no common head on earth, or central power. Christ alone was their head and center; to Him alone were they accountable, and their messengers were His servants and individually responsible to Him and at His disposal. These churches, being independent of each other, might be in different conditions and of different characters, and might receive different treatment at His hands. These letters were not designed for these alone, but everyone having ears to hear is commanded to hear what the Spirit said to these churches. He is no respecter of persons, and what He promises, or threatens, them will be the portion of all like them. We may regard these seven churches fair samples of all the churches in the Roman empire, or elsewhere, at that time; and though some were threatened, all were acknowledged by Him. But the proportion of good and bad we can not infer from them. The majority of all the churches might be like the best of these seven, or they might be like the worst, or like the medium. According to Paul's epistle to the Corinthians, they had then as much disorder and unchristian conduct as the worst of these;⁴ but most of the churches addressed by him were of the best grade. Satan had sowed tares, but they could be rooted out without endangering the wheat, for their character was evident.

(4) I. Cor. 5:12. 3:4. 6:7. 11:17-22. 12:20, 21.

REVELATIONS SECOND AND THIRD.

8. CHRIST'S PREROGATIVES.—Christ addresses them as: 1. The Sovereign that constantly takes cognizance of them, and holds their messengers in His hands and at His disposal. 2. The First and the Last, who was dead, but now lives forevermore. 3. Having the two-edged sword going out of His mouth to execute His orders of vengeance. 4. The Son of God, whose eyes are as a flame of fire, or quiver of beams, and feet of burnished brass; who searches the reins and heart, and rewards every man according to his works. 5. Has the seven Spirits of God and seven stars; has the bestowment of the gifts of the Holy Spirit in the seven churches, as if there was a Holy Spirit in each one of them; and has the commissioning, qualifying, and disposing of their seven messengers. 6. He is the Holy, the True, and has the key, or government, of David in the kingdom of God, and opens and shuts the way of access, and none can alter what He does. 7. He is the faithful and the true Witness that testified the truth of God to man on earth; the beginning of the creation of God, or Head of all creation. Thus, He is every way competent to watch, purify, uphold, perfect, reward, and succeed; hence the Roman empire, Polytheism, hypocrisy, and anti-Christ must fall in due time.

9. CHARACTER OF CHURCHES.—The character given to these churches is of some good, and of others bad. The bad are those: 1. Let go their first love; either their first object of love, or their first ardor of love for Divine things. 2. Kept some in membership who taught like Balaam, to seduce the disciples to eat things sacrificed to idols, and commit fornication at idolatrous festivals, and yet not renounce Jesus Christ. One of these, pretending to be a prophetess, an impious woman like Jezebel, practiced adultery and refused to reform when reproved; and was thus introducing Polytheism and its filthy rites into fellowship with Christianity. Other members were retained in some churches who held the teachings of the Nicolaitans, and knew the depths of Satan, which was the same taught by Jezebel—to eat idolatrous sacrifices, gratify fleshly lusts, or animal propensities, and thus escape persecution. 3. Some had the name and appearance of active living Christians and flourishing churches, and yet they were in reality dead, and had not fulfilled the works and designs for which churches were organized. Churches are designed to be the foundation and pillars of the truth,⁵ the light of the world, and the salt of the earth.⁶ 4. Some exhibited an unconcerned and indifferent character—were neither cold nor hot—boasting of excellencies, and yet in a pitiable condition and unconscious of it. While at ease and rich in wealth, and perhaps gifts of the Spirit, they were destitute of faith, hope, and love; were poor, blind, and naked, and in a wretched condition in respect to their spiritual character.

10. THREATENINGS.—1. To remove their candlesticks, or memorials, and thus leave them with the world, and not answer their prayers nor support them under afflictions and oppressions. 2. To fight against them with the sharp two-edged sword proceeding out of His mouth, or cut them down with sore and terrible judgments. 3. To cast them into great tribulations and kill their disciples and unfaithful members with death. 4. He will come upon apostate churches unawares and inflict His judgments without warning. 5. He will cast them off as abominable and loathsome.

11. COMMENDATIONS.—1. Acknowledged toil, patience, and suffering for Christ's sake. 2. Abhorrence of evil men, testing hypocrits, and hating the deeds of the Nicolaitans. 3. Acknowledging works, tribulations, patience, poverty, persecutions, and revilings endured. 4. Holding Christ's name under persecution, and keeping His word where great wickedness abounded. 5. The few worthy members in unworthy churches shall be rewarded.

(5) I. Tim. 3:15. (6) Matt. 5:13-16.

12. EXHORTATIONS.—1. Repent and do thy first work, or, do the work they did at first, and do it as they did at first. 2. Fear not sore trials that will come, but be faithful unto death. 3. Whatever good still remains hold fast till Christ comes, and be watchful and strengthen every weak Christian grace, and every weak pious member. 4. Remember how and what has been received and heard; keep it and reform. 5. Hold fast to the true Christian character. 6. Secure from Christ the genuine Christian character, the true riches, the true knowledge and graces, and open to Christ when He knocks, or, resist not the promptings of the Holy Spirit.

13. REWARDS.—1. Christ will keep the faithful churches in the sore trials coming to try all the churches. 2. The individual who overcomes temptation, evil, and trials—though his church be condemned—shall eat of the tree of life that grows in the garden of God; shall not be hurt by the second death; shall eat the hidden manna;⁷ receive a white stone with a new name known to no one but to the Giver and receiver—a confidential memorial of friendship with Christ that cannot be counterfeited nor mistaken; he shall rule the nations with an iron sceptre, or irresistible power;⁸ he will receive the morning star for a gem of honor; will walk with Christ in white robes of triumph and honor; his name shall not be blotted out of the Book of Life; he will be acknowledged by Christ before the Father and the holy angels; he shall be as a permanent pillar in God's temple, bearing the name of Jehovah, the New Jerusalem, Christ's new name—Jehovah, our Righteousness,⁹ or King of kings and Lord of lords; and he shall sit down with Christ in His throne.

14. DESIGN OF THESE LETTERS.—All these things were designed for everyone having ears to hear, though addressed to one of these seven churches, and were designed to prepare them for the persecutions (here called hours of trial) coming on all the churches in the Roman empire, and perhaps elsewhere. John returned from exile and no doubt visited these churches—for he died at Ephesus—and rectified what was wrong. The next persecution would cause the hypocrites to abandon the faithful churches; those churches refusing to reform would be blotted out of the kingdom, while their individual members standing the fires of persecution and conquering in Christ Jesus would receive these promised rewards. Thus, the Christian churches were prepared for the fearful persecutions in the Roman empire, the Persian monarchy, and elsewhere, and so overcome the wrath of the Red Dragon. What will be the termination of these persecutions will be shown in the following exhibitions. So ends the first revelation.

(7) Ps. 25:12, 14. (8) Rev. 20:4; Dan. 7:18, 27. (9) Jer. 23:6. 33:16.

CHAPTER CIX.

(Scene Second. First Programme.)

THE OUTWARD PROGRESSIVE CHARACTER AND CONDITION OF THE KINGDOM OF GOD.—REV. 4.

1. THE PRESENT ROYAL CITY AND THRONE IS IN HEAVEN.—John is now called up into Heaven by the same voice that first accosted him, to be shown things that must come to pass after the things already brought to view in the letters to the seven churches. In them the predominant design was to prepare the churches for a series of persecutions; now, John must see that contest and what follows. Having ascended, he was shown the glory, power, wisdom, holiness, and vigilance of the throne of the kingdom now constituted on earth among the nations. Though Jerusalem is laid in ruins and the earthly palace of Jéhovah is destroyed, the kingdom has a royal city, a kingly palace, and a glorious throne. In wide expanded Heaven a throne had been placed; on it sat One that cannot be described, so pure and glorious; the bright space for the throne was bounded by a magnificent circle of the most beautiful rainbow hues, and the royal hall was the boundless sky. No Persian nor Roman court ever equaled this court and throne, and it eclipsed Solomon's grandeur. The floor, or pavement, was like a sea of crystal glass. Surrounding or encircling this throne were twenty-four thrones, occupied by twenty-four elders robed in white, with crowns of gold upon their heads. These were not all Jews, but were redeemed out of all nations; they were also priests and singers, having censers and harps of gold, and surpassed the chief priests of the twenty-four orders arranged by David. These were out of all nations, and bear the title given to the overseers and ministers of the Christian churches. The throne itself sent forth voices, lightnings, and thunders, and needed no guards, but overawed all foes and dispersed all enemies. Before the throne were seven lamps burning, according to the number of the seven churches, representing the Divine light in the kingdom given by the gifts and revelations of the Holy Spirit, here called the seven spirits of God. Within the rainbow circle and near the throne were four living creatures, like a lion, a calf, a man in the face, and like an eagle flying; each one had six wings, were all eyes, could see everything in every direction. Night and day they cry, Holy, Holy, Holy, Jéhovah God, the Almighty! the Was, the Is, and the Coming. These also were redeemed out of the nations—the Sons of Oil who cannot be silenced—and represent the aggressive, or missionary, forces in the kingdom of God. These Sons of Oil have the boldness and courage of the lion, the patience and endurance of the ox, the intelligence and eloquence of the man, and the penetration, swiftness, and force of the eagle; they are filled with the Holy Spirit, watch in every direction, and see everything of friend or foe, and they are particularly interested in the Sealed Book and future development of the kingdom of God. They oppose Polytheism in every time and place and in all its developments, and constantly preach Jéhovah to be the only God, the Almighty, the Eternal, and Thrice Holy God. The laboring missionary force of the kingdom stands nearer the throne than the stationary overseers and ministers, and though the same persons may occupy both stations and do the work of both, they represent different stations and labors.

2. TRIUMPH OVER POLYTHEISM RECOGNIZED OR REPRESENTED.—Now, when these missionary or aggressive forces foresaw or achieved victories, and gave glory and honor and thanksgiving to Him on the throne, the stationary, gold-crowned, white-robed eldership fell down before Him and worshiped Him, and cast their crowns at His feet, as His gift and at His disposal. Thus, they both teach nations at home and abroad that all their salvation, acceptance, supernatural powers, and excellence of character are the gifts of Jehovah, and ought to be used in His service. Then all the redeemed out of the nations shout: Thou alone art worthy, O Jehovah, to receive the glory and the honor and the power, for Thou didst create all things, and because of Thy will they are and were created. Thus, John was shown the complete triumph of the kingdom of God over Polytheism, which had destroyed the temple, laid the holy city in ruins, dispersed the Jews, and persecuted the Christians; the kingdom has filled up its thinned ranks with volunteers from the ranks of the enemy. The Christian Jew saw he had a kingdom that could not be moved, a throne that could not be approached by enemies, a royal city that could not be surrounded, and a temple nowhere equaled in glory, though Jerusalem was desolated and the temple destroyed; and the believing gentile, having renounced his splendid and licentious Polytheism for the self-denying and persecuted Christianity, saw he was heir to an immortal glory and a crown or diadem of victory that never fades.

3. CONDITION AND DESIRE OF CHRIST'S DISCIPLES.—REV. 5.—These symbolic characters, representing the managers and laborers in the kingdom to be more highly honored and adorned than the kings and priests of Polytheism, show Jehovah to be acknowledged on the earth as the Almighty, Eternal, and Most Holy God, by the highest and wealthiest ranks of the nations. Such glorious success was calculated to induce anticipations of the happy future predicted by the old prophets, and ardent desires to know the future history of the kingdom. This history is written inside and outside of a book which is in the right hand of Him occupying the throne. What is written on the outside we are not told, but it could be read by all around the throne, and may be the covenants, oaths, promises, and predictions of the Old Testament. But the inside! Who can read, for it is a sealed book! What does John wish to know? or any other servant of Christ, having the Hope of Israel engraved on his soul? Is it the final destiny of the kingdom? No. This has been revealed already. It will break in pieces all antagonistic powers and endure forever. The saints shall take the dominion under the whole heaven. Is it the fate of the Roman empire? No. Daniel had foretold this. Is it changes in kingdoms and fate of enemies? These are not sealed but spread out on the pages of history, and the statesman acquainted with the past can foresee the future destiny of any nation and the fate of those opposing the cause of God. The divisions and changes of the Roman empire and its end, the fate of the Jews, Jerusalem, and the temple, have all been predicted and recorded in the Scriptures. Is it the minute internal state of the Roman empire unnoticed by former predictions, famins, and troubles, while unidentified and professedly hostile to Christianity? No. John cares for none of these things; all nations have had such vicissitudes, and why should Rome escape? Christ's servants expect these things, but their treasures are laid up above, and they are pilgrims and sojourners without any permanent abode or citizenship among the nations. But the kingdom of God; what of it? While Jerusalem is laid waste, and the people of Jehovah dispersed without any glorious city or holy temple for universal central gatherings, shall their synagogues or churches be pure and holy places, where all are brethren, having a mutual love and care for one another? Can every wandering pilgrim find a welcome home and safe protection wherever he finds a Christian church or brother? Can he always have fellowship in the truths, laws, and teachings of Jesus Christ? If persecuted without, shall all bearing the Christian name find mutual comfort and joy within? Paul tells of a great apostacy and the development of a wicked, or

impious, power, called the Man of Sin, enthroned in the very temple of God, claiming to be God, and showing by his titles and acts that he had usurped the prerogatives of God; but how he arises, what more he does, and to what extent he succeeds, are sealed facts. John and Paul had seen, censured, and excluded apostates and schismatics, but they had mostly witnessed and enjoyed holiness and happiness in the churches. What will be the character and condition of the kingdom when Polytheism is dethroned? Satan will sow tares, and offenses, or entrappings, will come, but to what extent? The wicked Caiaphas was enthroned in the temple at Jerusalem, while the synagogues in Galilee, without any miraculous interposition, were open to Christ and His disciples. And while the Man of Sin usurps the government in some central place, what will be the character and condition of the kingdom throughout all its provinces? Paul's account of the Man of Sin might represent a usurping conqueror, like Antiochus, obtaining position by invasion and force; but when, how, or what this power would be was hidden knowledge. The kingdom of God is the object of first importance to the believer, and everything he sees and hears will be contemplated from this standpoint; everything must be for, or against it. The theme of this sealed book must be the development of this kingdom. The student of this book must be the servant of Christ,¹ and the subject must be the churches.²

4. CHRIST OBTAINS AUTHORITY TO INSTRUCT HIS SERVANTS IN SEALED KNOWLEDGE.—Conjecture as we may about the contents of this book, no prophet on earth, no spirit in sheol, nor angel in Heaven, was able to communicate the intelligence sealed in that book. John wept, and so would I. John's anguish was relieved by one of the royal elders informing him that the Lion of the tribe of Judah, and Root of David, had prevailed to break the seals and exhibit the contents. Then John looked, and discovered a Lamb inside the rainbow circle, and inside the ring of thrones of the the white-robed and gold-crowned elders, and inside the space guarded by the four living excellencies. The Lamb was standing, but appeared to have been slain for a sacrifice; and it had seven horns and seven eyes. Christians can easily determine who is represented by this symbol. The Savior, as a sacrifice, is next to the One, Only, Living, and True God, who had been sacrificed for the sins of His people, and now had all power in Heaven, earth, and sheol given to Him by the Father, and, having obtained the gifts of the Holy Spirit, He bestowed them superabundantly on all His disciples, and every one of the seven churches had received these gifts. If the term, seven, designates division of power or spirit, I have not yet discovered the meaning. I understand it to be a definite term used for an indefinite, or for any number and degree necessary—perfect or unlimited power and intelligence. But it may allude to the government of Christ over, and the gifts and operations of the Spirit in, the seven churches. This representative character came and took the sealed book out of the right hand of Him on the throne. The Savior once said: Of that day and hour knoweth no man, nor angel, nor the Son, but the Father only. But now, the Father having given this revelation to Jesus Christ, the Son can now make it known to His servants, and open the sealed book.

5. THE EXTENT AND GLORY OF THE TRUE GOD AND OF JESUS CHRIST.—When the Lamb took the book, the four living creatures and the twenty-four elders prostrated themselves in homage before the Lamb; and they had harps of gold and gold bowls full of incense. The incense offered by the twenty-four priestly elders represent the united prayers of all the saints in organized churches, going up to God in the name of Christ Jesus; showing persecution had not silenced, dispersed, nor destroyed them. These harps show they sung praises without restraint, and looked into the future with joyful hope. Their song shows their theme was redeeming love, and it was always a new song. Under the former dispensations, the saints sung of obtaining reconciliation with God by sacrifices

(1) Rev. 1:1. (2) 22:16. Chap. 119, § 12.

of cattle, sheep, goats, and birds; but the great victory over Polytheism was not achieved while they sung that old song. Polytheism spread all over the world, and that old song was forgotten by all nations but Israel. Now saints out of all nations sing this new song: Thou art worthy to take the book and to open its seals, for Thou wast slain and didst redeem us to God by Thy blood out of every tribe, tongue, people, and nation. Other voices added: Thou didst make them unto our God, kings and priests, and they shall reign over the earth. And when Christ returns the voices will sing: They do reign over the earth. These last voices were from the angels, who are the spirits often sent to earth to minister to the heirs of salvation, and they are represented as around the throne and innumerable.

6. John saw many angels around the throne, but outside the four zoa and the elders, and heard their voices, and estimates them by myriads of myriads and thousands of thousands. The angels also shout: Worthy is the Lamb that has been slain, to receive the power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Then John heard one universal shout from every creature in the universe—in Heaven, in every part and place in the earth, and sea, and under the earth, saying: Unto Him sitting on the throne and to the Lamb, the blessing, and the honor, and the power, and the glory into the eyes of ages. The four zoa responded: Amen! and the twenty-four elders fell down and worshiped. Here the kingdom is represented as triumphant over Polytheism in every part of the earth, or Roman empire—in the cities and countries, in the valleys and on the hills, in the mines, quarries, and caves; in the ships, boats, and in the islands; in the rivers, lakes, and deserts, and in every place is Jehovah and the Redeemer acknowledged and praised. This was prophetic, and contrasted with that present time when Christians were persecuted and John was banished to Patmos for preaching the One Only Living and True God, and testifying the only salvation through Jesus Christ, the Lamb of God. Thus, John, just from the scenes of persecution, might have imagined the conflict over, and all Polytheists converted to Jehovah, and all Jews believing in Jesus Christ. (For the historical verification of this song, see chap. 126, §§ 12, 13.) This scene corresponds with Paul's account of the New Jerusalem. (See Heb. 12:22–24, 28.)

7. PICTURE FIRST.—REV. 6.—Christ's servants, with John at their head, thus reassured of the approximating triumphs of the Gospel over heathen idolatry and Jewish hostility, are now prepared to look at the contents of the sealed book. Both the missionary or aggressive force and the overseeing and ministering stationary and protecting forces are deeply interested in its intelligence. When the first seal was broken one of the zoa exclaimed with a voice of thunder: Come and see! It was a picture—a horse, denoting a moving force and energy under the control of intelligence. A horse by itself is not so formidable or dangerous as many other animals, but under a brave and skillful rider becomes a power and energy hard to be resisted. White, denoting purity and honor, like light, and white robes. A rider, the guiding intelligence; not a commander bearing a sword as the insignia of office, but an archer, or hunter, with a bow, representing individual personal enterprise and exertion. The fighting men are conspicuous, but no officer is seen. A diadem, or wreath, was presented to him, acknowledging his power and valor; and he went on conquering and seeking more of the enemy and conquering them. So we read the picture.

8. EXPLANATION.—The kingdom of God goes forth into the world with a power and energy that is felt. It is pure, gentle, meek, loving, forgiving, honorable, holy, and soul-elevating in its force and influence, as the New Testament history, teachings, and exhortations show. Christ is the only acknowledged leader; no Peters, no Pauls, no apostles, but Christ is all and in all: All are yours, and ye are Christ's, and Christ is God's. When persecuted in Jerusalem they went everywhere preaching the Gospel. Though Apollos knew the baptism of John only, he preached it boldly. Priscilla and Aquila instructed him

without orders. The Gospel got to Damascus, Rome, Samaria, and Antioch before the apostles knew it. No commanders, but all laborers. The word of God, the Holy Spirit, the testimony of Jesus Christ, prayer, and the genuine Christian character were their sharp arrows and strong bows. No compromise with sin, falsehood, or pollution; their light shone, the people saw the good fruits, glorified God, believed in Christ, entered the kingdom, became preachers and examples to others, and captives converted the conquerors. The first part of this period has been verified in the history of Christ and His apostles and disciples, which we have passed over; but how long it will continue we have to discover from the page of history. (See chap. 125,* and whole Period 17.)

9. PICTURE SECOND.—The second seal was broken, and the second zoa calls attention. This, too, was a picture of a horse and rider. There is a oneness about these pictures: a horse and rider is common to four of them. This moving force is of a fiery-red color, like the Red Dragon, indicating anger, vengeance, fiery spirits, asperities, and coercion. The guiding intelligence was commissioned by some power not exhibited to take peace from the earth and to cause, or teach, mutual slaughter, and was given a great sword, indicating a leader or commander. His moral character is not given and is doubtful. Such a picture of the Roman empire, or any other government, was no sealed record, for every nation has had many bloody pages in its history. But that the kingdom of God constitutionally restricted to those regenerated by the Holy Spirit, redeemed with the blood of Jesus Christ, actuated by love to God and to mankind and seeking the happiness of friends and foes, should ever become such a picture of contention, vengeance, and slaughter, was a thought that would never have entered the mind of John or any other follower of Jesus Christ, or of any philosopher or statesman that ever studied the constitution and laws of the kingdom of God. Christ told John and all the apostles that Satan would sow tares among the wheat, and that offences would come; but who in John's day would have thought of such a picture as this! So unlike the kingdom of peace, but just like the kingdoms of this world. (For the history, see chap. 130, and the whole Period 18, especially chaps. 130, 135, § 6.)

10. PICTURE THIRD.—The third seal is open; the third zoa calls attention and something worse yet appears: A black horse represents the moving power and energy. This is a perfect contrast in character to the first horse; it is impure, inexorable, despotic, and dishonorable. The character is black as ink. The guiding intelligence carries a yoke, the unmistakable emblem of bondage. His moral character is not given, and, therefore, is doubtful and must be learned from history. This black tyranny and servile bondage is evidently the consequences of the preceding contention and slaughter. Some one, or more of the leaders has conquered his rivals and is bringing all under his yoke; and those who will not submit will be reduced to poverty, abject slavery, or death, while his supporters possess luxuries. In another part of the Revelations we read of a power that would not suffer anyone to buy or sell without a mark he imposed. These things the servants of Christ can endure while they have the bread of life, the oil of joy, and the soul-cheering and soul-animating graces of the Spirit.

11. THE SONS OF OIL WILL LIVE.—While this inexorable despotism was exhibited in the picture, a voice from the midst of the four aggressive forces of the kingdom was heard limiting these despotic encroachments on the heirs of the kingdom. This voice said: Hard times, about one quart of wheat for about fifteen cents, and about three quarts of barley for the same amount, and the oil and wine hurt thou not. Without the Scriptures themselves, or versions, paraphrases, comments, or discourses on them, Christianity would soon expire, and though it may require hard labor and self-denial, these Sons of Oil in their missionary rambles will supply, in some way or other, enough to keep Christianity

(*) Chap. 125, §§ 9-15. 126, §§ 7, 9. 127, §§ 1, 2. 133. 117, § 2.

from expiring ; a day's labor will supply a day's food. But the inwrought traits of Christian character, and the joyous hope of eternal life and final triumph, with the comforting, sanctifying, animating, and enlightening influences of the Holy Spirit, this despotism may not touch, injure, nor destroy. Christians can still get Divine knowledge by diligence and hard labor ; can make their Christian graces shine in society, and enjoy peace in Christ while suffering persecution. Bread strengthens the heart, oil makes the face shine, and wine makes cheerful. Such a picture of nations is developed in every history, and never was sealed from the eyes of statesmen or historians. That a tyrannical, despotic king might persecute the pious and faithful, the history of the kings of Israel and Judah had shown ; but that the moving force and guiding intelligence in the kingdom of God should ever present such a picture, was something never dreamed of by an apostle. (For the history, see Period 19, and chaps. 145. 146:4. 152:6.)

12. PICTURE FOURTH.—The fourth seal opens ; the fourth zoa calls attention to the picture. What is it ? A yellow-green horse, or a pale-green and pale-yellow blended, as in a sprout changing from the pale germ to the green leaf. The name of the rider was just Death, but himself was too horrible to be described ; and right behind, with yawning mouth, like an opened sepulchre, followed rapacious hades, always devouring, and still gaping for more. This moving power and energy is so diseased by corruption and debauchery of every species that it is all over just tingy-yellowish-greenish paleness. The guiding intelligence is neither king, nor general, nor bandit, but an indescribable monster, without any particular weapon, who destroyed the people in every way, and rapacious hades swallowed them up so no account could be taken of them. Among other ways, he killed with weapons of war, by starvation, by savage wild beasts of the earth, and by a complicated torturing machinery called death, which was as complicated and varied in its objects and designs as he was in his expedients. They both were well named, death ; and he murdered over the fourth part of the earth, or empire. I don't know that I can find anything in the history of nations to equal this picture ; but it belongs to the preceding pictures, and is a further development of the same institution. The history of nations furnishes some horrible pictures, and I don't know that we could call such a picture in the history of the Roman empire a sealed page ; but who in Heaven, earth, or sheol, but Omniscience Himself, could have thought, in John's day, that the kingdom of God would ever present such a picture on the page of history ? What next ? Is this the man of sin fully developed ? (For the history, see Period 20, and chaps. 153. 158:1. 171:2. 174:5.)

13. PICTURE FIFTH.—The fifth seal opens ; but no voice from the four zoa says: Come and see. The last picture struck Heaven dumb, and the aggressive force of the kingdom is silent, as if all their hope was gone. All around the throne were silent. John looked at the picture and saw the result of the three previous pictures : The saints have suffered terribly ; but now appears a time when hope brightens, and the martyrs talk of vengeance on these three horses and riders. Here is a picture of an altar of incense, which is elevated ; and down around it were the individuals slain for the word of God and for the testimony, or witness-bearing which they had ; and they cried with loud voices, which their enemies could hear : Until how long, O Jehovah ! the Holy and True, dost Thou not judge and avenge our blood on those that dwell on the earth, or empire ? This inquiry implies that the Sons of Oil have had good reason to think the time for their deliverance had come ; but, being disappointed, and seeing the overthrow that threatened their enemies pass away, they exclaim : Till when shall our case be deferred ? Though not avenged, they rested from persecution, received royal rewards in presence of their enemies, and exhibited to the world their true character, which contrasted with and condemned the scandalous character of their enemies. But the work of persecution is not done, and after a little time of rest

their fellow-servants and brethren, having fulfilled their witness-bearing, shall be killed in like manner. (For history, see whole Period 21, and especially chaps. 159, 161, 170.)

14. **THE MAN OF SIN DEVELOPED.**—It is now evident that in the last three horses and riders we have been viewing the development of the man of sin spoken of by Paul; for we find all this force, energy, and intelligence was engaged in persecuting and slaughtering the children of the kingdom; and now these have been calling for vengeance on them. So adroitly and imperceptibly had he slipped into the kingdom of God and enthroned himself in the very palace of Jehovah, that it is impossible to give a history of the development of the kingdom without developing this Wicked One.* As the white horse disappears from the scene, the red horse glides into his place; then the red disappears, leaving the black in his place; then the black is imperceptibly superseded by the yellowish-greenish-pale horse. All this time the legitimate children of the kingdom have been suffering, not from Polytheists or atheists, but from Monotheists professing to believe Jesus Christ to have been sent by the Living and True God; and they have been slaughtered by them. The white horse has not died, but only disappeared from prominent positions; and when we see him again he may be backed by a rider wearing a robe dipped in blood and slaughtering these usurpers with the twice sharpened sword out of his mouth; and perhaps for this vengeance the martyrs have been just now calling.

15. **HIS EVIDENT CONDITION AND DESTINY.**—The fact that a very wicked one should enthrone himself in the palace of God and usurp Divine prerogatives was known to Paul and taught to the churches; but his development, character, extent of power, and manner of destruction were in a sealed document. But something has evidently befallen him; for when the fifth seal was opened we find the martyrs had expected his overthrow, and without concealment or fear inquire openly with loud voices: To when shall it be deferred? and a time of security and rest had come, when they might put on white robes and exhibit the truth and genuine Christian character in safety. This rest is for a little while; then must more suffer as witnesses for the word of God and testimony of Jesus Christ; then will come a day of vengeance on all anti-Christian usurpations of power. (For history, see chap. 154.)

16. **THE SIXTH PICTURE.**—The sixth seal is broken and the leaf turned over; and there is exhibited the picture of an earthquake heaving every mountain and island out of their places; the sun was black as hair sackcloth, the moon looked like blood, the stars of Heaven were represented as in the act of falling, the blue sky of hope was parted and rolling up both ways from the middle, leaving the beyond future dark and impenetrable. All persons are represented as frightened, running, hiding in caves and among rocks, and calling on the mountains and hills to fall on them and hide them from the wrath of the Lamb, exclaiming: For the great day of his wrath is come! and who is able to stand? A consciousness of guilt drives them, like our first parents, from God with the momentary and foolish notion of hiding from Him. But Job said: Though He slay me, yet will I trust Him.

17. **CONNECTION AND EXPLANATION OF THE PICTURE.**—This seal exhibits the final overthrow of all the enemies of the kingdom of God who profess to acknowledge Jehovah to be the only true God, and Jesus of Nazareth to be His only begotten Son and Lord of all; or regard Him, Jesus, as only an apostle of God. This picture connects this sealed information with the opened history of former prophecies, exhibits the same revolutions and commotions they do, which terminate this age and bring in the second advent of Christ and consummation of the kingdom.* First comes the great revolution that removes powers and provinces,

(*) See chaps. 139, § 5. 154. 175:7. (*) Matt. 24:14, 29, 30; Mark 13:24-26; Luke 21:25, 26.

and turns all into confusion and anarchy. Then the source of light and knowledge is all black darkness, and sends no rays of hope and comfort through that black darkness; and all the reflectors of that wisdom and statesmanship and skill show nothing but bloody vapor all around. All false luminaries in church and state fall in showers and are extinguished. Real stars never fall. Then the blue sky of hope parts and rolls away, leaving nothing but the impenetrable dark future. Now, all is dark and all lost to those hypocrits who domineered over the kingdom of God, and all avowed opposers of his cause; and their wailings are heard in every direction. (Chap. 17:8.)

18. PLAIN HISTORY.—Let us drop the picture entirely and look at its teachings. Everything shall be revolutionized, and Christ's enemies frightened and vanquished; and they are of the great and small, of the rich and poor, of the bond and free. All great and small luminaries of society: theologians, philosophers, historians, and statesmen; all sources of confidence: rulers, governments, commanders, and armies; all sources of investment: banks, insurances, deeds, mortgages, stocks, mutual aid societies, etc.; all guides, waymarks, dependencies, false hopes, false religions, and all societies will be thrown into chaos; and here the picture leaves them. Here an interlude is presented, and John's attention is drawn from the throne to a scene on earth, where the servants of the Living God were sealed. After this scene of sealing was completed he turns his attention to the throne again.

19. A THRONG GATHERED AROUND THE THRONE.—(REV. 7:9-17.)—After this sealing was finished and reported, John turned again to the throne and beheld a numberless multitude come out of every nation, tribe, people, and language, standing before the throne and before the Lamb, with the book having the sixth picture open. They were clothed in white robes, and palm branches in their hands, and shouted with loud voices: The salvation, or deliverance, unto our God who sitteth on the throne, and unto the Lamb. These came out of the great tribulation exhibited in second, third, fourth, and sixth seals, and had washed their robes in the blood of the Lamb, opening the seals, and their robes were very white. Relying on the sufferings and death of Jesus Christ for the salvation of themselves and the triumphs of the kingdom, they persisted in faith and obedience, regardless of suffering and death. Therefore are they triumphantly before the throne of God, and uninterruptedly serve Him day and night in His temple now restored on earth; and He that sitteth on the throne shall tabernacle over them. They shall hunger no more nor thirst any more, for the Lamb that is in the midst of the throne shall tend them and shall lead them to fountains of waters of life, or living waters, and God shall wipe away every tear from their eyes.

20. THE CONSUMMATION OF THE KINGDOM.—Now, as this is about the same promised to the Jews on their final restoration,* it must represent the joint inheritance after the revolutions and devastations of the sixth seal. We cannot admit that this represents the condition of disembodied spirits in Heaven; for the object of these revelations is not to show what is in Heaven, but what is about to come to pass in relation to the churches:⁵ and this programme is to show what comes to pass after the letters to the churches have been sent to them⁶ to prepare them for coming events. This palm-bearing, white-robed innumerable multitude represents the triumphant consummation of the kingdom of God upon the closing scenes of the sixth seal. No more suffering nor sorrow shall ever stain their white robes! No more anti-Christian usurpation in the kingdom will suppress their triumphing shouts! No more shall the temple-services be suspended on earth, nor its walls be leveled to the ground. The salvation to our God, who sitteth on the throne, and to the Lamb, will roll over the whole world, and the ministering angels will join in the homage to God, saying: The blessing, and

(*) Rev. 21:3, 4; chap. 70. (5) Rev. 1:6; 22:16. (6) 4:1.

the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the strength unto our God into the ages of ages. Amen! In short, the whole consummation of the kingdom of God is the wisdom and work of God. The angels see it now and understand the mystery, and give all the glory unto Him.*

21. PICTURE SEVENTH.—The seventh seal is broken. What the picture was we are not told. All Heaven was silent. But it must be the consummation of the whole scheme symbolized in the seals; perhaps the resurrection to judgment, the judgment itself, and the new Heavens and the earth. Silence denotes astonishment by either disappointment or by sudden and unexpected realization. Disappointment is impossible after the events under the sixth seal. The resurrection to judgment, the judgment itself, the new Heaven and new earth, were the consummation of the believers' hopes, and here they may be pictured and contemplated in silent admiration. It was not necessary to describe the picture of these things, for they had been clearly taught, predicted, hoped for, and would be more fully revealed in these revelations to John. Paul heard words in heaven which were not lawful to be uttered on earth;⁷ and perhaps it was not lawful to reveal to men on earth, in the present age, what will be the condition and situation of things after or during these events. Perhaps the picture could not be described so that we in this age could understand it aright. I have found every programme complete in itself, and so I regard the programme of the seals. Thus, we have a complete outline of the development of the kingdom of God from the first advent of Christ till He delivers it to the Father.⁸

22. THE INTERLUDE.—REV. 7:1–8.—The sealing of the servants of the Living God was not exhibited in the picture of the sixth seal, nor was it performed around or before the throne, but on the earth, and may not belong to the seals.* It was an interlude, which drew John's attention away from the throne while the triumphant throng were collecting around it. If this sealing belongs to the time of the sixth seal it is yet in the future, and these sealed ones are the last of the two witnesses, who, after being slain, arise and triumph over their enemies; but we shall look for them as we explore the pages of history. John turned from the terrible picture under the sixth seal and cast a glance down upon the earth, and his attention was arrested by what caught his eyes. He saw four angels, or messengers, holding back four winds of the earth, that none should blow upon the earth, nor sea, nor on any tree; yet they had a commission to hurt both the earth and the sea, or the whole world and all in them. Another angel ascending into view from the rising sun, having the seal of the Living God, cried with a loud voice, that every person could hear and take warning, to the four angels: Hurt not the earth, nor the sea, nor the trees, till we seal the servants of our God upon their foreheads. A most conspicuous mark.

23. THE NUMBER AND OBJECT.—The report made of those sealed mention those of Israel only, of whom one hundred and forty-four thousand were sealed. Every tribe furnished twelve thousand servants of the Living God. Joseph has two tribes represented, and Dan is not recognized. These winds represent sweeping judgments of God on all the known world, or the Roman empire and surrounding nations so far as Christianity had extended, and upon their most conspicuous men. But these devastations, such as hurricanes make, must be restrained till the true servants of the Living God be conspicuously marked, so they can be quickly and certainly distinguished. What this mark is we are not told, but the true conspicuous mark of Christ's servants is the genuine Christian character. Who this angel and his associates are, we are not told; but, if they are significant, we must look out for them on the page of history, and if the four devastating angels are emblematic, we must become acquainted with them as we

(*) Rev. 21:3, 4; chap. 70. (7) II. Cor. 12:1–4. (8) Rev. 21. 22. 20:5–15. (*) But., see chap. 174, § 9.

pass along. This sealing may be for three purposes: first, that they may be recognized and not hurt, as in Ezekial's vision; or, second, that they may recognize each other and meet for mutual instruction, encouragement, and comfort; or, third, being dispersed abroad during the usurpations of the Man of Sin, they may not be lost when the time comes of regathering into the fold at the close of the sixth seal. The promises are to individuals in the seven churches who overcome, though the churches themselves be censured, chastised, or rejected; and the sealing may refer to such as an encouragement to fidelity. The sealing messenger comes from the east, as if there the necessity was first discovered. But where is the standpoint of observation? Is it the isle of Patmos, the seven churches, or in Jerusalem?

24. WHY ARE THEY ISRAELITES.—If sealing is for protection, why are none mentioned but Israelites? Were not all believers equally protected? Or did John's concern for Israel cause him to notice them only? But, if the object was to perpetuate them through all persecutions, and enable them to recognize each other for mutual help, and to be recognized at time of ingathering, then we are taught that the servants of the Living God out of the stock of Israel shall be dispersed among the gentile churches, and with them be preserved through all impending revolutions, and safely regathered after the end of the devastations of the sixth seal. Jehovah promised to sift Israel among all nations, but not one grain should be lost. There is something apposite in placing this special view of believing Jews here. We have not recognized the Jew in any preceding revelation, and yet to them belonged the Sonship, covenants, oaths, and promises, while the nations come in as fellow-heirs and joint partakers, and they can not be disinherited nor superseded. They formed the first Christian churches, furnished the first martyrs, and myriads of them in Judea and Galilee believed. The Savior, apostles, and writers of the Scriptures were Jews. The chief cornerstone and the whole foundation of the kingdom is Jewish. They shall be preserved and become again the first in the kingdom, though they may not be distinguished in its mighty movements, nor found in congregated bodies, nor their prerogatives recognized. Their history had been delineated by their former prophets, and needed but little notice in John's revelations. The believing Jews were merged into Christianity with believing gentiles, where all are one, and none distinguished by nationalities, positions, or relations. In a future programme we shall see Christ, with one hundred and forty-four thousand having the Father's name on their foreheads, but without any nationality. The Lamb has an army of martyrs one hundred and forty-four thousand strong. The first were of Israel exclusively, but it was kept full by volunteer recruits out of all nations, Israel included. The precise object of this sealing, and for what period of time, I will not undertake to determine; but will notice on the page of history what protection from sweeping judgments of God, avowed and genuine, Christianity secured to professed Christians.* (See chap. 131.)

(*) Chap. 114, §§ 1, 2. 126, § 13. 131:2, 3. 174, § 9.

CHAPTER CX.

(*Scene Third. Programme Second.*)

JUDGMENTS SENT ON THE EARTH, OR EMPIRE.—REV. 8.

1. THE ANTI-CHRISTIAN STATE OF THE EARTH, OR SOME EMPIRE, AND IMPENDING JUDGMENTS.—The Man of Sin has begun to develop himself in the kingdom of God, so that it has lost much of its distinguishing white horse characteristic, and persecuted witnesses, and they have called for deliverance. John has been shown impending devastations restrained till the servants of the Living God were sealed. This having been accomplished, the winds of destruction may no longer be delayed. As this revelation was designed for John, he had seen the introduction and was prepared to inspect the programme.

2. A NEW SCENE: PRAYERS OF THE SONS OF OIL ARE OFFERED.—John now observes seven angels; and their place was before God, to receive His orders and convey His messages, like Gabriel to Daniel. To these were given seven trumpets to arouse the nations, or to call the attention of the sealed ones to what was about to transpire. We here learn the position and purpose of the golden altar. It was in front of the throne, and was for burning incense on. There was no altar for trespass, sin, or burnt-offering; for the Lamb of God, by once offering Himself, has perfected forever all who believe in Jesus. But the saints still offer prayers, which are acceptable to Him, and are attended to at the right time in preference to any other business; and this is represented by the golden altar before the throne. The elders keep these representative incense in bowls, or deep dishes, showing they keep the case of the churches always around the throne. But here is a special case, and a special angel stands at this altar, and has, also, a golden censer; to him was given much incense (by whom it is not stated), that he should give them upon the golden altar to the prayers of all the saints, not only to those in regular organized churches having elders, but to those, also, in exile and those missionating among heathen and hypocrites, and especially the Sons of Oil. And the smoke of the incense for the prayers of all the saints ascended out of the angel's hand before God. Thus, in addition to the prayers of the churches, which the elders kept constantly before the throne, the united prayers of all the saints for a special object ascended as incense out of a censer that was movable and used on divers occasions and in different places. The object of these special prayers was obtained, or granted, and in answer, fire from off the altar where incense were regularly burned was added to the fire in the censer till it was full, and the whole contents were emptied into the earth, or some empire.

3. WHAT WAS SENT ON THE EARTH IN ANSWER TO PRAYER.—The answer to these common and special prayers united produced confusion in counsels and plans; many discordant and contradictory voices were heard; then threatening utterances and displays of vengeance, and finally an earthquake, or great revolutions followed; these were succeeded by great catastrophes announced by seven trumpets. The saints prayed for the persecuting and oppressing power to be broken, but God will not only break, but also destroy them. As this Man of Sin

professed to be a Christian, and under this garb got into power, he must be in confederacy with some civil government furnishing him with the physical power to force obedience. Confusion, discords, and rebellions weaken empires and tempt invasions from without and revolutions within. The seven angels prepare to sound, and the civil government in confederacy with the man of sin will ultimately be destroyed.

4. **THE FIRST TRUMPET.**—The first trumpet is sounded to arouse to action, or call attention to some great events, and to notify the sealed ones to be prepared and on the guard. Christians should observe the signs of the times. There was hail and fire mingled with blood; and they were cast upon the earth, and the third part of the trees and all green grass were burnt up. Foreign invasions make roads of desolation, as hail batters down and tracks through grain fields or forests; fire consumes what is battered down, and repeated invasions and defences consume what first invasions broke and mutilated; blood denotes the effects of the storm on animals, and in burning broken-down timber the grass is dried and then burnt. Take the figure as a whole, it presents the horrors of a desolating invasion. One-third destroyed is a large proportion. But one-third of the earth, which is implied, may mean one-third of the nation or empire, and these trumpets destroy three thirds of something. Trees may denote the men in rank and power, who would be destroyed or overthrown if one-third of the empire was destroyed. Not often are all of the lower classes destroyed by invading armies; but the armies composed of these, and the growing prospects and resources of nations may be compared to the growing vegetation. The prospects and resources destroyed, the army and one-third of the statesmen and nobles cut off, would leave the empire or nation in a hopeless condition. (For history, see chap. 134, §§ 1-6.)

5. **THE SECOND TRUMPET.**—The second trumpet sounds, and an active volcano is tumbled into the sea, and the third part of the sea became blood, the third part of the water animals died, and the third part of the shipping was destroyed. Taken as a whole, this denotes another devastating invasion, though the tumbling of the mountain suggests the idea of an earthquake or some kind of a revolution or rebellion. Third part of the sea may denote another third part of the nation or empire; the sea animals may denote the inhabitants of the sea coasts and islands, and the ships naturally denote the fleet, but may comprehend the merchandise of the sea. If the Roman empire is intended, the first appositely represents European Rome, and the second represents African and sea coast and island Rome. The Roman empire may be in league with the Man of Sin, and now suffering his judgments. (Chap. 134:7-10.)

6. **THE THIRD TRUMPET.**—The third trumpet arouses the Sons of Oil to witness a burning star, or meteor, fall from Heaven upon the third part of the rivers and fountains of the waters. If this is different territory from the other two, it makes up a whole nation, or empire, or community, and may be Asiatic Rome. It was named Wormwood, and made the waters bitter, and many of the men died of the waters because they were made bitter. The most apposite interpretation is: An illustrious and conspicuous luminary of the kingdom of God fell into the civil government, or embroiled it, without losing any of its ecclesiastical importance, and embittered and poisoned a third or large portion of the fountains and streams of political life and prosperity, so that many of the men of national importance, or all of them in the last third of that empire, died politically by that ecclesiastical influence, and so weakened the nation, or empire, that it could not resist outside pressure. This cannot represent the spiritual death of Christians, for it came in answer to the prayers of the saints, and shows the judgments on their enemies, and tends to their relief or mitigation of their suffering. (For history, see chaps. 135. 137:9.)

7. **THE FOURTH TRUMPET.**—The fourth trumpet sounds attention, and the third part of all sources of heavenly light, or of national or political comfort,

prosperity, and hope, were cut off from the nation or empire, or all these sources in the last third part. Whatever is the superior source of hope, prosperity, enjoyment, and protection, or illuminating and vivifying influence was eclipsed; the same was the condition of the secondary source, and the third or inferior sources were also obscured, and for a time all was dark, cheerless, and hopeless. Among the Jews the religious element was the sun of the nation, the political element was the moon, or secondary source of stability and success, and their notional zeal and combined interests were the twinkling stars of prosperity and future greatness; but what will be the sun and shield of the subject of this trumpet must be determined from the page of history. (For history, see chap. 137.)

8. THE FIFTH TRUMPET.—REV. 9.—The judgments of the last three of the seven trumpets appear to be peculiarly severe or lasting upon the inhabitants of the earth, or citizens of the empire, for they are accompanied by three woes,* which are announced by a messenger in midst the clear sky. Then the fifth trumpet is sounded, and John saw a star, not remarkable for magnitude or brilliancy, falling from Heaven to earth, which received the key of the bottomless pit. In olden times a pit, or well, was used for a prison; and if this was covered and locked so none could give aid, escape out of it would be hopeless. This pit appears to have imprisoned smoke, which, when let loose, filled the atmosphere and darkened the sun. The sun was all right, but its light was mystified by the smoke. As the sun is to the earth, so are the Scriptures to the kingdom of God. And while the churches receive and practice their teachings, they breathe a pure, spiritual atmosphere, see the truth clearly, and act uprightly and sincerely—they walk in clear sunshine. But when churches begin to speculate about something beyond their comprehension, misinterpret and mystify Scripture to get something out of them that never was put in them, then the source of light to the churches becomes darkened; the one is continually running against the other, and confusion and contention ensue. The schools of Polytheistic philosophy might very appositely be called unfathomable pits of dark, confused vapor and wild speculation. The star, angel, or messenger, of any church introducing these speculations into their teachings, might well be represented as opening this pit. The teachings of Christ and His apostles had closed and locked the bottomless pit of science;⁷ but it appears something of this kind of speculation is to be introduced by some leader, in some of the churches. (See chap. 133. 139:1-9. 141:4-15. 144:1-5.)

9. THE CONSEQUENCES.—The sequel shows that this vapor was pernicious to the churches and hid from their view a formidable scourge that came upon them unexpectedly. Out of the smoke emerged the locusts of the desert, armed with the sting of the scorpion; but, unlike the locusts, they must not hurt the grass, nor trees, nor any green thing, but only the men not having the seal of God upon their foreheads. Here we see one object of the sealing of the servants of the Living God was to protect them from a destroyer. Their mission is not to kill or exterminate these unsealed men, or destroy their nation or empire, but to torment them about one hundred and fifty years. In those days these unsealed men will seek death, or national extinction, but shall not overtake it. Thus we see the four winds have been let loose. The description of these locusts indicate cavelry, which are strong, swift, and irresistible; and they left their tormenting power and influence behind them—or exercised it for one hundred and fifty years after their conquests. Their leader, or head man, or king, is the angel, or messenger, of the bottomless pit. His Hebrew name is Abaddon and his Greek name is Apolyon; and both translated into English, is destroyer. When the Greeks and Romans subjugated countries, they improved them; but this scourge destroys wherever it goes. Those persons not hurt by them are those whose Christian character is evident—marked in the forehead. The woe is not described, so we must learn it from history. (See chaps. 141, 144.)

(*) Chap. 144. 149, §§ 3, 5. 166, § 8. (7) I. Tim. 6:20, 21. 1:4-7; I. Cor. 1:19-22. 2:5, 6; Col. 2:8.

10. THE SIXTH TRUMPET.—The sixth trumpet awakens the nations, or calls the attention of the Sons of Oil to another scourge and another woe. A voice out of the four horns of the golden altar before the throne, where the prayers of the saints are continually offered, commanded the sixth angel to loose the four angels, or messengers, bound or restrained on the Euphrates, who were, or had been destined to destroy the third part of man unsealed, or the last third part of the Roman empire, for nearly one hundred and fifty years. These destroyers are represented by armies of horsemen innumerable, or two hundred million—a prodigious swarm. The horses and riders present a terrible mode of destruction. The moving force is represented by horses having lion heads, belching forth fire, smoke, and brimstone, which destroyed the third part of men; their tails are like serpents heads, and with them also they hurt. They destroy all before them and torment all behind them. The guiding intelligence has the appearance of terrible destruction, and are represented by fire, purple, and brimstone. But these horrible devastations produced no reformation on the remnant of the unsealed men, or on the remaining citizens, after their nation or empire had been destroyed. We have now got three-thirds of some whole body, nation, or empire entirely destroyed: One-third burnt up, another third turned into blood, and another third of the men destroyed or killed. The picture of the religion of these victims of destruction is as horrid as their destruction is horrible. They worshiped demons and images, committed murder, sorcery, fornication, and theft. But, though the nation, or empire, be destroyed, yet two-thirds of all the unsealed men, or citizens, remain unreformed. (For the history, see chap. 144, §§ 1-5, and chaps. 148, 149.)

CHAPTER CXI.

(*Scene Fourth. An Interlude.*)

EVENTS SYNCHRONIZING WITH SOME OF THE TRUMPETS AND
CONNECTED WITH THEM.—REV. 10.

1. ANGEL, BOOK, AND THUNDERS.—Deferred hope maketh the heart sick, and the servants of Christ are ready to ask, when shall these things end and our hope be realized? John appears to be now upon the earth, and saw a most glorious and powerful angel descend out of Heaven. This reminded John that the Christian churches constitute the kingdom of God, and that all their intelligence, power, and glory come down out of Heaven, and all their helpers and ministering spirits are the angels of God. This angel had a small opened book in his hand, and anyone having eyes could read it if he wished, for it was not sealed. He set his right foot upon the sea, and his left upon the land; thus showing his government of the whole world and his unmoved purposes, whether nations were in commotion or firmly established. In a lion-like voice that all must have heard, he called, or attracted attention. Then seven voices, like pealing thunders, spoke something that John was not permitted to write. Now, these revelations were given to let Christ's servants know the things about to transpire. But how can they know this uttered by the thunders unless John writes it? Well, this may be something delineated by former prophets, and can be easily discovered when

attention is called to it. Or, it may be so clearly characteristic of the times that the Man of Sin would understand it and turn it to his own account, unless prevented by miraculous interposition. It is something remarkable in history, and as obvious to the Sons of Oil as the clap of thunder; but its connection with the trumpets and influence in the development of the kingdom of God can easily be discovered when attention is called to it. We will hear these thunders as we examine the history of these trumpets. (For history, see chaps. 148, 150.)

2. WHEN THESE MYSTERIES END.—Still standing on the solid land and boisterous sea, and controlling both under his feet, this mighty angel swore the most lawful, earnest, and solemn oath that time should no longer be given to the nations for repentance. But, in the days of the voice of the seventh angel, when he is about to sound, also is the mystery of God finished, as He had declared to His servants, the prophets. What is this mystery, the glad tidings of which formed the burden of the former prophecies, and, perhaps, written in the little book? (See the Hope of Israel, chap. 70—The restoration of Jerusalem and the Jews, and the consummation of the kingdom of God.) This gives us a fixed point from which we may calculate by the signs of the times the approximate end of this age. The same voice from Heaven that forbid John to record the words of the thunders, now commands him to go to the angel and receive the little opened book. John did so. The angel told him to eat it up, or digest its contents. The acquisition of the knowledge contained in it was very desirable and the result pleasant, but the detailed events were very bitter to the soul. After he eat and digested the book, both the voice and the angel told John that he must again prophecy upon many peoples, nations, tongues, and kings. If this book contained former prophecies, after digesting it John would be better prepared to give a fuller programme on the same subjects, and illustrative of them, and if we view his prophecies in reference to their subjects, both will be better understood. Whatever figures are used, or have been used, must be understood as representing these characters and communities as they have relation to the development of the kingdom of God.

3. MEASURING NECESSARY.—REV. 11.—In all these revelations we have had but few exhibitions of the servants and witnesses of Jesus Christ. They have been sealed, persecuted, and have twice triumphed. Like history, prophecy notices the changes produced by vices and their attending calamities, while the life and condition of the pious are but seldom brought to view. Now, before the events under the sixth trumpet are wound up, and the second woe passed, we have a view of the kingdom, symbolized by its temple or royal palace on earth. This fourth scene is exhibited on the earth. Everything in the kingdom of God must be measured—the temple, the altar, and the worshipers—for changes will be made to such an extent that we cannot be sure of anything till we see it measured by the divine standard. The kingdom was after the divine pattern, its ordinances were of divine institution, its laws were of divine legislation, and its citizens of divine character. But Satan sowed tares among the wheat, and the result is that everything has been altered or defaced till its original form, location, and uses cannot be determined from present appearances. Even the inmost and most sacred parts, as the altar, or way of reconciliation and acceptance with God, has been altered, and the fact that persons worship around the altar and profess their faith in Jesus Christ and dependence on Him alone for salvation is not evidence that they are born of God. As for the outer court, or external rites and privileges and those observing them, measure them not. You might as well try to find a needle in a haystack as to find anything divine about them. The outer court and holy city, or outer privileges and controlling power of the churches, will be possessed and trodden by the unclean nations en masse for twelve hundred and sixty years, and, perhaps, the very holy city—Jerusalem itself. The measuring rod is the word of God, or scriptures of truth, and everything has been so altered, defaced and deformed, that it must be measured and

modified anew. A church boasting of succession from the apostles is no evidence of its purity or divine model, nor of the divine origin of its principles, rites, and practices. All must be measured and reformed according to the Scriptures. (For history of, see chap. 131.)

4. THE SONS OF OIL PROPHECY.—Christ will still preserve a sufficient number of witnesses, as He did during the corruptions of Israel, who, by their testimonies will keep the lamps of truth and purity burning in the churches, or in some of them, till they finish their testimony. The two candlesticks may designate both the Jews and Christians.* These are Jehovah's Sons of Oil, who kept the lamps of truth aglow when kings and priests, anointed with consecrated oil, proved unfaithful in Israel. The oil is generated in themselves by the word and spirit of God, and, without authority from kings, priests, or elders, they pour this oil into the lamps of the churches; and they are bold reformers and faithful witnesses as in days of old. On account of princes' and prelates' hostility to the truth, they shall spend their lives in affliction; shall prophecy in sackcloth twelve hundred and sixty years, and when they have finished their witness-bearing they will be killed by a wild beast from the bottomless pit. But their prayers are powerful; and when they say to God, we can do no more till Thy judgments come, then fire, and war, and famine, and plagues of every kind shall destroy those nations and churches which have resisted and hated them, just as if fire issued out of their mouths and destroyed their enemies;⁸ and thus a two-edged sword out of Christ's mouth will slay His adversaries. When the fifth seal is opened, they put off their sackcloth and robe themselves in white and rest awhile from persecution; but their witness-bearing is still detested by the venerated of the beast, or of his image, and they will be killed. The wild beast out of the bottomless pit will make war upon them and finally overcome them, or exterminate them in his nation, or empire. Kings and priests will refuse burial to them, but will keep their mangled bodies exposed as a warning to others who might be disposed to resist despotic mandates. In advocating the truth, and liberty to believe and obey it, they tormented the admirers of concentrated civil and ecclesiastical power, who are the recognized citizens of corrupted Christian, or monotheistic, empires, and the recognized inheritors of the earth. Christ's witnesses are pilgrims and strangers in these nations and do not yet inherit the earth, and all usurpers of Christ's prerogatives fear and hate them.

5. DEATH AND RESURRECTION OF WITNESSES.—In those places called great and holy, or in the empire city of the wild beast—which may be Constantinople or Jerusalem, while Rome is Babylon—where Christ was literally crucified by the Jews, or figuratively crucified again by Christians, called holy, but should be called Sodom and Egypt, and in the most conspicuous place of church and state, like the public square, were the dead bodies of these witnesses for truth and freedom kept exposed for the taunts and mirth of all grades of civil and ecclesiastical despots. These provinces and prelates will congratulate one another in festivities and reciprocal presents over the death of these tormentors, supposing it to be forever. But this triumph of the Man of Sin and his civil coadjutors will be short. Another revolution will suddenly and unexpectedly shake the empire, and in three and a half years these advocates of truth and freedom in the kingdom of God will be resurrectionized in presence of their enemies, by the spirit, or wind, from God, or by an invisible or unexpected agent. Their exulting enemies were affrighted and panic stricken; but they have heavenly protection, security, and enjoyment. Then shall follow immediately a great revolution throughout the empire of that wild beast, and then shall fall the tenth part of that great city, the royal metropolis of his empire, and in its fall will be slain seven thousand names of men, or men with titles, or men of rank, whose names are

(*) See chap. 131, § 2. (8) Chaps. 146, 152, 159, 161, 170.

registered. If so many leaders fell, what was the carnage among the mass of citizens or soldiers? The rest of the city, or citizens of the empire, became frightened and gave glory the God of Heaven; they reformed from worshiping the demons and idols, and from the crimes of murder, sorcery, thefts, and adultery. This reformation they refused to make when the horsemen from the Euphrates killed the third part of the men. This revolution fills up the second woe and sixth trumpet, which, like the sixth seal, ends in the destruction of the Man of Sin and the triumph of the saints. When the Son of Man comes, shall He find the faith on the earth? All tribes shall wail because of Him. After the second woe closes the third woe follows quickly.

6. THE SEVENTH TRUMPET.—John's position is again in Heaven. The seventh trumpet is now sounded; the time given the nations to reform and turn to the Jehovah and His anointed ended when the seventh angel began to sound; when the sound rolled away, throughout all Heaven resounded the triumphant shout: The kingdoms of this world have become our Lord's and His anointed's; He shall reign into the ages of ages. The twenty-four gold-crowned and white-robed elders, rising out of their thrones, fall on their faces and worship God, saying: We give Thee thanks, O Jehovah, the God Almighty! the Is! the Was! the Coming! because Thou hast taken Thy great power and reigned. The nations had been wroth about the two prophets; God's wrath came in the winding up of the events under the sixth trumpet, when these witnesses arose again and destroyed the power and government of those adversaries; the time for the dead, that they should be judged, had come, though more than one thousand years may pass before it be finished; the time to reward God's servants, the prophets, the saints, and those who fear and reverence His name, the small and the great, and the time to destroy those who destroy the earth. These events are those promised by the holy prophets of old, and show the defeat of the opposing powers and the consummation of the kingdom of God.

7. TEMPLE OPENED.—The temple of God in Heaven was now opened, though the temple on earth may not yet be restored to Jerusalem; there was seen the Ark, which we had supposed lost in the great revolutions on earth; in the Ark was seen God's covenant with Israel, all safely preserved in the temple in Heaven. Israel's covenant made in the wilderness is all safe and in force, and Israel suffering its curses; but the one hundred and forty-four thousand sealed Israelites can claim its blessings, and take the promised land from the nations and the impenitent Jews. The gentiles shall no longer tread down Jerusalem nor occupy her holy temple; and Amos said: All the sinners of my people shall be cut off. The temple of God is still in Heaven, and the royal city of the kingdom—New Jerusalem—has not yet descended to earth; but here is another revolution and invasion that will prepare the way for the descent of the holy city. There were voices and lightnings, and thunders, and earthquakes, and great hail. The Lord is not dilatory about His promises, but was long-suffering with the nations, as He had been with Israel. But their time is now fulfilled, and the saints must govern the whole world, and their enemies will be destroyed by mutual invasions and great internal revolutions, with all their attending evils. The wrath of God and of the Lamb has now come, as shown in the sixth seal. The mysteries foretold by the old prophets have now been verified, as the angel on the earth and waters testified; the nations have been overthrown; Jerusalem is about to be regenerated and restored to her royal position on earth and in the kingdom.

CHAPTER CXII.

(*Scene Fifth. Programme Third.*)

POLYTHEISTIC ANTAGONISM TO THE KINGDOM OF GOD. REV. 12.

1. HOW TO BE UNDERSTOOD.—The next exhibition shows, in consecutive order, the antagonisms to the kingdom of God, which will enable the servants of Christ to locate, arrange, and connect all the other symbolic representations. This antagonism is of old, and has furnished a continuous cord of the hostilities of Satan to the development of the kingdom of God, and though not symbolized in Daniel, acted through his empires as heads and horns. The burden of this exhibition is the contest between Michael and the dragon and the disappearance of the woman; all other incidents noticed are designed to identify the actors and enable us to understand the scene. In this respect it resembles the prophecies of Daniel, where the future history of the Jews, the persecution by Antiochus, the final state of the Jews, the character and acts of two little horns are the main objects; but the preceding characters are given to identify the actors and subjects. Daniel's monsters commence with Nebuchadnezzar, whose history was in the past. The revelations to John were to instruct him in things about to come to pass, but some future developments were parts of systems then developing, and had been developing in the past. So here, especially the antagonism to the kingdom of God, which at this time was as hostile as a fiery serpent and as conspicuous as an object in the blue sky, was Polytheism, the old antagonist. What we have already seen historically developed is now emblematically portrayed to connect past history with revelations of the future, and so enable us to identify the actors and understand the subject. This exhibition of adversaries in consecutive order is introduced by the well-known symbol of the kingdom of God, and if the term, kingdom, sounds too masculine for the symbol, we can substitute the term, church. (See chap. 123.)

2. THE WOMAN.—John's position is now on the earth, and, looking up to the blue sky, he saw two objects—a woman and a fire-red dragon, or serpent. Seeing these emblems, the servant of Christ and student of the Bible is carried back to the Garden of Eden, where man learned he had an invisible adversary, who was first made known to him through the serpent. Hence, the serpent became the apposite representative of Satan and his visible antagonism. There the woman was deceived and hostility was established between her seed and the serpent, with the promise that her seed should bruise the serpent's head. Here the woman is clothed with the sun, which symbolizes a great truth: That all the light or knowledge of holiness and happiness radiated upon the world was through the church or kingdom of God, while Jesus Christ was the source of life and light. The moon, or inferior light, was her footstool, as all earthly science is of minor importance; and only when illuminated by revealed truth, and the people prepared for it, is it conducive to moral elevation and happiness. A crown of twelve stars adorned her head, representing the twelve tribes of Israel.

The sun, moon, and stars, were the most elevated gods of Polytheism; but here the kingdom of God uses them for clothing, footstools, and memorials, while Jehovah alone is recognized her superior. Such subordinate uses of these most elevated gods would appear sacrilegious to Polytheists, and excite the rage of the fire-red dragon; and in such contemptuous manner did the Jews and Christians treat the gods of the nations, and aroused the fiery vengeance of the idolatrous priesthood. (See §§ 14, 15.)

3. **THE RED DRAGON.**—The Great Red Serpent had seven crowned heads and ten horns not crowned; and his tail drew, or dragged, the third part of the stars of Heaven, and did cast them to the earth. The serpent being worshipped by more than half of the nations, fitly represents the Polytheistic development of Satan's policy, in which atheism, also, is intimately associated. The fire-red color denotes the vengeful persecuting spirit of the system, and is fully verified in history. The body of the serpent represents the priesthoods and people; the heads represent the civil powers, or national combinations, against the kingdom of God; the crowns show where the chief power and policy was lodged; the horns represent the minor states, or powers, though independent, yet united in the one chief design. The first head was Egypt.¹ The second was the inter Egypt-Assyrian combinations; on this were six horns, which, with allies, enslaved Israel and were conquered by Israel, and once, or more times, they combined to extirpate Israel and extinguish the name.² The third head was the Assyrian empire.³ The fourth was the Chaldean.⁴ The fifth was the Medes and Persians, having two horns.⁵ The sixth was the Macedonian, which, historically represented, had four horns; but as antagonistic to the kingdom of God, had but two: Egypt and Syria.⁶ The seventh head was the Roman empire.⁷ His tail drew the third part of the stars of Heaven, and he cast them into the earth. These stars represent the Jews, of whom one-third, or a large portion, were always following idolatry, and were finally lost or emerged in the nations. (Chap. 107:6-10.)

4. **THEATRE OF ACTION.**—The term, Heaven, primarily designates the blue sky above us; and when figuratively used may denote anything conspicuously displayed or that can not be hid. In the second place it designates the blessed abode of perfection; and figuratively used denotes places, privileges, and conditions resembling or related to those in that glorious, holy, and happy place. Now, as John was on the earth and saw these symbols in the sky, we must certainly regard these things as conspicuous events; and whatever is cast into the earth is certainly hurled into obscurity. The triumphant song of Michael's forces represent the dragon as cast down from the presence of God, where he had accused the brethren day and night; therefore, we may understand heavenly places, conditions, and privileges. And, when the stars are said to be cast into the earth, it denotes persons cast out of these heavenly places, conditions, relations, and privileges. In the first sense we shall use the phrase, conspicuous Heaven, and in the the second sense we shall use the phrase, ecclesiastical Heaven. But an incontestable fact is, Polytheism was the antagonism to the kingdom of God, as vengeful as a fiery serpent, and as conspicuous as any object up in the blue sky.

5. **HEROD WATCHING.**—To the woman was promised the honor of producing the seed that should bruise the serpent's head and rule the nations with an iron scepter,⁸ or an all-powerful government. This Christ, or Anointed, is the seed of the woman and Son of the church of God. The Old Serpent, called Satan and Diabolos, impeached Jehovah with falsehood and want of benevolence to man, and tempted the woman to prefer animal gratification and unlimited knowledge, to obedience to God and the supremacy of the spirit over the animal. The time

(1) Chap. 17-22. (2) 33-5. (3) 52-4. (4) 60, 61. (5) 63-7. (6) 72-7. (7) 81, 82, 107. (8) Gen. 3:15; Ps. 2:7-9.

arrived for the birth of that Son of the woman, and the Old Serpent in his Polytheistic developement is ready to devour her Child. The time and place of His birth were conspicuous, and so was the mother; they were predicted by the prophets and expected by the people, and Herod was watching the throne of David. When the Magi from the east inquired where He was and announced the appearance of His star in the east, Herod was troubled and all Jerusalem with him. Thus, this whole occurrence was in the conspicuous Heaven. But Mary was in the ecclesiastical Heaven, also, and so was the Red Dragon, and demanded of the rabbi where Christ should be born, and ordered the Magi to find the Child and bring him word. Herod was an Edomite, but, being circumcised, had all the privileges of a Jewish king. He was placed in power by the Roman senate, confirmed in it by Augustus, the Roman emperor, and sustained by the Roman power. He rebuilt the temple and sacrificed to Jehovan; he built a theatre and amphitheatre and celebrated the games in honor of Cæsar; and one of the three sects that appear in the New Testament was called by his name, and could worship Jehovah in Jerusalem and Cæsar in Rome.

6. SON BORN, PROTECTED, AND WOMAN HID.—The Son is born and snatched from the jaws of the dragon into the protection of Heaven, or of the throne of God, and no longer is He Mary's child; but, to us a child is born, unto us a Son is given, and the government shall be upon His shoulders,⁹ and now He is the child of the church, and, having gone through the conspicuous Heaven to the throne, disappears from the scene. The term is, Male Child, that shall rule the nations, and not seed. This Son is not that seed of the woman warred against by the dragon. That seed was not protected from the devouring jaws of the dragon, but were devoured by him for over two hundred years after John's day; they have not yet ruled the nations with an iron sceptre, and when they do rule the nations it will be as Christ's deputies, just as they will judge the world; and this pious seed had been produced in every age before, and has been in every age since. This Male Child was snatched up to the throne of God; but the seed are persecuted on the earth while the woman is nourished in the wilderness. Jesus Christ is the Male Child of the church, the Prince of the kingdom of God; He rules the nations with an iron or strong sceptre, and has dashed many of them to pieces and will destroy more. No other child can be intended; and in Him all the characteristics are verified. The woman disappears from the scene in the conspicuous Heaven to flee into the wilderness. The dragon could not touch her when the child was born and snatched away, for Michael assailed him, and there was war in the conspicuous Heaven. Before we enter upon this war let us see when the dragon hurled these stars into the earth. (See chap. 82.)

7. THIRD OF THE STARS.—I do not know whether the serpent glided along the sky and every third star followed him, or whether he hooked his tail around groups and cast them down; if he did the latter, it denotes persecution; if the former, it denotes apostacy or hypocrisy. Both are historical truths repeated in every age of the kingdom, as we have often seen; but this action appears to represent events near the birth of this Man Child. In reducing Judea into a Roman province and in establishing Herod's dynasty, multitudes of prominent persons were slaughtered. Herod murdered two high priests and all the Sanhedrim but two; the Romans killed one high priest and kept another at Rome till he died, and Archelaus killed thousands of Jews who opposed his appointment over them.¹ But Polytheism attracted a large portion of the Jews in every age,² and now one of the three conspicuous sects, and the only sects mentioned in sacred history, was named after the Herods, and the Herods and Roman governors ruled the Jews. After the murder of Hyrcanus and Aristobulus the high priests were not appointed according to the law, but were appointed and deposed according to the will of the Herods and of the Roman governors. Thus, the civil and ecclesiastical heads of the nation were the deputies of Polytheism, and at least one-third

(9) Isa. 9:6. (1) Chaps. 80. 99. (2) 57-79.

of these stars were combined against Christ and His disciples. The chief priests, scribes, and rulers, excepting a very few, acquiesced in the decisions of Caiaphas and other following high priests who led them in the persecutions of the Christians. One Herod tried to kill Christ; another beheaded John the Baptist, mocked Christ and sent Him back to the Roman governor, who was instigated by the fear of Cæsar to crucify Him; another Herod killed the apostle James and tried to do the same to Peter. The high and the chief priests rejected Christ and chose Cæsar for their king. I cannot tell what proportion of the nation these Herodians and those appointed by them and the Romans constituted, they were at least one-third of the stars of the nation.

8. THESE WERE HURLED INTO OBSCURITY.—When these rejectors of Christ declared they had no king but Cæsar, they fell from their conspicuous position in the development of the kingdom of God into the Roman state and condition under the Cæsars.³ If Jehovah had recognized this act of the chief priests as the act of the whole people, none of them would have been permitted to enjoy the heavenly position and privileges under the Gospel. When the fire and sword of Polytheism destroyed their holy city and dispersed the nation, the Herodians were lost in the Roman empire and disappear from the history of the kingdom of God. Sadducees and Pharisees still exist; but the Herodians who could acquiesce in Polytheism and profess the religion of Jehovah are lost in obscurity. And of the Jewish nation, which occupied the most conspicuous place among the nations in the history of the development of the kingdom of God, fully one-third were slaughtered by Polytheists when Jerusalem was destroyed.⁴

9. MICHAEL ATTACKS THE DRAGON.—Michael is a representative character in opposition to the Red Dragon, and here denoted the divine force and energy of the Gospel, both external and internal, and his angels denote individual Christians, and especially the martyrs. Christ Himself made the attack on Polytheism when He cast out those demons feared and worshiped by the nations, and He taught that they belonged to Satan.⁵ By death Christ destroyed him having the power of death, who is the Diabolos, and freed those who through fear of death were all their lives subject to bondage,⁶ and made them faithful witnesses and unyielding in the conflict. Christ foretold the triumph of His religion over Polytheism and its author. The Prince of this world cometh and has nothing in Me. Now shall the Prince of this world be cast out; and I, if lifted up on the cross, will draw all men unto Me.⁷ I saw Satan fall like lightning from Heaven.⁸ This last saying was in view of the fact that the demons were subject to the apostles through Christ's name. The war thus begun by Christ was openly carried on by His disciples,⁹ and the fall of Polytheism will be as conspicuous. Paul says the worship of idols was the worship of demons, and acts of persecution by Polytheists are called acts of the Diabolos.¹ To cast out demons was to cast out Satan; so to cast down demon worship, or Polytheism, is casting down the demons and Satan, too. (Chap. 125:9.)

10. NO COMPROMISE WITH POLYTHEISM.—Satan tried to establish his Red Dragon Polytheism in some of the Christian churches, but Christ threatened Jezabel and her disciples with death.² The council at Jerusalem forbid eating idol sacrifices,³ and Paul pronounces it impossible to partake of the Lord's table and of the table of demons.⁴ Paul describes the opposition to the kingdom to be principalities, powers, kosmochrats of darkness, and wicked spirits in the heavenlies⁵—legislative bodies, executive powers, or small and dependent governments, and great empires—and priesthoods, philosophers of Polytheism, and wicked spirits occupying heavenly positions and privileges, as the Jews did—and exhorts to take the whole armor of God, the shield of faith, the breastplate of

(3) Eph. 6:12. 1:3. (4) Chap. 107. (5) Matt. 12:22-7. (6) Heb. 2:14, 15. (7) John 14:30. 12:31-3. (8) Luke 10:17, 18. (9) I. Cor., 10:19-21. (1) Rev. 2:10. (2) Rev. 2:14, 20, 22, 23. (3) Acts 15:20, 29. (4) I. Cor., 10:19-21. (5) Eph. 6:10-18.

righteousness, the helmet of salvation, or hope of salvation, the sword of the Spirit, or word of God, the girdle of truth, be shod with the Gospel of peace, make every preparation to stand, pray always, and stand, having lamps trimmed and lights burning.⁵

11. **POLYTHEISM CAST DOWN.**—Michael fought, and his angels or messengers fought; the dragon fought, and his angels or messengers fought, but prevailed not, and even their place in the conspicuous heaven was not any more to be found. That great dragon was cast out of heaven into the earth, and his angels were cast out with him, and he no longer continued to be conspicuously enthroned as the chief adversary to the kingdom of God. He may carry on his hostility on earth and in obscurity. Speaking according to the Hebrew idiom, this dragon is the Old Serpent, known by the names of Satan and Diabolos, who has deceived the whole world. Speaking according to our idiom, the dragon represents the Old Serpent, which deceived our first parents, and personates a satanic development of power and policy. Persecutions visibly perpetrated by Polytheism are attributed to the Diabolos. The dragon angels are the priests, princes, and people who support Polytheism, observe its rites, and exhibit its moral character. We have witnessed two battles resulting in victory on the side of Michael,⁷ and we are assured of final success and a triumphant shout.* From this triumphant shout we learn that Polytheism traduces the character of Christians and slanders them day and night before God and man, as Satan or Diabolos did Job and Joshua.⁸ In the first persecution Nero accused the Christians with his own crimes; and we may expect, then, in the future persecution, to be accused of bad motives, wicked actions, and base crimes, as Satan and Job's friends did that holy patriarch.⁹

12. **THE VICTORY.**—This victory was regarded in the kingdom of God as one of its greatest achievements, and was publicly celebrated. They shouted, "Now is come the deliverance, and the power, and the kingdom of our God, and the authority of His anointed; for the accuser is expelled from the presence of our God, and his emissaries on earth, or in civil and ecclesiastical governments, are cast down from all conspicuous places of honor and trust, and their accusations are no more respected in courts. We may expect to find a corresponding triumph in the churches when Polytheism is subverted and monotheism obtains the dominion.¹ We now find how the Christians fight and how they will conquer at last. Their hopes are all founded on complete reconciliation with God, unmerited favors, sure victory, perfect sanctification, and certain resurrection to life, secured by the sufferings and death of Jesus Christ; and they believed and taught the word of God, bore witness to its truths by word and example, even into death. They could not be induced by fear or favor to give up their witness bearing; for they loved not their lives in comparison with the hope set before them, not even when entering upon cruel deaths. They will endure suffering and death in any form and degree rather than apostatize from Christ. Let the martyrs and saints in glory rejoice with those on earth, for Polytheism is cast down from its high and honored position and throne of power, and Christ's servants can now sojourn in the nation or empire, or nations or empires, and serve Him in safety. But woe to the inhabitants of the earth, or the recognized citizens of nations or empires, whose hope and heaven is in the earth and the honors and riches of governments; for the Diabolos will convulse and destroy them. He knows his reign over all nations in his Red Dragon development is very short; the Michael host will follow up their conquests till Polytheism is banished from its obscure retreats, and he is full of wrath. The Diabolos is an invisible agent, and so are his actions, and his agency is discovered only by the results; but the dragon is a visible development, animated and controlled by

(6) Rev. 2:10. (7) Chap. 106, §§ 21, 22; 107, § 12. (*) Chap. 126, 128, 139, § 9; 137, § 8; 172, § 1-3. (8) Job 1:9-11; 2:4-6; Zech. 3:1, 2; (9) Job 22:5-11. (1) Chap. 126.

Satan. He will incite discord and contention without being discovered ; so here the figure is dropped, and a plain fact is stated. So, on the downfall of Polytheism, we may expect to read of convulsions, invasions, and subversions of nations, governments, and empires. If this scene is restricted to the Roman empire, which is very plausible, after Polytheism is subverted in it, then it will be distracted and destroyed by the hidden agency of the devil in his own character.

13. FLOOD AFTER THE WOMAN.—It appears, when the woman left the scene in the sky, she did not go immediately into the wilderness, but tarried on the earth till the dragon was dethroned and cast down. Having failed in devouring her Son, he now persecutes her in obscurity wherever he has the power ; but facilities were given her to escape to her place in the unfrequented wilderness. Then he poured out a flood, or river, to sweep her away and never more be found. This flood may denote invasions of Polytheists, or false philosophy and teachings of Polytheism, calculated to unsettle her faith and sweep her into the ocean of uncertainty. Here he was again disappointed, for the river was swallowed up by divisions, or fractures in the earth, empire, or theater of action.² Then the woman made good her escape into the wilderness, where only she can be nourished for twelve hundred and sixty years.

14. THE WOMAN IN THE WILDERNESS.—The wilderness is a place where prelates and princes, priests and nobles cannot find any person and seldom go while peasants and hunters find anything and live in comfort and security. There, churches might be nourished and become flourishing without kings and prelates knowing anything about them. Hence, the wilderness denotes obscurity to ecclesiastical and civil despots. There the woman fled. She did not flee there at first, or the dragon could not have persecuted her after his fall. She did not take all her family, or the dragon could not have persecuted her seed. The faithful churches could not have all migrated at once, or the dragon would have noticed it and followed them. This emigration must have been imperceptible and at different times. But what will become of her when the twelve hundred and sixty years expire? Will she come out triumphant? Or will her retreat be discovered and she be cut off? Being disappointed, he was in a rage about the woman, and went to make war with the remnant of her seed which keep the commandments of God and have the testimony, or witness-bearing, of Jesus Christ. Here we have a distinction made ; and only that remnant of her seed, which are witnesses and obedient to Jesus Christ, are subjected to persecution.

15. WHAT THE WOMAN REPRESENTS.—What did this woman represent? Did she symbolize the whole church, or kingdom of God, as portrayed in the seals and in the unmeasured city and outer court of the temple, and the unsealed men under the trumpets? Or, did she symbolize what might be called the true church of Christ, such as was represented in the first seal, the two witnesses, the inner court and altar, and the sealed ones under the trumpets? A remnant of her seed kept the commandments of God and had the testimony of Jesus Christ, and his witness-bearing. The two witnesses, or Sons of Oil, were of her faithful seed, and so she cannot represent the wild beasts that caused them to wear sackcloth and put them to death. The church portrayed in the second, third, and fourth seals never were in a wilderness or place of concealment. She must necessarily represent the true church, or churches, recognized by Christ as His own—pure or reforming, as he required of the seven churches addressed by John. She does not represent the harlot of Babylon, but the new Jerusalem. This true church was the mother of the Prince of the iron scepter ; that mother was the Jewish church, which contained most impious ministers and people, and were necessary for the design of the preparatory age. Was that the true church of God? It was. They inherited the adoption by the blood of Abraham in their

(2) Chap. 128. (*) Chap. 161.

veins, by the will of the fleshly rites of circumcision and the law, and by the will of Man; or, of a Master who purchased Him, or had Him born and raised in His house. They were children of the kingdom; by flesh, blood, and property, relation to Abraham. They were under the law of Moses, and subject to its rewards and penalties; and while they accepted the one and submitted to the other, they were legitimate heirs, let the consequences be what they might. But there were two classes of them, and always had been—the pious and the impious. Zachariah, Mary, Simeon, Anna, and others, looked for redemption in Israel, and waited in painful anxiety for the Messiah; and Caiaphas and others rejected and crucified Him. Christ selected out the pious, and with them and the pious of other nations He constituted anew the kingdom of God, and constitutionally excluded the impious Jew and gentile. Such, now, is the true Christian church, or the true church of Christ; all the impious of all nations are constitutionally excluded, but are used by the King in the development of the kingdom. Satan may, will, and has sowed tares, and put the children of the Wicked One in this kingdom, but they are not legitimate children, and at the end of this age they shall be gathered out, and all unregenerated persons shall be excluded in fact. Every church that recognizes the impious as legitimate members is a false church, or harlot, and much more are those churches whose organizations, creeds, ministry, and people are impious, false and anti-Christian. As tares will grow in the kingdom, and the Man of Sin will enthrone himself in the palace, or temple, of God, we must comprehend them in the terms church and kingdom, but we will adopt the phrases, true church and true churches. The Greek word translated church, literally means an assembly. Christ promised to be in the midst of two or three congregated in His name. One may be a witness for Christ, but cannot be a church. Two met in His name, is a church of Christ; three is a larger one; three hundred is larger still; and three thousand is larger, but may not be any better. It was the true church of God that produced the Prince of the iron scepter, and it was the true church of Christ, constituted out of the true members of the true church of God, that went into the wilderness for twelve hundred and sixty years. How far a church may be in error in principle and practice and still be acknowledged by Christ, may be inferred from the epistles to the seven churches in Asia Minor; but I will not determine. All in error must reform. Truth and obedience are of God; falsehood and disobedience are of Satan. (For history, see chap. 126 and its continuations.)

CHAPTER CXIII.

(*Scene Sixth. Programme Fourth.*)

MONOTHEISTIC ANTAGONISM TO THE KINGDOM OF GOD.

REV. 13.

1. SUCCESSOR TO THE DRAGON.—John's position now is upon the sea shore. Here he saw a wild beast ascending up out of the sea, having seven heads⁴ and ten horns.⁵ On the horns were crowns, and on the heads was a name of blasphemy, or a blasphemous name.⁶ This beast was like a leopard, having the feet of a bear and the mouth of a lion. The dragon gave him his own power and throne and great authority. The dragon's throne was in the heaven, or sky, and the beast, seated in it, became the conspicuous antagonist to the kingdom of God; and, as he received the dragon's power and authority, it was understood the beast would finish up the dragon's work, which was to persecute the woman where discovered and wage war with her faithful seed.⁷ If the dragon symbolized Polytheism, and it was dethroned, then this wild beast must be a monotheist and must symbolize the monotheistic antagonism to the kingdom of God; and while this power is in the heads, the horns cannot wear the crowns. But, here the crowns are on the horns; which shows the time of its greatest hostility will be when the power is in the horns. This monotheistic antagonism has all the vigor and courage of the Chaldean lion, the alacrity and varied policy, or character, of the Greek leopard, and all the despotic, crushing weight and firmness of the persian bear. What are the head and horns of this beast we must not learn from history. (See chaps. 129, 151:6, 7.)

2. WOUNDED HEAD AND VENERATION.—At the time of his full development and the crowns were on the horns, one of its heads had been killed* and restored to life.† That a head should be killed, or passed away, is not mysterious; but that it should be restored to life, is a mystery. This was a remarkable animal, and there was a wondering in the whole earth about him; there was a mystery about it. That the monotheism of the Jews should supersede the Polytheism of Rome and all other nations, in the government of the world, was a mystery to all but the servants of Christ. Gibbon says: Our curiosity is naturally prompted to inquire by what means the Christian faith obtained so remarkable a victory over the established religions of the earth.³ The people of this whole world worshiped the dragon and retained and readopted the rites of Polytheism, which acquiesced and gave its influence, wealth, and power to monotheism. They exclaimed: Who is like unto the beast? Who can make war with him? Polytheism having delegated its throne, power and authority to monotheism in public view, worked secretly to coalesce without losing its vital influence. Thus, this wild beast had no rival nor competitor. If Christianity will not coalesce with paganism, Polytheism will put on the garb of monotheism and make a mighty power to crush the true church and slay the witnesses. What use to resist! None can oppose him; no power to deliver out of his hands. (Chap. 133, §1.)

(4) For Heads see 1st and 2d, chap. 129, §§ 1, 2. (3) 138:2. 143:1-6. (4) 141:15. (5) 144:7, 8. (6) 144:4. 5. 149:4, 7, 8. (7) 150:6. 168. (5) Chap. 151, § 6. (6) Chap. 129:4. 151:7. (7) Chap. 128.5, 146. (*) Chap 134, § 10. (†) 142:3, 4. (3) Gbn., Vol. I., p. 158, chap. 15.

3. **BLASPHEMOUS TITLES AND SPEECHES.**—Every head or headship wore a blasphemous title or titles ; this may be an impious or presumptuous title, which we must learn from history. A speaking organ, not natural, was given to this wild beast, and it uttered great things and blasphemies.* And power was given to it by some agent of Satan to practice, or do something, for one thousand two hundred and sixty years, which is the same length of time, and may be the same period, given to the nations to tread the holy city and occupy the outer court of the temple ; the same length of time for the woman to be nourished in the wilderness, and the witnesses to wear sackcloth. This wild beast appears to be a suitable coadjutor for the Man of Sin enthroned in the temple of God, and he opened his speaking organ with the voice and boldness of the lion for blasphemy against God, to blaspheme His name, and His tabernacle, and those who tabernacle in Heaven. Ascribing Christ's miracles to Satan, was sinning against the Holy Spirit ; and to stigmatize those having the Father's name on their foreheads, or openly professing the truth and exhibiting the genuine image of God in their lives, is blaspheming God ; and stigmatizing and anathematizing true churches and their genuine members, is malicious blasphemy against them.⁴ It was given him, perhaps by ecclesiastical prelates or councils, as the high priest and council delivered Christ to the Roman governor—history will show—to make war with the saints and to overcome them. Authority was given to him over every tribe, and people, and tongue, and nation where the saints sojourned and the kingdom of God extended ; so the true churches can not escape his power unless they can hide in the wilderness. All those not registered in the Lamb's book of life will worship or reverence him. From the foundation of the world all salvation has been secured by the suffering and death of Christ, and not one of His followers will be forgotten, for all their names are registered ; but those not following Christ will worship this beast and twin brother to the Man of Sin. But, powerful as he is, and worshiped as he may be, he shall be destroyed by the sword and captivity according to that law. What a man sows, the same he shall reap. Let every one take notice to hear this. Here is the age that will try the faith and patience of the saints and show their wisdom as well as piety ; they do not take the sword nor lead captivities, and they shall not be exterminated by sword or captivity. But the beast did both and shall perish by both. (For history, see chaps. 133, § 1. 134, § 10. 136. 149. 151, §§ 5-9.)

4. **THE TWO-HORNED WILD BEAST.**—John saw another wild beast ascending out of the earth. The sea is mostly in commotion, and the earth at rest ; hence, a beast out of the sea designates power suddenly rising out of revolutions and convulsions ; and one out of the earth designates one gradually and quietly grown into importance.⁹ This beast has two horns,¹ not very dangerous—about like the horns on a lamb. His power was divided, but did not look dangerous ; but he had the dragon's voice, and exercised all the power of the first beast. So he had the dragon's voice, power, and throne. He exercised all the power of the first beast in his presence, and not secretly, and must have been a monotheist. He did not need a show of horns, for he used the dragon's voice in addition to the dragon's power delegated to the first beast. He makes the earth, or monotheistic empire, and all that dwell therein, to worship the first beast, whose death-stroke by the sword was healed, pretending great veneration for him.

This shows the second beast came into power after the first received the death-blow ; so both acted together through the one thousand two hundred and sixty years. He performs great signs in the presence of the first beast, and makes fire come down from Heaven in the sight of men, or his enemies, as Elijah did, and thus deceived them to believe him to be a prophet. What is true of a part may be said of a whole ; thus, man is said to be mortal and immortal. This

(*) Chap. 129, § 4. 151:7, 8. (4) Dowl. p. 304-6, Edict of Fred II.; Jones, p. 194, Edict of Theodosius I., chap. 151, § 8. (9) Chaps. 138:2-8. 149:1,2. 172:5. 117:5. (1) Chaps. 139. 140. 142:1-2.

beast performed these wonders, though one horn might approve and the other reject them. He makes no pretensions to government himself, but orders the citizens of the monotheistic empire to make an image of the first beast; and it was in his power to put breath into that image, and make it give imperial edicts, and kill those monotheists who did not worship it.⁵ He did not want the power himself to inflict vengeance, but he causeth all—the small and the great, the rich and the poor, the free and the bound—to receive a mark on their right hand or on their forehead, and causeth that no one should be able to transact any business in the government but those having the mark, the name of the beast, or the number of his name, or the figures corresponding to the letters in his name. This number is six hundred and sixty-six, and is the number in the name of some man; and now let the man of science make it out. Thus, in Hebrew, Rvyymth—a man of Rome: R. 200, V. 6, Y. 10, Y. 10, M. 40, TH. 400=666. In Greek, Lateinos—a man of Latium, Rome, or Latin empire: L. 30, A. 1, T. 300, E. 5, I. 10, N. 50, O. 70, S. 200=666.

Thus, we see the first head of this monotheistic antagonism was the Roman, or Latin, empire, and the first development of this beast was with the first head and was the genuine beast, and what was created by orders of the second beast was only an image of the genuine. Now, in Daniel, a wild beast designates a self-controlled, absolute, political power, with the ecclesiastical and religious influence in subjection; and such was pagan Rome. When Polytheism is cast down and monotheism takes its throne, then we have a monotheistic wild beast on the conspicuous throne. Now, if the ecclesiastical power, or influence, should become a wild beast and subvert and subjugate the political power, then we might have an image of the first development of the monotheistic beast animated and controlled by the second development, or the ecclesiastical wild beast.

5. RELATION AND DURATION.—These two wild beasts belong to the monotheistic antagonism to the kingdom of God, while they have the throne, power, authority, and voice of the dragon, given to them by Satan himself. It matters but little to the saints which beast animates and controls; it is hostility to Christ by both. I suspect all the blasphemous titles and speeches to be the work of this false prophet, who I suspect to be the Man of Sin fully developed. Their power will be broken when the fifth seal opens, but they will continue till the judgment sits.⁶ (For history, see chap. 129, and continuations.)

(5) Chaps. 138, 139; 5. 143:1, 2. 151:2, 3, 6. (6) Chap. 115. § 9

CHAPTER CXIV.

(*Scene Seventh. Programme Fifth.*)

CHRIST RECOVERING HIS HOLY MOUNTAIN BY THE MARTYRS' GOSPEL AND THE HARVESTS.—REV. 14.

1. THE LAMB ON MT. ZION.—John is now on the earth where he can have full view of sky and earth; and here he is shown an outline sketch of the destruction of this monotheistic antagonism. The Lamb stands on Mt. Zion with an army of faithfuls. The term “Lamb” is a peculiarity of the Apostle John’s writings, and he learned it from John the Baptist. The name or picture of Mt. Zion will always arrest the attention of the servants of Jesus Christ. The saints take pleasure in her stones: Her very dust to them is dear,⁷ and when they hear of Christ occupying it with an army of one hundred and forty-four thousand pure and openly avowed followers, they think that the set time to favor her has come. Amidst all the corruptions, revolutions, persecutions, and devastations Christ has maintained His one hundred and forty-four thousand sealed followers, who are still pure, bold, and uncompromising as in the conflict with the dragon. And now He is about to recover His holy mountain, with all its institutions and prerogatives. Before the four winds preceding the trumpets were let loose He sealed one hundred and forty-four thousand Israelites for His first army against the dragon, and now He appears on His own mountain with His full army of one hundred and forty-four thousand, without any national distinctions, and commences war with the beasts. This programme is well located in these revelations. Contemplating these formidable adversaries, the saints might well be dejected and have nothing to say when the fifth seal opened and needed something to revive their hopes.

2. THE SONG IN HEAVEN THAT NONE BUT MARTYRS COULD SING ON EARTH.—The kingdom of God extends from earth to Heaven; and up there for the present is the royal city. There are the spirits of just men made perfect; there are recorded the names of the first-born who form the churches on earth; and there are innumerable angels to keep up communication between earth and heaven.⁸ These angels rejoice over converted sinners.⁹ How much more do they and redeemed spirits rejoice in the victories of the kingdom and the fidelity of martyrs!¹ Christ appears in His judgments; but then He uses enemies to destroy enemies; but when He appears with His own army they are martyrs. They overcame the dragon by the blood of the Lamb, the word of God, and the witness-bearing of Jesus Christ; and by the same means they will overcome the beasts. Then they were led on by Michael, the great prince of Israel;² now they are commanded by the slaughtered Lamb. Then the question was who is God? Now it is, how are we reconciled to Him and accepted by Him? This sight filled all Heaven with joy, and a voice out of Heaven, as loud as many waters and as the rolling thunder, drew John’s attention to the throne, which he could also view from his position. This was the voices of harps and singers,

(7) Ps. 102:13–15. (8) Heb. 12:22–24. (9) Luke 15:7, 10. (1) 1. Cor. 16:13; Phil. 1:27. 4:1. (2) Dan. 12:1. (3) Ps. 25:15.

and they sung a new song before the throne and before the zoa and elders, or between the throne and the zoa and the elders. But no one on earth could learn that song but the one hundred and forty-four thousand redeemed virgin followers of the Lamb. These were redeemed from among men—a first or choice fruit unto God and the Lamb. They have followed the Lamb through all these persecutions, sufferings, and trials, and they are true and faithful. The secret of the Jehovah is with them and the knowledge of His holy covenant.³ These are Christ's martyrs, witnesses, sealed ones, Sons of Oil, and they can learn and sing, in the flames of persecution, this new song of new victories over this new antagonism under the name of monotheism. None others can learn, understand, or sing this song while the beasts are in power and the saints are suffering every species of cruelty and death. (See chap. 155, § 1, 2, and chaps. 159, 161, 170.)

3. THE MISSIONARY ANGEL.—Next, John saw an angel flying in mid Heaven, where every person could see him, having everlasting glad tidings to proclaim to those dwelling on the earth, or empire, and to every nation and tribe and tongue and people. This must be the universal missionary angel or messenger. His message is not confined to those on the earth, but is extended to every other person. This must take place under the fifth seal, after the power of the beasts is broken and when the Sons of Oil put on robes and rest from persecution (formerly such doctrine had to be preached in private), for he appeared conspicuously and spoke loudly, and every person could see and hear him. He preached in the monotheistic empire and in the remote and obscure regions of Polytheism. The conspicuous characteristics of his preaching may be learned from the specimen given: Fear God and give Him glory; the hour, or time, of His judgment is come; and worship Him that made the Heaven and the earth and the sea and the fountains of waters. This is in direct opposition to what the people had been publicly taught; they had been compelled to worship the beast and his image and the false prophet, and they worshiped demons and idols and repented not, though condemned in obscure places by the witnesses. We are not told that he preached the whole truth, and nothing but the truth; but he preached directly against the dragon, the beast and his image, and the false prophet, and this is everlasting glad tidings: it never will be reversed nor put down by any revolution nor usurpation. (See chap. 170.)

4. THE INVESTIGATING ANGEL.—Now follows another angel as conspicuously as the first, saying: Fallen is Babylon, that great city; for of the wine of the wrath of her fornication has she given all nations to drink. Babylon is the antagonist to Jerusalem and represents the royal city of the Man of Sin, and comprehends his whole system and territory—just as Jerusalem represents the kingdom of God. Her pollutions of Christ's teachings and laws and institutions had extended to all nations, and the vengeance will follow into every place. Now, we know from preceding prophecies that the Latin empire was the head of the monotheistic wild beast, and the throne given to him by the dragon was Rome, which may be also the seat of the Man of Sin. (See chaps. 165. 171.)

5. WRATH DENOUNCED ON WORSHIPERS OF BEAST AND IMAGE.—Now follows a third angel as conspicuously as the first, and with as loud a voice, saying: If anyone worships the beast and his image, and receives a mark upon his forehead or upon his hand—open or secret venerators—even he shall drink of the wrath of God, mixed unmixed, or made up out of the genuine simples, in the cup of His indignation; and he shall be tormented in fire and brimstone in the presence of the holy angels and in presence of the Lamb. When the beast and false prophet are taken alive and cast into the lake of fire, their worshipers will be judged while living and cast in with them, and the smoke of their torment ascends into the ages of ages, and they have no rest day or night. This may be the beast out of the bottomless pit, the last development of the first beast. (See chap. 171.)

6. PATIENCE OF THE SAINTS.—Here we now see the necessity and happy fruits of the patience of the saints; they waited long and suffered intensely, but now they are comforted and their adversaries tormented. A voice out of Heaven said to John, and perhaps none else heard it: Write, that it may be preserved on record till that time, Blessed the dead that die in the Lord henceforth; yea, saith the Spirit, that they may rest from their toils, but their works follow them. Though they may die and go to their rest, their works for the advancement of the kingdom of God shall not be destroyed, as in former time, but shall be perfected by some one following in their labors; they shall glide into rest in Heaven and their works will follow on to perfection. The saints dying in the Lord before this time will be rewarded as fully as those after it, but their works were often destroyed by the adversary. Translations of the Scriptures and efforts at reformation shall be carried on to completion.

7. GRAIN HARVEST.—Now John looked up and saw a white cloud, and on it sat conspicuously the rich and successful king of reapers, in human form, with a sharp sickle in hand, surveying a harvest field, and he appeared to be awaiting orders. This denotes wealth, power, and position, well prepared for a premeditated slaughter. An angel came out of the temple, which is yet in Heaven, and with a loud voice that all could hear, bid king reaper to thrust in his sickle and reap, for the harvest of the earth, or empire, is dried and the hour for thy reaping is come. This devastating power has been restrained by the prayers on the golden altar of those hoping for reformation; but these prayers having ceased to be laid on the altar, a messenger out of the temple removes the restraint, and the judgments of God destroy the impenitent. The gold-crowned reaper sent his vast military preparations, and the work was done. (See chaps. 174, § 2. 176, § 1.)

8. GRAPE HARVEST.—Another angel, not so observable as king reaper, came out of the temple, which is yet in Heaven, having a sharp sickle, also. This denotes a hidden power or influence from the kingdom, or out of the teachings of the Scriptures, that musters the nations without their knowledge and produces unexpected results; or perhaps some power, maybe the returned Jews, having a correct knowledge of the predictions and signs of the times and coming unexpectedly into power, prepares to vindicate the cause of the saints. The servants of Christ will discover this avenger by their knowledge of prophecy. He was followed by another angel out of the altar, and having the authority over the altar, where the prayers of the saints ascended as incense before God. Perhaps the martyrs around the altar in the fifth seal had renewed their cry for vengeance; and the officiating angel answers, the time is come, and goes forth and gives the order. Those versed in prophecy and watching the signs of the times may be denoted by this angel; they assure the first angel that the last, or grape, harvest is ripe. Perhaps the first angel represents the resurrection of the witnesses, and the second denotes the earthquake or revolution attending their rise. Perhaps they synchronize, but represent different actors. This second angel called aloud, that all could hear: Send thy sharp sickle, gather the clusters of the earth, or empire, for her grapes are fully ripe. This vengeance came in answer to the prayers of the saints on the golden altar. The angel cast his sickle into the earth, or monotheistic empire, and gathered the fruit of the vine of the earth, or empire, and cast them into the great winepress of the wrath of God; and the winepress was trodden without the city; whether Babylon, or the great city called Sodom and Egypt, we are not told. The blood out of the winepress flowed two hundred miles, and so deep was the stream that the bridles of the cavalry dipped in it. What was the effect of this terrible slaughter we are not told; but it ends this programme and belongs to future events. (See chap. 174, § 3.)

CHAPTER CXV.

(*Scene Eighth. Programme Fifth.*)

JUDGMENTS ON THE WORSHIPERS OF THE BEAST AND HIS IMAGE.—REV. 15, 16.

1. A SONG OF VICTORY.—John's position is now in Heaven. In the next place John is shown the successive means by which these beasts are brought to these destructive ends, and by this exhibition Christ's servants are prepared for the events. This is represented by seven angels inflicting the seven last plagues. Before this scene opens John saw those faithfuls, who had endured the fearful persecution of the beasts and false prophet and had obtained the victory over them by being faithful into death, enjoying a triumph. They were standing upon a most splendid pavement, like a sea of glass streaked or flaked with fire, and they had harps of God, or Divine harps, or harps given to them by God. These were not praying for vengeance nor complaining of delay, as in the fifth seal; but they were anticipating the speedy triumph of the kingdom, because the last judgments were manifest, or in sight. They blended the hope of Israel with the salvation of the nations and sung the song of Moses and the song of the Lamb, saying: Great and wonderful are Thy works, Jehovah, the God, the Almighty; righteous and true are Thy ways, Thou King of nations. Who will not fear Thee, Jehovah, and glorify Thy name? For Thou only art holy; for all nations shall come and worship before Thee, because Thy judgments are manifested. These judgments were then manifested to the Sons of Oil, and when inflicted they will be understood by the nations. This song embraces the message of the missionary angel, and undoubtedly synchronizes with it, and shows the hope of the saints to realize the glorious promises to Israel. Not only the victory over the Man of Sin, but also the conversion of all the nations was anticipated. Perhaps this is part of the song which none on earth could learn but the one hundred and forty-four thousand martyrs; it is sung again in Heaven, and as these seven last plagues are inflicted, and the missionary angel preaches, the whole earth will learn and sing this song of victory. (See chap. 170.)

2. THE SEVEN ANGELS, OR MESSENGERS.—John looked; and behold the tabernacle—temple—of witnesses (Acts 7:44), yet in Heaven, was opened, showing that some of the covenanted promises to Israel were about to be fulfilled. The seven angels, having the seven last plagues to teach the nations as Moses taught the Egyptians, came out of the temple just opened, showing that these plagues originated in the teachings and influences of the kingdom of God, and on its account and according to its programmes they were sent on the earth, or nations. These ministers of wrath were holy, peaceful priests; they belonged to a wealthy kingdom, for they were clothed in pure bright linen, girt about the breasts with golden girdles, and they were commissioned from the throne with golden bowls full of the wrath of God. These bowls were given to them by one of the four zoa, that represent the aggressive or missionary force of the kingdom, which shows that reformation was hopeless, and that these judgments, and the flight of

the missionary angel, synchronize and are connected in operation and result. As God's wrath is inflicted and breaks up the way, the kingdom advances and messengers preach the Gospel (Chap. 167). Then was the temple in Heaven filled with smoke out of the glory of God and out of His power, and no one was able to enter the temple till the seven plagues were inflicted. Though the power of the adversary was broken and the Gospel going forth with power, yet the light of God's word and the manifestation of His power have raised such inquiry and disputation about the truth that Divine worship could not be restored in its purity and original simplicity till these plagues be fulfilled. This shows a reformation advancing, but not perfected, and no reformer is able to enter the temple and restore the pure apostolic worship till after these last judgments.

3. FIRST VIAL, OR BOWL.—REV. 16.—A loud voice out of the temple, perhaps of the angel that cried to the harvest messengers, said to the seven angels: Go and pour the seven bowls of God's wrath into the earth. This voice came out of the temple, and not out of the throne, and shows that the two witnesses clothed in sackcloth have prayed for these plagues; for reformation without them was impossible. The first angel stepped forth to the opening in the sky and poured out his bowl into the earth, or monotheistic dominions, or empire of the beast, and an evil and grievous sore came upon the men having the mark of the beast and worshiped his image. Why did they at this time worship the image? Was the beast himself in the bottomless pit?⁶ and did his image, animated and controlled by the false prophet, rule the monotheistic earth? They have the mark of the first beast imposed on them by the second beast, but they worshiped the image—none else were hurt by it. This sore did not kill, but was an evil and grievous trouble that vexed and fretted, and they could not prevent nor cure it. It might be something that threatened their venerated image, and as it came from Heaven and out of the temple in answer to the prayers of the Sons of Oil, it is something favorable to truth and freedom. The angel may have poured out a spirit of inquiry and an independence in judging, which produced schisms. Schism is an evil and grievous sore upon all worshipers of concentrated power. (See chaps. 155, 156.)

4. SECOND VIAL.—The second angel stepped forth and poured his bowl into the sea, and it became blood, as of a dead man, and every living breath or individual died in the sea. Now, if the sea represents nations in motion, we may suppose the sore inflicted by the first vial created agitation, and the second brought them into collision and mutual bloodshed, which terminated in rival powers, religious divisions, and partial, attempted, or pretended reformations, that exhausted the vital power, influence, and wealth of the monotheistic antagonism. This great confederation, or consolidation, of the beast and false prophet being broken into fragments without any common head, these fragments might now be turned to exhausting one another, and in all these revolutions the witnesses would find shelter in one or the other fragment, and an opportunity to disseminate the truth. (See chap. 157.)

5. THIRD VIAL.—The third angel now steps forth and pours out his bowl into the rivers and fountains of the waters that run into the sea, and they become blood; thus no hopes of the sea being restored by fresh water and living animals out of them. The inhabitants of these great and small tributaries did not die, but had to drink blood, which was a sore judgment upon them. The angel of the waters pronounced this visitation just, for they had shed or poured out the blood of the saints. What was the moving cause of this bloody issue I cannot determine from the programme, and must wait for history to develop; perhaps self-preservation. If these rivers and fountains denote the dismembered fragments of the beast empire, they did not lose their vitality in this bloody conflict, and though they might not restore life and health to the empire, they continued in

(6) Chap. 149, and continuations.

wealth and power. The angel of the waters said : Righteous art Thou, O Lord, who art, and who was, the Holy, because Thou didst adjudge these things; for they poured out the blood of Thy saints and prophets, and Thou givest them blood to drink, for they are worthy; and a voice out of the altar said : Yea, Jehovah, the God, the Almighty; true and righteous are Thy judgments. Thus, Heaven and earth acknowledged these judgments to be merited. (See chap. 162.)

6. **FOURTH VIAL.**—The fourth angel poured out his bowl upon the sun, and it was given unto it to scorch the men with fire; and the men were scorched with great scorching, and they blasphemed the name of God who had power over these seven plagues, and they repented not to give Him glory. They did not confess their corruptions and perversions of His word, laws, and institutions, and give Him glory for the truth, and holy teaching, and rites, but persevered in their former course. The sun is regarded as the source of heat as well as light, and here the figure is founded on its power to scorch. A natural result of universal wars is a scorching tyranny of some one of the powers becoming superior to all of the others. This scorching seems to be confined to the men of eminence who had formed a part or the whole of the beast empire, and the false prophet representatives. They worshiped the concentration of power, and now some concentration of power scorches them; but they do not reform, but blasphemed God for not preventing this severe subjugation. (See chap. 163.)

7. **FIFTH VIAL.**—The fifth angel poured out his bowl upon the throne, or thrones, of the beast, and his kingdom was filled with darkness; and they gnawed their tongues with pain and blasphemed the God of Heaven because of their pains and sores, and repented not of their works. Throne designates the center and source of legislative policy and power of executive purposes. When this becomes dark, confused, and powerless, the consequences are felt throughout the dominions. The image of the first beast is animated and controlled by the second beast, and however wide apart their thrones may be in space, they are but one in purpose; and when their power and policy is defeated, frustrated, overthrown, or severely threatened, the present is to them intolerable and the future is all darkness. We know the first head of the monotheistic wild beast was the Latin empire, and its throne was in Rome; but this antagonism may have grown in body while it multiplied in heads, and may have many thrones, which are all represented as one. (See chaps. 164, 165, 166, §§ 9, 10, chap. 176, §§ 1, 2.)

8. **SIXTH VIAL.**—The sixth angel poured out his bowl upon the great river, the Euphrates. The water thereof was dried up, that the way of the kings who are from the rising sun might be prepared, for some purpose. In former ages large rivers formed barriers against invasions. Improved facilities for crossing them might be denoted here; but the name of the river reminds us of the sixth trumpet, and if these four angels, let loose on the Euphrates, formed a government, it might most appropriately be figuratively designated by the Euphrates, and the drying up of the river would appositely represent the gradual decay and consumption of that power. This intervening power may have separated the east and west and prevented invasions either way; but, when dried up, invasions from the east appear inevitable and a great battle must ensue—perhaps the oft predicted battle of Armageddon. (For history, see chaps. 166, 176, § 1.)

9. **THREE FROG SPIRITS.**—John now observed three unclean spirits, like frogs, going forth to all the nations on the earth, to muster them and gather them for the great and last battle with the kingdom of God. It appears that dragon, beast, and false prophet had all lost their power, and these unclean, or anti-Christian, agents, out of their mouths, or generated by their teachings and influence, were laboring throughout the whole world to reinstate them in universal dominion. John did not see these demon spirits coming out of the mouths of these progenitors, but he saw them going on their mission; they had been

working in secret. They are spirits, and are not seen, but their presence may be detected by their work. We are now acquainted with the religion of these demons. The dragon spirit says, there is no God or there is a god for everything, and there is no divine revelation. The false prophets say, there is one God, and a revelation from Him, but both are superseded by the prophet. The beast spirit says, I am supreme on earth, and have a divine right to submission and obedience from all; there is one God and a divine revelation, and I am a divine ruler. These demons may quarrel among themselves about prerogatives, but always combine their forces against the kingdom of God. Politically developed, the beast having ascended the throne of the Cæsars, and the false prophet animating his image, most likely, have monopolized all monarchies; and then the dragon demon must unite with republicanism; but they will intrigue and work in all governments, and combine against Jesus Christ. The Euphrates power being exhausted, these frog demons will collect armies out of all nations, from east to west, into a place in Judea called, in the Hebrew language, Armageddon, or the field of Megiddon. (See chaps. 172, 176:4-8.)

10. CHRIST'S WARNING.—Here Christ interposes a warning to His people to be ready for His advent: Behold, I come as a thief; blessed is he that watches and keeps his garments, that he walk not naked and they see his shame. The day of the Lord will come as a snare sprung upon the world; but Christ's servants are not left in darkness, that it should overtake them as a thief in the night.⁷ When these frog demons are mustering the nations to this battle, we may expect Christ's second advent to take place.⁸ Take care and not be in any of these armies collected by these frog spirits. Here the armies of the whole world are congregated in Armageddon, till we are shown the end of the hostile governments themselves. (See chap. 117.)

11. SEVENTH VIAL.—Now the seventh angel steps forth and pours his golden bowl of wrath down into the air. A loud voice, that all could hear, from the temple in Heaven and from the throne of God, said: It is done! The new announcement of the disposition of the nations to John from the throne of God, and the predictions of the old prophets preserved and studied in the temple, both united in pronouncing the work finished, and now the saints take the dominion under the whole heavens. Then followed voices, lightnings, thundering, and the greatest earthquake that ever happened since man was created upon the earth; and great hail that smashed everything it struck. The greatest revolutions, with their attending circumstances, that ever took place. All governments are revolutionized, their capitals and great cities are laid in ruins, and their power, influence, and commerce are destroyed. Great Babylon, or the one called Sodom and Egypt, with her corrupt religion and anti-Christian power, will first be divided into three parts—dragon, beast, and false prophet; and then will great Babylon receive the wine of the fierceness of God's wrath. The island and mountain government will have disappeared, and foreign invasion from outside the beast's dominion will destroy all civil and religious corruptions. Still, the men destroyed will not repent, but will blaspheme God on account of this invasion; it will be exceedingly great. Here the exhibition closes, to show and identify the subject of this great destruction. These events come under the sixth seal (chap. 109, §§ 16-18), and synchronize with the seventh trumpet. (Chap. 111, §§ 6, 7.)

(7) Luke 21:35. I. Thes. 5:1-5. (8) Chap. 121.

CHAPTER CXVI.

(*Programme Seventh. Scene Ninth.*)

AN APOSTATE CHURCH AND HER EMPIRE AND DESTRUCTION.

REV. 17.

1. **THE HARLOT.**—Now comes one of the seven angels, having finished his part in the previous scene, and spoke to John, saying: Come, I will show thee the judgment of the great harlot, or harlots, that sitteth on the many waters, with whom the kings of the earth have committed fornication, and they who inhabit the earth, the legitimate citizens of her empire, were made drunk with the wine of her fornication. A harlot is the figure common in the Scriptures to represent an apostatized Christian church, or churches, and this woman must symbolize an apostatized Christian church. The Jews were accused with committing fornication with idolatry, but this church does it with the kings of the earth. That is, she sustained a relation to them which a Christian church should not sustain to any civil government. Every Christian church should be an untrammelled, independent witness for Christ; it should not call any man master, and it should never be called mistress. The inhabitants of the earth, or recognized citizens of the empire, are intoxicated with the crime of her fornication. The teachings and examples given by her in this unlawful alliance have deprived them of common sense and plunged them into brutish practices, as if they were drunken with wine. She represents a very popular church, or churches, for she is enthroned on many waters, or is supported by many people, multitudes, nations, and tongues. This represents a powerful, extensive, and wealthy church connected with civil government, or kings of the earth.

2. **HER EMPIRE.**—Now John and the angel descend out of Heaven: and the angel bears John (still in the spirit) away into the wilderness—far from Jerusalem. Here John saw a woman sitting upon a wild beast, which represents a rapacious moving force. This was a decorated animal, a fancy colored beast—all over labeled with blasphemous titles: persons, places, and things were labeled saint and holy, till the terms became disgraced and a reproach. The beast had seven heads and two horns, but no titles nor crowns on either one or the other. It had the features of the first beast, but its character and condition somewhat altered; it may be an image of the first, fixed up to suit the harlot's fancy and purpose. We have been told that she is a harlot seated upon many waters, and these waters designate great varieties and multitudes of subjects. Hence, this beast represents their confederation or consolidation into one moving power. This power did once exist in fact, but at this time had no existence in fact, having got into a bottomless pit and being kept there by force and influence; but it will ascend in spite of its hopeless situation and all efforts to keep it there, and will again exist in fact. (See chaps. 143. 158. 174:1, 2.)

3. **SEVEN HEADS.**—The heads represent two things: First, seven mountains, where the woman's throne is; and second, seven headships, kings, or dynasties, exercising their power and skill in her support, while she rides the back and guides the breast. Of these headships five were fallen and one was in position.

When John saw her in a drunken spree the seventh had not come, and when he does come, will have but a short time. Then this image beast comes under the headship of the real beast, revived and come out of his hopeless prison in spite of all restraints. To this resuscitated wild beast, the ten horns, with one consent, give over their power for a short time. This is the beast that kills the witnesses and then goes into perdition.

4. THE TEN HORNS.—The ten horns represent ten divisions of the third beast's empire that had not attained to the position and power of crowned heads, or independent sovereignties, without the false prophet, when John saw the beast, but they did receive royal authority for a very short time, with, or under, the empire afterward. These will give their power for a short time to the restored beast, till the words of God shall be finished in his perdition after the battle in Armageddon. These horns and (kai) the beast will hate the harlot, and make her desolate and naked, shall eat her flesh, and utterly burn her with fire. They will strip this apostate church of her riches and adornments, pick her bones, or deprive her of subsistence, and then destroy every vestige of her. God puts it in their hearts to give their power to the beast, till they fulfill God's purpose on the harlot. (See chaps. 158:1. 174:1, 2.)

5. CHARACTER OF THE HARLOT.—The woman was clothed in royal purple and scarlet, and decorated with gold, precious stones, and pearls, and held a gold cup in her hand, and made a splendid appearance. This represents an imposingly grand, influential, and wealthy church, and we have seen she was powerful and extensive. But she was a filthy brute. That gold cup in her hand was full of abominations and the uncleanness of her fornication. The teachings and examples she offered to the nations to imbibe were pernicious falsehoods and loathsome immoralities. The characteristics of this church were not concealed, but manifested to the world as conspicuously as if written upon her forehead: Mystery, Babylon the Great, The Mother, or Chief of Harlots and of the Abominations of the Earth. John discovered she was drunk with the blood of the saints and with the blood of the witnesses of Jesus, and when he saw her he wondered with great astonishment. Imposing grandeur combined with shameless debaucheries and insatiable cruelty. She must be related to the false prophet. We are told that this woman represents that great city which has kingship over the kings of the earth. That city, in John's day, was Rome. But the city must be taken as the head for the whole body, to represent the whole apostate religion and churches under its control and influence. (See chaps. 153. 156:1. 158:1. 171. 174:5.)

6. THE RESUSCITATED BEAST, OR EIGHTH HEAD.—When the beast out of the bottomless pit is resuscitated and the harlot destroyed those recognized citizens of the monotheistic world, whose names are not registered in the Lamb's book of life kept from the foundation of the world, shall wonder after the beast and pronounce his empire divine and eternal, and denounce death upon those rejecting his authority. But Christ's witnesses will not be astonished nor moved, though slaughtered by him. They know his time is short and destruction sure, as announced by the prophets of old. These combined powers—beast, horns, and false prophet—shall make war with the Lamb on the field of Megiddon; but the Lamb will overcome them, for He is the Lord of lords and King of kings, and they that are with Him are called and chosen and faithful. His one hundred and forty-four thousand will accompany Him through death to victory. (See chaps. 150:6. 158:5. 168. 174:1-3.)

7. WARNING TO THE PIOUS.—REV. 18.—Having seen this great apostate church and its confederates, John is now shown the judgments to be inflicted on her. Another angel descended out of Heaven, having great authority, and the earth was lightened with his glory. No power on earth could withstand him or reverse his orders. He proclaimed, with a loud voice that all could hear, the

destruction of this apostate church and city because of her bad influence and conduct with kings. There appears to have been some truly pious persons in her communion, or in her territories about to be visited with the wrath of God. And another voice out of Heaven said, "Come forth out of her, my people, that ye have no fellowship with her sins and that ye receive not of her plagues; for her sins have accumulated to Heaven and God has remembered her iniquity." Thus, the Christian Jews were warned out of Jerusalem before it was laid in ruins and the nation destroyed. The overthrow, her relation to all classes of mankind, and how they regarded her are particularly mentioned. She had possessed and enjoyed everything, and now she must lose and suffer everything. Her overthrow was sudden and unexpected by all but the saints; lamented bitterly by her traffickers and royal coadjutors, but none could give her any help. Those destroying her power may desire to reserve her churches and church property for themselves, while others may set all on fire, and cause the lamentation. But, they are comparing her condition in the time of her power with her ruined condition when completed. The destruction is complete and forever. All nations were deceived by her false teachings and false miracles; and the blood of prophets and of saints and all other murders was found in her. (See chap. 171.)

8. THE SAINTS REJOICE OVER HER DESTRUCTION.—REV. 19:1-10.—Rejoice over her, O Heaven, ye saints, apostles, and prophets! for God has judged your cause upon her. After these things transpired on earth, or among the citizens of civil governments, a loud voice of a great multitude in Heaven, or among the true saints, was heard, saying: "Praise ye Jehovah! The salvation, the glory, the honor, and the power to our God. True and righteous are His judgments! He judged the great harlot that corrupted the earth with her fornication, and He avenged the blood of His servants at her hand." A second time they said: Praise ye Jehovah! And her smoke rose up forever and ever, or into the ages of ages. The twenty-four elders and four zoa fell down and worshiped God on the throne saying, amen. Praise ye Jehovah! And a voice out of the throne said: Praise our God, all ye His servants, and ye that fear Him, the small and the great.

9. THE TRUE CHURCH APPEARS.—Another voice of a great multitude as of many waters and mighty thunders, shouted: Praise Jehovah! for the Jehovah, the God Almighty, reigneth. Let us rejoice, and exult, and give the glory to Him, for the marriage of the Lamb is come and His wife has prepared herself. It was given to her to be clothed in fine linen, pure and bright. The fine linen denotes the righteousness of the saints. This indicates the consummation of the kingdom of God at the end of this age, when the tares are gathered out of it. The bride of the Lamb is New Jerusalem come down out of Heaven;⁵ and the pure and bright fine linen denotes the character of her citizens after the tares are gathered out. Babylon is now destroyed and Jerusalem comes now into power, as all the old prophets foretold. And the angel guide remarked to John: Write, Blessed they who have been called into the marriage supper of the Lamb.* And he added: These are the true words of God. These §§ 8 and 9 synchronize with chapter 119, §§ 2-6; and the utter destruction of Babylon must take place about the time of the battle of Armageddon. When the enemies of the beast and the ten horns are congregated at Megiddon to meet the kings of the east their kingdoms may be revolutionized and Rome burnt.

10. JOHN'S GRATITUDE.—Rejoiced at this glorious consummation, John thoughtlessly fell down before the angel's feet to worship him. But the angel forbid it and told him to worship God. Anti-Christ may claim homage, and order it to be given to the image of the beast; but the angels of God and

(5) Rev. 21:9, 10. (*) Chap. 119:2.

servants of Jesus Christ refuse it, and direct all to worship God. The angels are associated with the saints in the kingdom of God (Heb. 12:22); and this one said to John: I am a fellow-servant with thee and with thy brethren that have the witness-bearing of Jesus Christ; for the witness-bearing of Jesus is the spirit of prophecy. This spirit always speaks truth, and when His programmes are fulfilled we have sure evidence that the system, programme, and messenger are from the Father and the Son.

CHAPTER CXVI]

(*Scene Tenth.*)

BATTLE GOT UP BY THE FROGS.—REV. 19:11-21. (Continued from Chapter 115, §§ 9, 10.)

1. THE FROGS' ARMIES.—Having seen the fate of Rome and her apostate church, let us go east to Jerusalem and look toward Armageddon and view the army collected out of the whole world by the frog demons. There we will find the beast and false prophet making war with the Lamb about the same time their own royal cities are destroyed. In Megiddon we left these armies to see the harlot and her doom, and now we will follow that army into the battle of that great day of God Almighty.

2. THE WHITE HORSE ARMY.—Having returned from the wilderness, John occupied an high point for observation, and he saw the blue sky opened. And he saw a white horse, like the one pictured in the first seal, denoting a pure and righteous force in motion. This force was under a guiding intelligence, or rider, called Faithful and True; and in righteousness he judges and makes war. His eyes were like a flame of fire sending forth quivers of beams, and not anything could escape his sight. Upon his head were many diadems, denoting many victories and rule over many nations. He had a written name that none but himself understood or comprehended. He wore a robe dipped in blood, denoting he had been in battles and shed much blood. And the name under which he was known was the Word of God. Out of his mouth proceedeth a sharp sword, and with it he smites the nations, denoting his absolute power to destroy when he so determines, which is always in righteousness. He gives the word, and famine, disease, and mutual slaughter destroy his enemies. He rules the nations with a rod of iron, or an iron sceptre, an irresistible government. This is the Man Child caught up into the throne of God; but now He is descending to the battle of the great day of God Almighty. His followers do not use the sword, but He alone⁷ treads the winepress of the fierceness of the wrath of God Almighty. The angel out of the temple, with his sharp sickle, may gather the clusters of the earth and cast them into the winepress;⁸ but Christ Himself will mash the grapes and press out the blood. The armies of Heaven, composed wholly of the truly pious, follow Him wherever He breaks open the way. They are clothed in the genuine Christian character, and guide the moving power and energy of the kingdom, here represented by pure white horses, as in the first

(7) Isa. 63:3. (8) Rev. 14:18-20.

seal. Then the holy force and intelligence of the kingdom of God went forth crowned with success, conquering and to conquer; now they follow after an almighty leader to final triumph. Upon His thigh and on His garment He has a title conspicuously written: King of kings and Lord of lords. Christ's interposition and government of the nations for the advancement of His church becomes evident to the saints and perhaps to the whole world. All power in Heaven and on earth was given to Christ, and He is the head over all to the church. He commissioned His followers to disciple the world, but He reserved the revolutionizing and government of the nations to Himself. Now His government and His followers missionating have become conspicuous to all.* Christ has, in our day, been breaking open the nations by the sword of nations, and the missionaries have followed with the gospel.

3. GREAT CARNAGE EVIDENT.—Then John saw an angel standing in the sun, where all could see him; and he exclaimed with a loud voice that all could hear, to all the birds that fly in mid Heaven—which may denote that class which follow armies for gain and plunder, but may be literal: Come and gather yourselves together unto the great supper of God, that ye may eat the flesh of kings, chief captains, mighty men, of horses and horsemen, and flesh of all, both free and bond, small and great. This shows that a prodigious carnage was inevitable; for every army was determined on exterminating the others. This may be the grape harvest.

4. BATTLE AND VICTORY.—Next, John saw the beast and the kings of the earth, or empire, and their armies congregate to make war with the white horse army and its leader. Whatever designs they had on one another, they were united against the king on the white horse; none of them would submit to him. The dragon may wish to recover his supremacy in the west, and may have brought his Pagan army from the east; the beast has determined to keep his supremacy, and the false prophet may prefer the image; but they were all determined the saints should not have the dominion under the whole Heaven, which the old prophets said they would take. Political wars have broken open the dominions of these antagonists to the kingdom of God, and the missionaries have followed with the Gospel and translated Scriptures. The conflict is not described, but the result is given. The beast and false prophet are church members, and were captured alive and consigned to the final destiny of the Devil and his angels. Judgment begins at the house of God with the living members, and the tares are gathered out of it; perhaps none out of the kingdom are judged during the consummated age. The rest of these vast armies were killed by the sword out of the mouth of him on the white horse, and all the birds were filled with their flesh; he gave the word, and famine, disease, and mutual slaughter did the work. The armies being destroyed, the leaders were captured, judged, and disposed of. (See chap. 118, §§ 3–10.)

5. THE BEAST AND FALSE PROPHET IN PERDITION.—The Savior said the Devil would plant his own children in the kingdom of God, but at the end of this age the angels would gather them out and cast them into the fire.⁹ So here the usurpers of the government in His kingdom are judged and cast into the lake of fire. At His second advent Christ will judge the living and the dead,¹ and here we find these children of the Wicked One taken alive and adjudged to their final destiny. The representatives of the beast and false prophet are their leaders in the great battle, and they are taken alive, while their subordinates and the armies of the dragon fell in the battle, and will not be judged till all the dead are raised for judgment. If this is the same battle predicted by Ezekiel—but I think it is not—the slaughter will be by every man's sword against his fellow,² when the King of kings gives the word. The old prophets mention the pestilence also.

(*) Chap. 170, and its continuations. (9) Matt. 13:38–42. (1) Acts 10:42. II. Tim. 4:1. I. Pet. 4:5. See chaps. containing the vials and rise of powers, and 165–170, 174, § 7. (2) Ezk. 38:21, 22.

Thus, the Man of Sin³ will be destroyed out of the temple of God and from off the face of the earth forever. But what has become of the Red Dragon? The frog spirit out of his mouth went to the kings in the whole earth and helped to gather the vast army which is now slaughtered. The dragon was not an usurper in the kingdom of God, and will not meet his judgment when the tares are gathered and cast into the fire—lake of fire—but will be reserved for the final judgment—judgment of the dead.

6. DRAGON IMPRISONED.—John's next sight was an angel descending out of Heaven having the key to the bottomless pit and a great chain in his hand; and he laid hold on the dragon, which, speaking according to the Hebrew idiom, is that Old Serpent, called the Diabolos and Satan, and cast him into the pit for one thousand years, and shut and sealed it over him, that he might no more deceive the nations till the one thousand years are finished; after this he, or rather Satan, shall be loosed a little time. We have decided that the Red Dragon represented the Polytheistic antagonism of Satan. Now, when the developments of the kingdom of God are all verified according to the prophetic programmes, Polytheism, atheism, and every species of infidelity will not deny the existence of Jehovah, assert the existence of more gods, nor dispute divine revelation to man till the one hundred years are expired. What has become of the three frog demons, we are not told; but these three satanic developed antagonisms are defeated, and the evil days to the saints are ended.

CHAPTER CXVIII.

(Scene *Eleventh.*)

RESURRECTION UNTO LIFE AND JUDGMENT OF THE LIVING.

REV. 20.

1. THE TIME FORETOLD.—Go thy way, Daniel, till the end, for thou shalt rest and stand in thy lot in the end of the days.⁴ These were the days of sad adversities to the saints which must transpire before the arrival of the glorious times foretold by the prophets, secured to Israel by the covenants and confirmed by the oaths of Jehovah. In what sense could Daniel stand in his lot at the end of those days of calamity any more than while they were progressing, unless by the resurrection and restoration unto his position and inheritance in the consummated age of the kingdom of God? But, when will those adverse days be ended? When the wild beast with the little horn shall be destroyed and his body given to the flames, and the time comes for the saints to take the dominion under the whole heavens.⁵ But this is, also, the time for the books to be opened and the judgment to begin.⁶ Now, here we find the days of adversity are ended. This same beast and little horn, or false prophet, are taken alive, judged, and consigned to their final destiny in the lake of fire and brimstone. The Great Red Dragon is bound and securely imprisoned for one thousand years; then the saints take the dominion and reign with Christ during these one thousand years.⁷

(3) Chaps. 109, §§ 14, 15, 154. (4) Dan. 12:13. (5) 7:8-14, 24-27. (6) 7:10, 26. (7) Rev 20:1-4.

2. HONOR AND PIETY.—REV. 20.—John says: And I saw thrones and they, the white horse army, sat on them, and judgment was given unto them. Thus, Christ promised the apostles that they should sit on twelve thrones, judging the tribes of Israel.⁸ And Paul says: The saints shall judge the world and angels.⁹ Also, John saw the individuals, beheaded for the testimony, or witness-bearing, of Jesus and for the word of God, and who worshiped not the beast, nor his image, and received not the mark upon their forehead and on their hand, and they lived and reigned one thousand years. But the rest of the dead lived not till the one thousand years expired. This is the first resurrection. Blessed and holy is he that has part in the first resurrection. Over these the second death has no power; but they shall be priests of God and of Christ and shall reign with Him one thousand years. Like the twenty-four elders around the throne in Heaven, they occupy thrones, wear crowns, have harps and golden censers. Like kings, they sit on thrones and judge and rule, and, like priests, they shall offer incense and sing on harps.

3. WHITE HORSE ARMY.—Who are those first mentioned as seated on thrones? They are the armies out of Heaven, clothed in pure white linen, riding on white horses, and follow their leader wherever he opens the way.¹ They are heavenly armies, because born of God, saved by Christ, sanctified by the Holy Spirit, educated in the Scriptures, and faithfully witness for the truth. Their leader is a man of war, and wears a robe dipped in blood; when he breaks open the way by revolutions and invasions, they follow with the pure force, energy, and intelligence of the Gospel, presenting the genuine Christian character; and now, the victory completed, they sit upon thrones. In all other wars the fallen heroes do not participate in the triumphs of their cause, but not so in the kingdom of God; all the faithful ones are restored to life and to their inheritance, are priests of God, and reign with Christ one thousand years.

4. AN ACTUAL RESURRECTION.—It is asked: Does this symbolize an actual or literal resurrection? We answer: Why not? These revelations were given to instruct and not to deceive. A literal resurrection, glorious inheritance, new Heaven, and new earth, have been the animating hopes of the saints in all ages; and here an account of great events, transpiring in consecutive order, terminate in an exhibition of these hoped for events, how can the servant of Christ understand them as anything else than the real and literal objects hoped for, unless informed to the contrary? Are all the hopes of Israel, and of the gentiles come into the fellowship and joint participation with them, nothing but delusive phantoms flitting before the pious mind to the end of eternity? If these hopes are ever to be realized, why not in the time and order most appositely designated in the Scriptures? Why must such time and order as indicated in prophecy be rejected as visionary, and then imagine a time in the interminable future and invent an order of resurrection and judgment that renders impossible the fulfillment of covenants, oaths and promises? Every Christian believes in a resurrection, but when they define their ideas, we discover they believe in the resurrection of spooks. If there is a resurrection, it must take place in some time, and in some order, and in connection with some other events.

5. WHEN ISRAEL IS RESTORED.—We are promised a resurrection of the just when true benevolence will be recompensed.² Here, in the right place, we find such a resurrection: The evil days are ended and the saints take the dominion under the whole heavens—they are rewarded. In showing Daniel what would befall his people in the last days, the glorious ambassador traced calamitous events down the eastern channel to the destruction of the last hostile power, and said: Then shall Michael, that great prince that stands for the children of thy people, stand up, and there shall be an unprecedented time of trouble, and all the registered of thy people shall be delivered, and many that sleep in the

(8) Matt. 19:28. (9) I. Cor. 6:1, 2. (1) Rev. 19:11–14. (2) Luke 14:14.

dust shall awake, some to life eternal, and others to shame and everlasting contempt.³ Now, here in Revelations, we find these adverse times ended and the registered worthies delivered, and here is a resurrection to eternal life; and after one thousand years there is another to shame and everlasting contempt. The same truth is set forth in Ezekiel's vision of the valley of dried bones; the dry bones in the valley are to be revived, then the graves are to be opened, and those in them are restored to life.⁴

6. WHEN THE SEVENTH TRUMPET SOUNDS.—The glorious and mighty angel holding the earth and sea in subjugation under his feet, swore the most solemn and legitimate oath that the predicted mysteries of God should be finished when the seventh angel begins to sound.⁵ The trumpet sounds, and the triumphant voices in Heaven shout: The kingdoms of the world have become the Lord's and His anointed's forever. Then the white robed and gold crowned elders worshiped God because He had taken His great power and reigned. The nations were wroth, God's anger came, and the time of the dead that they should be judged, and the time to give reward to His servants the prophets, and the saints, and unto those who fear His name—the small and the great; and the time to destroy those who destroy the earth.⁶ Just so it is here: The enraged nations are overthrown, the saints now take dominion, the judgment has commenced, the beast and the false prophet are condemned to the fiery lake, and the saints of the Living God are raised and rewarded.

7. WHEN THE AGE IS CONSUMMATED.—Again, this resurrection occurs on the destruction of the combined adversaries of Christ and the introduction of the consummated age of the kingdom; and this is just where Paul places it. The consummated age is here represented by the New Jerusalem coming down out of Heaven;⁷ and in the old prophets it is represented by the restoration, triumph, and glory of the Jews, Jerusalem, temple, and throne of David. In both descriptions the kingdom is represented as cleaned of the tares, the uncircumcised, and the unclean, and entirely freed from pain, sickness, death, and sorrow. It is perfectly holy and incorruptible, and consequently cannot be inherited by flesh and blood relations to Abraham or any other pious person; nor can it be occupied by deranged and decaying bodies under the bondage of corruption.⁸ The preaching of John, Christ, and the apostles, had familiarized Christians to that doctrine, but it appears none thought on the necessity of a regeneration of the body. But Paul assures them that the kingdom can not be enjoyed without this change; and those Christians alive at Christ's advent must experience it.⁹ This change in the living is simultaneous with the resurrection of the dead in Christ when the last trumpet sounds.¹ Now, here is introduced that holy and incorruptible age; so the living saints must undergo this regeneration of body, but, at the same time the dead in Christ must be raised incorruptible and immortal, and also sit on thrones.

8. TWO RESURRECTIONS.—This resurrection accords with Christ's teachings. An hour is coming in which all in their graves shall hear His voice and shall come forth: they that have done good into the resurrection of life, and they that have done evil into the resurrection of judgment.² Christ promises believers in Him eternal life, and that they shall not come into judgment.³ Now, here is a resurrection of life, and on those obtaining it the second death has no power; and in one thousand years after we find another resurrection of judgment. And here we see the saints raised up in the first and seated on thrones to judge the world, and angels, too.⁴ When Christ appears and His kingdom is about to be consummated, He shall judge the living and the dead.⁵ While the angels are gathering the tares out of the kingdom Christ will be judging the living; of these the beast

(3) Dan. 10. 11. 12:1, 2. (4) Ezek. 37:11-14. (5) Rev. 10. (6) Rev. 11:15-19. (7) Rev. 21:9-27. 22:1-5. (8) John 1:11-13. 3:3, 5. Matt. 3:2, 8-12. Rom. 8:20, 21. Acts 3:19 20:21. (9) I. Cor. 15:50-53. (1) I. Thes. 4:13-17. (2) John 5:28, 29. (3) 5:24. (4) I. Cor., 6:1, 2. (5) II. Tim., 4:1.

and the false prophet, or their representative leaders, will be the first installment. The true believer, having eternal life, and now being regenerated in body as well as in soul, will not come into judgment. This is the resurrection Paul labored to obtain.⁶ Some are worthy to obtain that age and the resurrection from the dead,⁷ but all shall obtain the resurrection to judgment without trying⁸—worthy or unworthy.

9. PAUL'S ORDER OF THE RESURRECTION.—This accords with Paul's order of the resurrection. He says: But everyone in his own order; Christ, the first fruits; afterward they that are Christ's at His coming. Then cometh the end when He delivers up the kingdom to God the Father—after He has put down all rule authority and power, which will be after the one thousand years. For He must continue to reign till all enemies are put under His feet, and, as the last enemy, death shall be destroyed.⁹ Paul does not mention at all the resurrection of those out of Christ, but does exclude them from the first resurrection by restricting it to those who are Christ's. Those out of Christ are included among all enemies put under His feet before delivering up the kingdom, and this must be after He has come the second time, without sin, into salvation, or deliverance.¹ Here, in Revelations, the saints arise at Christ's coming; then Christ reigns one thousand years; then Satan excites another rebellion, is defeated and cast into the fire; then all the dead are raised and judged, and the wicked are cast into the lake of fire; then, having no more use for death and hades, or sheol, they, too, are tumbled down into the same final destiny. Then comes the new Heaven, or sky, and new earth, or regenerated sky and earth. Then, the work of the kingdom being finished, the Son will restore all government to the Father, and will be in subjection to the Father and a pattern of obedience to His brethren.²

10. CONCLUSION.—Now, why not understand this exhibition as symbolizing the actual resurrection of life? This is the plain and obvious meaning of the text; it occupies the very place in the prophetic programmes that the real resurrection of life should occupy, and the context requires it to be so taken. It is expressly called the first resurrection; is entirely disconnected with the second death, which has nothing to do with those reigning with Christ. The antithesis is: the rest of the dead and the resurrection to judgment. Now, all expositions within my knowledge, and Scott himself, understand and explain this second resurrection, judgment, and second death as designating an actual resurrection, judgment, rewards, and punishments. If the last symbolizes the actual, or literal, resurrection to judgment, why should not the first symbolize the actual, or literal, resurrection of life?*

11. OBJECTIONS ANSWERED.—It is objected the whole book is enigmatical and full of emblems or hieroglyphics, etc. This is true to a great extent, and the very scene before us is emblematical; but what do these emblems teach? Is it some capricious dream, or some established dogma of apostate Rome? Or is it some hoped-for promise, some long-expected event, set forth by such apposite representations as instantaneously suggest the subject to a mind ardently desiring the object? Reformations and triumphs are common things in the development of the kingdom of God, and have been as often followed by apostacies and oppressions, till the prophets and righteous men, sighing from the depths of the soul, instinctively turn their longing eyes to that final hope. Go thy way, Daniel, for thou shalt rest and stand in thy lot in the end of the days. In the end of these days, and not one thousand years after them; in the very juxtaposition with other attending events; in the very order of the resurrection given by Christ and the apostles; there we find it set forth by representations that cannot be misunderstood. But these objectors forget that they, too, interpret emblems in this book as designating literal, or actual, events, such as the next resurrection and judgment.

(6) Phil. 3:10-14. (7) Luke 20:35. (8) Heb. 9:27. (9) I. Cor., 15:23-26. (1) Heb. 9:28. (2) Heb. 2:10-18. Rom. 8:29. (*) Chaps. 3, § 7. 87, § 7. 98:9, 13.

12. SCOTT'S OBJECTIONS.—Scott says: It is unaccountable that the souls of the persons raised should be exclusively mentioned, if the literal resurrection of their bodies was meant, etc. This objection shows what influence a translation has over the minds of linguists themselves. The meaning of the original word is breath, and though so commonly translated soul, oftener designates the breathing individual. What is designated by this word when not used literally must be learned from the subject matter or context. Ezekiel never said: The soul that sins shall die, but the breath, or individual, that sins shall die. (See the context.³) John says: The breaths of those beheaded, etc.; that is, the persons, or individuals. The subject, which is their resurrection and reigning, requires us to understand it so, and so does the context, which calls them part of the dead—"the rest of the dead lived not." His third objection rests on his false notions of the millennium, or consummated age of the kingdom of God. His fourth rests on his misconception of Heaven and what constitutes the supreme enjoyments of the saints—not in white robes, radiant thrones, crowns and harps of gold, but in doing the will of God⁴ and participating in the labors and success of His cause.⁵ Bad as earth was when Paul was here, it was difficult for him to decide between remaining with the churches and departing to Heaven.⁶ His fifth objection rests on false notions about the ages of the kingdom of God, about Christ's second advent, and the resurrection; these notions we cannot stop to controvert here. (See chaps. 121, 122, 123.)

CHAPTER CXIX.

(Scene Twelfth.)

THE CONSUMMATED AGE OF THE KINGDOM OF GOD.—REV. 21, 22.

1. ORDER OF THE NARRATIVE.—In tracing the antagonism, to the final disposition of the beast and false prophet and the imprisonment of the Red Dragon,⁷ John stopped this narrative to view and call attention to the introduction of the consummated age of the kingdom;⁸ then passing over the one thousand happy years which had been more fully described by the old prophets, he resumes his narrative and follows the Diabolos till his final destruction.⁹ Though the dragon was put into the pit, it was the Devil himself that came out of it—Heaven-daring impiety. Then he notices the resurrection to judgment and final destiny of the wicked.¹ This brought him to notice what followed that event, which was the new Heaven and new earth; then he turns and takes up the reign of the saints during the millennium years.² In doing this he followed the order of Isaiah: Behold, I create new Heavens and a new earth, and the former shall not be remembered nor come into mind. But be ye glad and rejoice in what I create; for behold, I create Jerusalem a rejoicing and her people a joy; and I will rejoice in Jerusalem and joy in My people; and the voice of weeping shall no more be heard in her, nor the voice of crying,³ etc. That John's description belongs to the time of the millennium is evident from what is said of her: Without are the

(3) Ezek. 18:4. (4) John 4:32, 34. (5) Phil. 3:8-10. (6) 1:23-25. (7) Rev. 19:20, 21. 20:1-3. (8) 20:4-6. (9) 20:7-10. (1) 20:11-15. (2) Rev. 21:1-8. (3) Isa. 65:17-25. 66:19-24.

dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and everyone that loveth and maketh a lie.⁴ This could not be said of her if the wicked had been cast into the burning lake, and the new Heavens and new earth had superseded the old ones. Therefore, we shall follow the consecutive order of events, instead of the order of the narrative, and we have done the same in the order of creation, in the harmony of the prophets, and of the Gospels, and in many other cases.†

2. THE LAMB'S WIFE.*—REV. 21:9–27. 22:1–5.—While John was contemplating the saints sitting on thrones and reigning with Christ a thousand years, one of the angels that poured out the seven last plagues, perhaps the same that showed to him the harlot, came to him and said: Come, I will show thee the bride, the Lamb's wife. The great multitude exulting over the destruction of that harlot city which had usurped the relation and prerogatives of Jerusalem, exclaimed: Let us rejoice and exult and give the glory to Him, the Jehovah God, for the marriage of the Lamb came and His wife prepared herself; and it was given to her that she should be clothed with fine linen, pure and bright, for the fine linen is the righteousness of the saints.‡ Now the angel carries John away in the spirit—or while still under the inspiration of the spirit—to a great and high mountain, and shows him the holy city, Jerusalem, descending out of Heaven from God. This is the Lamb's wife; and she is a perfect contrast to the purple and scarlet-robed, gold and jewel-ornamented strumpet on the wild beast of the wilderness.⁵

3. NEW JERUSALEM DESCENDS.—John saw the holy city, New Jerusalem, descending out of Heaven from God, prepared as a bride adorned for her husband. The Man Child, born to rule the nations with an iron sceptre, has been a long time in Heaven,⁶ and so has the royal city of His kingdom;⁷ while the Red Dragon that watched to devour Him in infancy, and his delegated successors, ruled the earth from the royal Babylon and the Sodom and Egypt cities. But now, having destroyed Babylon, cast the beast and false prophet into the fiery lake, and secured the dragon in a hopeless prison, Jesus of Nazareth, the King of the Jews, rules in Jerusalem on earth, over all the nations, just as the old prophets foretold.⁸ When Jerusalem descended John heard a loud voice out of Heaven, that all might have heard, saying: Behold, the tabernacle of God with men; and He will tabernacle, or sojourn, with them, and they shall be His peoples, and God Himself shall be with them their God! God will wipe away every tear from their eyes, and death shall be no more; nor shall sorrow, nor crying, nor pain, be any more, for the first things are gone. This is just what the old prophets promised Israel and Jerusalem. (See chap. 70, § 35–45.)

4. HER EXCELLENCIES.—John saw the royal city of the kingdom of God safely descended and established on earth and having the glory of God, and not the poor sickly splendor of man. It has the names of the twelve tribes of Israel inscribed on its twelve gates of solid pearl, and the names of the twelve apostles of the Lamb on its twelve foundations, which were adorned with every precious stone, thus showing that this triumphant kingdom is the same that had been developing in the past ages. Now it has become the most powerful, wealthy, and glorious thing ever seen on earth, and holy as Heaven itself.

5. The light emanating from the throne eclipses the sun and moon and dispels the darkness of night; the nations shall walk in its light, and the kings of the earth bring their glory and honor unto it. In it is a river of living water, bright as crystal, flowing out of the throne of God and of the Lamb. In the public square and on the banks of the river the Tree of Life, from which man was debarred in Eden,⁹ flourishes and bears twelve kinds of fruit, and produces

(4) Rev. 22:15. (†) Ps. 106. (*) Chap. 116:9. (‡) Rev. 19:6–8. (5) Rev. 17:1–6. (6) Rev. 12:1, 2. (7) Heb. 12:22–24. (8) Chap. 70. (9) Gen. 3:24.

a crop every month in the year for the citizens to eat; the leaves are for medicine to the nations. Not any unholy thing shall enter the city, and all in it openly serve God and the Lamb. How much of this description is to be taken literally and how much figuratively we shall not now stop to determine; but when pure religion, true science, and perfected arts combine, such a glorious city is not impossible, except in the height and walls. Pure, moral character, perfect mental powers, incorruptible bodies, and the unbounded blessings of God, can produce incredible prodigies even in this sin-cursed world.

6. Wherever the resurrectionized saints are there must be physical light as well as mental and moral, for their bodies will be fashioned like Christ's glorious body.¹ The face of Moses shone with an effulgence that the Israelites could not look upon,² and the light from Christ's body that struck down Paul was brighter than the noonday sun.³ That trees of life should grow in regenerated Jerusalem is just as plausible as that one did grow in Eden. That there should be a district fifteen hundred miles square, occupied solely by those regenerated in soul and body, is in strict accordance with the external and physical requirements of the law of Moses in respect to the tabernacle, or temple. But that there should be a wall all around and fifteen miles high is not plausible. Its security will be as great as such a wall could make it, and all persons and property in it will be perfectly safe. However, not the walls but the city is said to be that height, which may denote constant ascension and descension between it and Heaven. Thus, Enoch, Elijah, and Christ ascended to Heaven, and Christ visited His disciples, received Stephen at death, and overtook Saul on his journey to Damascus, and appeared to John at Patmos. The figurative teachings are obvious. During this age everything in the kingdom of God is pure, perfect, and prosperous beyond conception. But, to understand this description of new Jerusalem, we must collate it with the old prophecies to Jerusalem and the throne of David. (See the Hope of Israel, chaps. 70, 120.)

7. SATANIC, OR DIABOLIAN, ANTAGONISM.—REV. 20:7-10.—This glorious condition of the kingdom having lasted one thousand years, Satan is let loose out of his prison, not in his Red Dragon development, but as a traducer, a slanderer, the Diabolos—like the Satanic antagonism before the deluge. He will go forth among the nations outside the Jerusalem boundary, where are yet to be found dogs, and sorcerers, and every other excluded character, and gather them up to battle; and they will be numerous as the sand of the sea. One thousand years of boundless prosperity under the wholesome government of the saints will prepare the nations to look upon the past history of wickedness, its miseries, and destructions, as fallacious, and dispose them, as prosperity did Israel of old, to again try rebellion. Love to Christ and His service will induce the pious to go up to the holy city and become immortal, and then, with other saints and guides, to ascend to Heaven and missionate through the universe, while aversion to Christ and His cause and holiness, will induce others to get as far from the holy city as possible. Satan succeeds in deceiving the nations and brings them up on all sides to capture the beloved city and destroy the saints. But, when they have encircled the saints missionating among the neighboring nations, and driven them into the holy boundary (the saints having no weapons of war), and had concentrated all their forces for the attack, fire from God came down out of Heaven and devoured all of them, and the Devil himself was captured. Then the Diabolos, that deceived them till they showed their true character, was cast into the lake of fire and brimstone, where the beast and false prophet are. This is the fire prepared for the Devil and his angels,⁴ and they shall be tormented day and night into the ages of ages. But the holy city remains undisturbed.

8. THE SECOND RESURRECTION AND JUDGMENT.—REV. 20:11-15.—After this a great white throne appeared and One sitting upon it, before whom appeared to

(1) Phil. 3:21. (2) Ex. 34:29-35. (3) Acts 26:13. (4) Matt. 25:31, 32, 41.

flee all living upon earth and in the heavens, or air; or, as He appeared seated for judgment, all hope of refuge in earth or sky fled from the living. Stand before that throne of judgment they must, and every intervening object must vanish; and all feared the judgment. The dead, small and great, stood before that throne; books were opened; and another book was opened, which is the Book of Life; and the dead were judged out of, or according to, the things written in the books and according to their works. All the dead were raised, whether in the sea or earth, in death or hades—sheol (Christ's people are with him, and not in hades), and everyone was judged according to his works. Death and hades, or sheol, were shoved back and tumbled down into the lake of fire, which is the second death. This death has no power over those participating in the first resurrection, but in the second resurrection, if anyone was not found written in the Book of Life he was cast into the lake of fire. We find the final destiny of the wicked is in the lake of fire and brimstone, and whether we take it literally or figuratively, it shows indignation and wrath, tribulation and anguish to everyone that doeth evil, whether he be Jew or Greek.⁵

9. THE BOOK OF LIFE.—For what purpose was this Book of Life opened if all in Christ were raised in the resurrection of life? It might be to show the certainty that none of Christ's sheep can be overlooked and sentenced with the lost. It appears a Book of Life has been kept ever since man's creation; names have been written in it, and names have been blotted out of it.⁶ Whether all names are registered and then some blotted, or some are registered and then some of these blotted out, we are not told. All Christ's faithful ones are registered in it and shall be raised up at His coming;⁷ sit on thrones, and judge the world; have passed from death into life, and shall not come into judgment. But, in all the countless millions of the human family who never heard of Christ and never knew the true God, are there not thousands who would have believed and obeyed the truth had they ever known it? And, though these cannot be called Christ's and heirs according to the promise,⁸ yet shall they not be saved from the eternal wrath of God? Jehovah is a God of both justice and mercy, is no respecter of persons, and those working righteousness are accepted by Him.⁹ The servant that knows his Master's will and commits things worthy of stripes, shall be beaten with many stripes; but he not knowing his Master's will and commits things worthy of stripes, shall be beaten with few stripes.¹ If there be first a willing mind, it is accepted according to that a man hath, and not according to that a man hath not.² They sinning without the law shall perish without the law, and they sinning under the law shall be condemned by the law;³ for by the deeds of the law shall no flesh be justified, but by the law is the knowledge of sin.⁴ What then? All those saved must be saved by free grace.⁵ And why not save those who would have accepted the Gospel had it been presented to them, as well as those having accepted it after much evidence, solicitation, and praying for, and who have often disobeyed its precepts?

10. THE HEARER'S OF THE GOSPEL ARE JUDGED NOW.—Those who are Christ's, according to the Scripture use of that phrase, will come forth into the resurrection of life and have nothing to fear from the second death; while those not Christ's, according to the Scripture use of that phrase, shall come forth into the resurrection of judgment, and all may fear the second death till some may find their names have been written in the Lamb's Book of Life. The Gospel puts its receivers in the possession of eternal life so soon as they believe in Jesus. They shall not come into judgment at all, but have already passed out of death (ek) into life (eis). Their true character and indebtedness to free grace must be made known and rewarded, but tried they will not be.* The rejecter of the Gospel shall not see life; but the wrath of God abides on him because he has

(5) Rom. 2:8, 9, 16. (6) Rev. 3:5. 13:8. 17:8. Phil. 4:3. Ps. 69:28. (7) I. Cor. 15:23. (8) Gal. 3:29. (9) Acts 10:34. (1) Luke 12:47. (2) II. Cor. 8:12. (3) Rom. 2:13. (4) 3:20. (*) Rom. 14:12. II. Cor. 5:9, 10.

not believed in the only begotten Son of God, and he is judged already.⁶ But what of those who have neither received nor rejected the Gospel for various reasons? They must be judged according to their works.⁷ Christ came not to call the righteous, but sinners to repentance.⁸ The righteous who obey every law of God need not fear the judgment, for God is just and will decide according to the laws He has given. But sinners must be saved by grace, and those having access to the gospel had better accept eternal life as a free gift and come under the discipline of Jesus Christ. He not for me, is against me. (Matt. 12:30.) If every one is to be judged according to his works, and rewarded according to his works, for what purpose is the system of grace? The system of grace is a system of reformation. God is just and will not pardon any sin without the dignity of His law is sustained. The anointed Savior has magnified the law and made it honorable; so now God can be just and yet justify, or pardon, sinners who repent, or wish, and endeavor to reform and be restored to favor with God. But man must have tangible evidence, or assurance, of this pardon and justification. God, willing to accommodate His communications with man to man's conceptions, modes of thinking, and feelings, confirmed His promises with an oath; and confirms His pardons on the fact of fulfilled conditions of a contract, which, in man's way of doing business, gives him a sure right to the thing promised. So God instituted sacrifice as the condition of pardon. The penitent, complying with the conditions, has the veracity of God pledged for his pardon; and then with the belief and consciousness of restored favor goes on in reformation with renewed hope and comfort. Since the Gospel dispensation, believers in Christ are baptized into the remission of sin and do not need to offer sacrifices, but are pardoned on their repentance and confession. Those who believe in Christ and are baptized are saved without any more sacrifice. If they fall into any sin they have an advocate with the Father; and He is both priest and the propitiatory sacrifice, and they need no more sacrifice. When they repent and confess their sin, God is not only gracious but also ready to forgive; and Christ's blood cleanses from all sin without Jewish purifications. So, assured of remission and restored favor, they may go on in reformation with assurance of success at last. God may have pardoned repenting sinners who did not offer sacrifice, or have not been baptized, but He has not promised to do so. Such repenting sinners must trust to the mercy of God, but can not rest on His promise. Where no way of pardon is prescribed, or is unknown, the penitent may hope in the mercy of God. Thus, David and the adulteress were pardoned; but where a way of pardon is provided and well known, but despised, there was no mercy under the law. Now the way of pardon for believers is made accessible to all by the Son of God. How can any escape wrath who neglect or despise the way of salvation? Those who comply with the outward terms of pardon but go on in sin are wicked, and their sacrifice, or outward compliance, is an abomination to the Lord. There is no free grace for those who do not try to reform, and no promise to those who do not comply with the conditions for pardon. What allowance will be made for ignorance, prejudice, or force of education I know not, but Christians should grow in grace and the knowledge of the Holy, and should teach and obey the truth. There is not any ordinance, rite, or condition by which God can be prejudiced in favor of impenitent unbelievers and cause Him to respect their persons. An impenitent believer is in open rebellion against God. Those who believe in Christ as a teacher, a savior, and sovereign, and refuse to reform and refuse to be transformed into the image of God, take perdition of choice and damnation by force. The system of grace is a system of reformation. Those who understand it and refuse to reform are self-condemned, and the wrath of God abides upon them. Those who do not know

(5) Rom. 3:21. (6) John 6:40. 3:16, 36. 5:24. 3:18. 36. 11:25, 26. (7) Matt. 16:27. Rom. 2:6. Rev. 2:23. 22:12. Luke 12:47. (8) Matt. 9:13. Luke 5:32.

anything about it, and those neglecting it because of false teaching and inconsistent conduct of professors, must be judged according to their works and be rewarded according to the same; and if saved at last, it will be because of what Christ has done for sinners. But they cannot possess that salvation till they do receive Him for their teacher, savior, and sovereign. But will any who have neglected it in this life have an opportunity to receive it in the next state of existence? The Scriptures have nowhere promised it. And if any such opportunity be given there will any of them receive it? What stronger inducement can they have to receive it? Will they have any stronger disposition or inducement to reform? Will their companions there have a less pernicious influence upon them? Can they have any stronger displays of God's wrath inflicted by men or by disease? Can they have any stronger exhibitions of God's love—giving His only begotten and well beloved Son? Be not deceived. The strongest hope, for those who have the Gospel, of salvation after death is only a spider's web. If the Gospel be hid, it is hid to those who perish—lost: Those whose minds are blinded by the god of this age, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. (II. Cor. 4:3, 4.) The great object of the kingdom of God is to make the kingdoms of this world become the kingdoms of the Jehovah and of His anointed. Sinners should repent, receive the Gospel, show the true Christian character, witness for the truths of God, and propagate the Gospel. Receive eternal life now, live it now, live it in the disembodied state, live it after the first resurrection, and live it in the new Heaven and new earth. The salvation of the believer in Christ is now—present salvation—passed out of death into life. Now are we the sons of God; live and never die. Our going to Heaven at death, and our resurrection to life, is Christ's business, not ours. He can be trusted. Our business is to reform and be transformed into His likeness; to exhibit the true Christian character; send the Gospel to those who have it not, and make the advancement of the kingdom of God the primary object of our lives. Do not act or talk as if the Scriptures were so ambiguous a book that it cannot be understood by honest intelligent persons. Act worthy of your vocation. (See chap. 94, § 30.)

11. THE NEW HEAVEN AND NEW EARTH.—REV. 21:1–5.—John is shown the new Heaven and new earth predicted by Isaiah. The first Heaven and earth had now passed away, and now the sea is no more. The transition is not shown to John but had been described by Peter. The heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth, also, and the works that are therein, shall be burnt up. But according to his promise we look for new heavens and a new earth, wherein dwelleth righteousness.⁹ The term, Heaven, primarily designates the atmosphere surrounding the earth; and in the plural it embraces everything that appears to be in it. So this conflagration may be restricted to the earth and its atmosphere. When the atmosphere is on fire and consumed, all things apparently in it will be invisible and apparently consumed. And when the earth and its atmosphere are regenerated, the pure air will give the starry firmament a new and most glorious appearance. The Psalmist, Peter, and Paul use the plural—heavens¹—which properly designates the atmosphere and all that appears in or through it. But this event is so far in the future we need not trouble ourselves about it, and more will be learned of it during the millennium; and that consummated age of the kingdom is the first event that will change the face and condition of the world. It will be the triumph of the kingdom and joy of the saints.

12. DESIGN OF THESE REVELATIONS.—The Revelations to John are now finished, and John again fell down before the angel to worship him, but was prohibited by him. The angel declared himself only a fellow-servant with John, and with his brethren, the prophets, and with those who keep the words of this book, and bid

(9) II. Pet. 3:10–13. Isa. 65:17. 66:22. (1) Ps. 102:25, 26. Heb. 1:10, 11. Isa. 51:6.

John worship God alone. Then Christ Himself said to John: These words are faithful and true, and the Jehovah, God of the spirits of the holy prophets, sent His angels to show unto His servants things concerning (epi) the churches, which must shortly come to pass, or has now begun to come to pass; the words of the prophecy of this book must not be sealed and left till another prophet comes to interpret them, but must be left open for Christ's servants to read and understand as the events approach and transpire. To neglect the study of this book as unintelligible is to impeach the wisdom and competency of Christ as a teacher, and to not observe the fulfillment of its words is to disobey Him.

13. THE CONCLUSION.—Behold, I come quickly, or suddenly, and My reward is with Me to render to everyone as his work shall be, and blessed is he that keepeth, or retains in mind, the words of the prophecy of this book. When the voice cries: Behold! the Bridegroom cometh! it will be too late to hunt oil for the lamps, or to prepare to receive Him; then, he that is unjust and filthy may be unjust and filthy still, and he that is holy and righteous may remain so still; for reformation and apostacy are at an end. At the close of the Revelations, as at the introduction, Christ proclaims Himself the Alpha and Omega, the First and the Last, the Beginning and the End, and He said: Blessed are they that do His commandments, that they may have a right to the tree of life and enter by the gates into the city. Without are the dogs, and sorcerers, and fornicators, and murderers, and idolaters, and everyone that loveth and maketh a lie. I, Jesus, sent My angel to testify unto you these things concerning (epi) the churches—not concerning Heaven. I am the root and the offspring of David, the bright and morning star. He is the hope of Israel and the light of the nations. The Spirit and the bride say come. And he that heareth, let him say come. And he that thirsteth, let him say come. And he that will, let him take of the water of life freely. Everyone is forbidden to add to, or take from, this book, under the penalty of being prohibited the tree of life and the holy city and of having the plagues mentioned in it inflicted upon him. He, testifying these things, sayeth: Yea, I come quickly! And John adds: Amen! Come, Lord Jesus.

The whole scene closed by the announcement from the throne in Heaven. (Rev. 21:5–8.) Then He that sat upon the rainbow throne, said: Behold! I make all things new. And He said unto John: Write; for these words are faithful and true. And He added: It is done; I am the Alpha and the Omega, the Beginning and the End. I will give unto him that thirsteth of the fountain of the water of life freely. He that overcometh shall inherit these things, and I will be to him God, and he shall be to Me a son. But to the fearful and unbelieving—distrustful and unconfiding—and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all the liars, their part is in the lake of fire and brimstone, which is the second death.

The scene closed, and John found himself on the Isle of Patmos. Also, that persecution closed;² and John returned and visited the churches in Asia Minor, or part of them, and, having written three epistles and an account of the introduction of the Gospel, he fell asleep in Christ at Ephesus.³

14. Why did Daniel and John use scenes and symbols in their predictions, instead of literal description? While the predictions were in the custody of the people of God they were described so everyone could understand them, and Daniel explained his symbols so as all could understand and identify the subjects, down to the little horns; but these were left in mystery, and John does not explain any. Now, the keeping of these symbols and scenes fell into the hands of these antagonists to the kingdom of God, and had they known they were the antagonists predicted, they would have destroyed them. But not wishing to identify themselves as the odious characters subjected to defeat and perdition, they could find some other way of applying them, and the true people of God could understand them aright. So they have been preserved for us.

(2) Chap. 107, § 12. (3) Euseb., p. 116.

CHAPTER CXX.

THE HOPE OF ISRAEL. (Continued from chap. 70.)

1. CHRIST ON THE THRONE OF DAVID.—What says the New Testament about the hope of Israel? It opens with the announcement of the conception of the Son of God in the family of David, with the assurance He should occupy the throne of that ancestor and reign over Israel, and of His kingdom there should be no end.⁴ His name is Emmanuel (God with us); and His geneology is traced to David, to Abraham, to Adam.⁵ He is the Child of Bethlehem to rule Israel, and His goings forth have been of old, from everlasting:⁶ a light to the nations and the glory of Israel;⁷ the Messiah of whom Moses did write—the Son of God and the King of Israel;⁸ of the seed of David according to the flesh, * * * and the Son of God according to the Holy Spirit.⁹ Everywhere the apostles maintain that Jesus of Nazareth is the predicted Son of David, possessing all the promises to his throne, the suffering King who bore the sins of His people and made complete reconciliation between God and His people; and Paul asserts Him to be the mighty Priest after the order of Melchizedek.¹ His kingdom is called the kingdom of Father David.²

2. PROMISES TO THE THRONE OF DAVID VERIFIED IN CHRIST.—All things predicted of, and promised to, the throne of David have been fulfilled in Jesus of Nazareth, except the deliverance of His people and the triumphs and glory of His kingdom and country. His first advent, sufferings, resurrection, and ascension have been literally fulfilled; His second advent, without sin, unto salvation, and the consummation of His kingdom will not be a failure. It is not the exaggerated coloring of eastern poetry, but the New Testament positively and expressly asserts His second advent.³ He proclaimed the glad tidings of the kingdom, and showed the very character the prophets ascribed to their expected King, and His quiet, but successful, reign over Jews and gentiles; He knows His subjects, is able to protect them, and will do it.

3. ZACHARIAH AND PAUL'S TEACHINGS.—The hope of Israel is well and comprehensively expressed by Zacharias when filled with the Holy Spirit. He has visited and redeemed His people; raised up a horn of deliverance for us in the house of David, as predicted; saved us from our enemies and from the hand of all that hated us; showed mercy to our fathers, and remembered His holy covenant and the oath He swore to father Abraham—that, being rescued from our enemies, we should serve Him without fear in holiness and righteousness before Him all our days.⁵ Christ did not tell His disciples that the restoration of the kingdom to Israel was a vain hope; but the time was God's business, and not theirs.⁶ God has not cast away His former people, but has reserved a remnant, as the prophets predicted, such as existed in Israel in the days of Elijah: the mass was cut off,

(4) Luke 1:17, 30-35. (5) Matt. 1. Luke 3:23-38. (6) Mic. 5:2. Matt. 2:2-6. Luke 2:11. (7) Luke 2:25-32. (8) John 1:41, 45, 49. (9) Rom. 1:2-5. (1) Heb. 6, 7. Luke 4:17-21. Matt. 12:17-21. (2) Matt. 9:10. John 12:12-19. (3) Chap. 121. (4) Luke 4:17-21. Matt. 12:17-21. 11:3-6. John 10:1-5, 14, 15, 28. Heb. 1:8-12. (5) Luke 1:67-75. 2:38. Matt. 13:16, 17. John 8:56.

as David predicted, that free and untrammelled salvation might come to the nations, who must partake freely in these blessings, as foretold. This partial blindness and obstinacy will be removed when the predicted time of the gentiles has fully come, and Israel will be restored to his country and relative position in the kingdom, as predicted; for there shall come out of Zion the Deliverer, who shall turn away ungodliness from Jacob, as this is also covenanted. A Sabbath remains for the people of God.⁷ John saw one hundred and forty-four thousand sealed worthies of Israel.⁸ Again, John saw beyond the evil days to Daniel and his brethren, and witnessed the faithfuls of all nations enthroned with their King till the final resurrection, and the complete and final separation of the righteous from the wicked.⁹

4. CHARACTER OF CITIZENS.—The character for citizenship required in the new covenant is the same predicted by the prophets of the old covenant; and that was the character required by the law of Moses, to escape the curses and enjoy the blessings to Israel. Paul quotes the new covenant predicted by Jeremiah, as the covenant sealed in Christ's blood and securing complete salvation to all the heirs of promise.¹ John required confidence in the Messiah and genuine repentance, such as flows from regeneration; promises profuse gifts of the Spirit, and threatens destruction to the impious. Christ required the same qualifications and denounced the same judgments; and these are the same foretold by the prophets.² The taught of God come to Him, know the Shepherd and His voice, follow Him, enter at the door, find their enjoyment in the fold, and have eternal life.³ The tares shall be rooted out and burnt, or, as the prophet said: All the sinners of my people shall be cut off.⁴ While restricted to a national interest, blessings in this life were held out as inducements to obedience and were obtained according to the law; but when the kingdom was destined to pilgrimage, adversity, and perscution, eternal life and rest in Heaven at death were promised. These blessings for time were the richest that could be enjoyed on earth by fallen man, but at death their happy condition might be reversed. But, under the Gospel, the final destiny is fixed when entering the kingdom by faith in Jesus Christ; though he may suffer on earth, yet he has passed out of death into life,⁵ from under the death sentence into eternal life.

5. JERUSALEM RESTORED.—Christ predicted great calamities on their complete dispersion, and Jerusalem should be trodden by the nations till the predicted time be fulfilled.⁶ This implies its predicted restoration. Paul compares Jerusalem under the law to the superior Jerusalem, or Jerusalem under the Gospel, and cites the old prophets in proof of this superiority. This proves that the predicted Jerusalem will exist with all its predicted privileges and glories.⁷ Now, the theme of the prophets was not the third heavens, but the Jerusalem doomed to desolation and afterward regenerated. Of this new or superior Jerusalem, destined to be the home of Jews and gentiles, Paul says: We have now become heirs and are entitled to the enjoyment of its relations and privileges. He also warns the Jews of the wrath they will incur if they do not acquiesce in the predicted privileges and regulations of this Jerusalem; and it is the royal city of the immovable kingdom which Christians have received.⁸

6. THIS SUPERIOR JERUSALEM DESCENDS.—The Jews refused to submit to the regeneration of the holy city and the freedom of her privileges to the nations, and were destroyed according to predictions. But is this the last of the predicted regeneration of Jerusalem? Has the New Testament dissipated the hope which the Old Testament inspired? Let us peep into the future through the Christian's telescope. Him that overcometh I will make a pillar in the temple of my God; I will write upon him the name of my God, and the name of the city

(6) Acts 1, 6-8. 26:6, 7. (7) Rom. 11:2-5, 7-10, 12, 23-27. Heb. 4:9. (8) Rev. 7:4-8. (9) 20:4-6. (1) Heb. 10:14-25. (2) Matt. 3:5-12. 5:3, 10, 20. 18:3. Mark 10:14, 15. John 3:3-5. (3) John 6:45. 10:4, 5, 9, 28. (4) Matt. 13:24, 43. Amos 9:7-15. (5) John 5:24. (6) Luke 21:20-24. Matt. 24. Mark 13. (7) Gal. 4:21-31. (8) Heb. 12:18-28. Chap. 123.

of my God—the New Jerusalem, which comes down out of Heaven from my God.⁹ All right! The old prophets looked straight and saw correctly. New Jerusalem will be here on earth at the right time, with the throne of David in it, and the Divine Son of David on the throne; and Heaven will stay where it is and keep the universe in equipoise. Yes, and here she comes! And I saw the holy city, New Jerusalem, coming down out of Heaven from God, prepared as a bride adorned for her husband.¹ All right! The Old prophets are all safe! So is the hope of Israel!

7. DESCRIPTIONS OF.—The old prophets gave some literal and some figurative accounts of regenerated Jerusalem. What says John? And the angel carried me away in the spirit to a great and high mountain and showed me the holy city, New Jerusalem, coming down out of Heaven from God, having the glory of God for her luminary, like to a most precious stone—a jasper stone, clear as crystal—having a wall great and high, and twelve gates attended by twelve angels, and inscribed with the names of the twelve tribes of Israel. The city is a square, with three gates in every side. The wall had twelve foundations, bearing the inscriptions of the twelve apostles of the Lamb. The superstructure of the wall was jasper and the city was pure gold, like pure glass. The foundation stones of the wall of the city were adorned with precious stones, twelve species of the finest and richest gems, comparable to those in the high priest's breast-plate. Every gate was one solid pearl, and the street was pure gold as transparent glass. No temple in it but the Jehovah God Almighty and the Lamb. It has no need of the sun or moon, for the glory of God and of the Lamb was the light of it, throwing these luminaries into the shade. All nations shall walk by its light, and the kings of the earth bring their glory into it and the glory and honor of the nations. The gates shall not be shut by day, and no night is there.

8. HOLINESS AND HAPPINESS OF.—Nothing unclean, abominable, or false shall enter; those registered in the Lamb's Book of Life shall enter, but no others. A river of living water, clear as crystal, flows out from the throne. The middle of the street and the sides of the river are adorned with the trees of life, bearing twelve fruits every month in the year, and its leaves are for the healing of the nations. No more curse shall be there. The throne of God and of the Lamb shall be in it, and His servants shall serve Him, see His face, and bear His name upon their forehead, and they shall reign forever.² One apparent discrepancy with the old prophets is observable, which may easily be reconciled. John saw no temple; but the old prophets speak of one, and Ezekiel describes one larger than old Jerusalem. The vast concourse of nations cannot be accommodated in one temple, so temple must be added to temple till Jerusalem and vicinity become one vast palace of Jehovah, and no one part will have the pre-eminence. The Messiah Himself will be the center of admiration and worship. If taken literally, the city will be fifteen hundred miles square. Thus, the Hope of Israel remains valid.

9. THE RESURRECTION.—The resurrection stands forth so conspicuously in the New Testament it is unnecessary to cite the passages. John saw the risen saints sitting on thrones and reigning with Christ before the final judgment.³ Isaiah predicted the regeneration of this earth and atmosphere, Peter declares it an object of hope, and it was exhibited to John.⁴

10. GENTILES INHERIT THE HOPE.—The gentiles shall partake in all these blessings. They shall come from all quarters and recline with Abraham, Isaac, and Jacob in the kingdom of Heaven,⁵ and their reception into it is in accordance with prophecy.⁶ John saw an innumerable company, out of all nations, in

(9) Rev. 3:12. (1) Rev. 21:2. (2) Rev. 21:9-27. 22:1-5. (3) 20:1-6. (4) II. Pet. 3:10-13 Rev. 20:11. 21:1-5. (5) Matt. 8:10-12. John 10:16. (6) Mark 11:17. Acts 10, 11. 15:13-17. Rom. 10:19-21. 11:11, 12, 17, 20. 15:8-12.

white robes, and palms in their hands, who had suffered for the kingdom, as well as the Jews.⁷ The nations shall walk in the light of New Jerusalem, and their kings shall bring their glory into it.⁸ Paul argues their right, from the covenants made with Abraham, promises to David, and the predictions of the prophets.⁹ We are equally interested with the Jews in Abraham, David, Christ, Jerusalem, and the promised land. We hope to realize their covenanted, sworn, promised and predicted blessings, and to be joint heirs with them in Christ. How can we attain to these blessings while Jerusalem is trodden down by the adversary and Israel is dispersed? Israel was animated at different times with the hope of realizing in that age the promises of Moses, while the Christian, being notified that the consummation of the kingdom was about two thousand years in the dim future, was animated with the cheering assurance that death augmented his life and introduced him into the living paths, fullness of joys, and everlasting pleasures in the presence of God and at His right hand.* But, the Christian is not promised any reward in this age but what comes in the order of cause and effect, and he must receive the evil consequence and general calamities, as well as the good effects of virtues and common prosperities of the times and seasons, and is liable to be hated and persecuted for the truths and teachings of Jesus Christ.

CHAPTER CXXI.

SECOND ADVENT.

1. FIRST ADVENT.—The people of God have always been pursuing a hope. The promise to our first parents was their guiding star through darkness, convulsions, discouragements, and sufferings for many generations. The promised land, flowing with earthly and heavenly blessings, next encouraged their fainting hearts and raised their drooping spirits, and the promises to David and to David's throne upheld them under the most excruciating tortures, united them in their widest dispersions, and made them triumphant over superior foes. The promised Messiah was the burden of their most ardent longings, most devout petitions, and glowing anticipations. Unexpectedly He appears on the banks of the Jordan. Suddenly He enters the temple and asserts His authority by purging out the traffickers in holy things. Disciples follow Him in multitudes, daily expecting the kingdom of God to appear and the throne of David to eclipse its former glory. But, alas! the crucifixion of their King dashed all their hopes to the ground. Again He arose, and appeared to a few chosen witnesses, who followed Him in bewilderment, fear, and sorrow. At last the burden of their soul vents itself in the question: Lord, wilt Thou at this time restore the kingdom to Israel? But while He talked with them, and they intensely gazed upon Him, He commenced ascending! ascending! and ascending! till a cloud intervened and they could see Him no more. But still they gazed, till two shining ones stood beside them and said: Ye men of Galilee, why stand ye gazing into Heaven? This same Jesus, whom ye have seen go into Heaven, shall so come in like manner as

(7) Rev. 7:9-17. (8) 21:3, 4, 6, 7, 24. (9) Rom. 15:8-12. Gal. 3:7-9, 26-29. Rom. 4. (*) Ps. 16:9, 11.

ye have seen Him go into Heaven. Then they returned to Jerusalem, fully convinced that they did not yet understand the prophets.¹ To this second advent we are looking with intense desire and glowing hope.

2. **THE SECOND ADVENT A SETTLED FACT.**—This second advent is not a fanatical notion, but a fixed point in the destiny of the world and in the development of the kingdom of God. It is not an isolated fact of inspiration, but is essential to the completion of the great work of redemption. The Son of God descended once to bear the sins of His people, sustain the dignity of the law of God, and set up His kingdom in the world, and He will come again without the load of His people's sin and guilt emaciating His body and depressing His spirit, and perfect His work of salvation.² Before His crucifixion, our Lord linked the fact of His second advent with the memorial of His suffering and death: For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come;³ and it is always recurring in the writings of the apostles,⁴ and is used as a strong incentive to true piety and implicit obedience to Jesus Christ; and they expected nothing perfected till that period. No stronger incentive to genuine Christianity can exist than a constant hope of the triumphant Redeemer, and it should be kept constantly before the eyes of the world. Christ will walk again upon our earth.

3. **MISTAKE OF THE JEWS.**—The prophecies respecting the Messiah being in detached portions and not designating Him always by the same names and titles, and often assigning to Him contradictory conditions, positions, and works, made it difficult to determine whether they all belonged to one, or more individuals. To reconcile these prophecies the Jews looked for an Elijah, a Jeremiah, a Christ; and that prophet,⁵ John Baptist himself, sends to inquire of Christ whether He was the only one predicted, or should another be expected to come?⁶ The New Testament teaches that all these contradictory characteristics were verified in Christ Jesus. But the Jews, having learned out of the Scriptures that the Messiah continued forever a Prince on the throne of David, could not understand who this Son of Man was that must be lifted up on the cross.⁷ They applied all that was prosperous and triumphant to the Son of David, and could not understand how one claiming to be the Christ should be rejected of the Jews, suffer, and be put to death. The first advent to suffer, and the second to triumph, they had not learned.

4. **THE SECOND ADVENT WILL BE IN THE CLOUDS.**—The Jews wanted a sign from Heaven, and once some of them expected the kingdom of God to make a sudden and splendid appearance from Heaven;⁸ and when we reflect on the prophecies of the Old Testament, we cannot blame them. Daniel describes one like the Son of Man, coming in the clouds of Heaven, and receiving from the Old of Days an everlasting kingdom.⁹ The disciples of Christ, notwithstanding all His teachings of present sufferings, anxiously expected this glorious display. Christ Himself often referred to this coming of the Son of Man in the clouds of Heaven. He told His enemies that they should see the Son of Man, sitting on the right hand of Power, and coming in the clouds of Heaven.¹

5. **COMING IN HIS KINGDOM IS NOT THE SECOND ADVENT.**—The coming in the clouds of Heaven has been confounded with another event, and regarded as synonymous with the phrase: The Son of Man coming in His kingdom.² And now, as the latter event was limited to the lifetime of some then present, we have no more hope of the Savior treading this earth. This assumption of the identity of these two events is wholly gratuitous and contrary to evidence. This

(1) Acts 1:6–12. (2) Heb. 9:28. (3) I. Cor. 11:23–26. (4) II. Thes. 3:5. Heb. 10:37. I. Cor. 1:7, 8. Phil. 3:20. I. Thes. 1:10. 2:19. I. Tim. 6:14. Phil. 1:6, 10. II. Tim. 6:8. I. Pet. 1:7. II. Pet. 3:3, 4. I. John 2:28. 3:2. Rev. 1:7. 22:12, 20. (5) Matt. 16:14. John 1:21. (6) Matt 11:2, 3. (7) John 12:34. (8) Matt. 12:38. 16:1. Luke 19:11. (9) Dan. 9:7–14. (1) Matt. 24:30. 26:64. Luke 21:25–27. (2) Matt. 16:28.

"Coming in His kingdom" is expressed by Mark: The kingdom of God come with power; and by Luke: Till they see the kingdom of God,³ and must refer to the setting up of the kingdom and its first conquests over Jews and gentiles, and not to its consummation at the second advent. The other phraseology is never changed by any of the evangelists, although used in the same juxtaposition with the event called, coming in His kingdom. The coming in the clouds of Heaven is a stereotyped phraseology, borrowed from the visions of Daniel and accompanied with circumstances seen by him.⁴

6. THE SECOND ADVENT WILL BE CONSPICUOUS.—Luke tells us that Christ went up in a cloud; and the shining ones said: He shall so come in like manner as ye saw Him go into Heaven.⁵ And though other parts of the Scripture represent Him coming in the clouds, Luke uses the singular: Then shall they see the Son of Man coming in a cloud with power and great glory.⁶ The use of the singular number does not show any discrepancy between His going and coming, but only the peculiarity of the writer. Whatever number of clouds may have surrounded His ascension, one became His chariot; so when He returns with clouds, one will be His throne and pavilion. Christ calls this advent in a cloud, or in clouds, a sign in Heaven;⁷ one open and conspicuous, that every one can see—as the lightning flash across the heavens. He shall be seen coming with power and great glory. All tribes of the earth shall see Him and mourn. It will not be an obscure advent, as the first, marked by a star and reported by shepherds. Every eye shall see Him and not depend on reporters, nor on fanciful expositions of historical events. He shall come in His own glory, more luminous than the noon-day sun;⁸ in the glory of the Father and of the holy angels. Zechariah says: The Jehovah my God will come and all the saints with him.⁹

7. THE TIMES OF THE RESTORATION OF ALL THINGS.—Peter says: The heavens must receive Jesus until the restoration of all things which God had spoken by all His holy prophets since the world began.¹ Here we are expressly told that the restoration here spoken of was foretold by the holy prophets, and that Christ will remain in Heaven until those times. Now, the new Heaven and new earth was not foretold by all the prophets, but only by Isaiah;² and the destruction of the wicked foretold by the prophets, is not restoration. What, then, is this restoration, and when do the times of it begin to take place? John tells us the angel standing firm on sea and land testified by solemn oath that the mystery of God declared by the prophets shall be perfected when the seventh angel begins to sound the seventh trumpet, and no more time shall be given.³ The trumpet sounds! The mystery of God declared by the prophets is finished, or perfected! No more time is given. What is this finishing touch? The kingdoms of this world have become the Lord's and His Christ's: He shall reign forever and ever; the temple was opened in Heaven, and there was seen the Ark of His covenant all safe and sound, and God reigned in His great power.³ This must be the times for the restoration of all things spoken of by all the holy prophets, and it is the mystery of God declared by the prophets. The nations had got angry about Christ's two witnesses and had put them to death. God's wrath came upon the nations, and there were lightnings, voices, thunderings, earthquake, and great hail. It is the time to judge the dead, to reward God's servants, prophets, saints, and all that fear His name, the small and the great; and it is the time to destroy those that destroy the earth.⁴ Now Christ must have come, for it is His voice the dead hear. Christ judges the living and the dead at His appearing and kingdom. The saints come with Christ, are raised at His coming, and are rewarded at the resurrection of the just.⁵ These must be the times of the restoration spoken of by the prophets. The adversaries are

(3) Mark 9:1. Luke 9:27. (4) Matt. 24:30. 16:27. 25:31. Mark 13:26. 14:62. Luke 9:26. Dan. 7:13, 14, 18, 27. (5) Acts 1:11. (6) Luke 21:27. (7) Matt. 24:30, 27. (8) Acts 26:13. (9) Zech. 14:5. (1) Acts 3:21. (2) Isa. 65:17. 66:22. (3) Rev. 11:15-19. (4) Rev. 10:1-7. 11:15-19. (5) John 5:25. II. Tim. 4:1. I. Thes. 4:14. Col. 3:4. I. Cor. 15:23. Luke 14:14.

destroyed, the New Jerusalem comes down out of Heaven, and the saints take the kingdom forever and reign with Christ a millennium. But where, in this consecutive history of the trumpets, do we find anything like the millennium till the last one sounds? and then the events transpiring under it are events inseparately connected with Christ's presence on earth. Also, the events following the millennium bear no resemblance to the scenes described by the seals, trumpets, or vials. After the millennium the Devil himself is discomfited by fire from Heaven, and the second death devours all enemies to God.⁶ Hence, seals, trumpets, vials, dragons, beasts, and false prophets must precede that glorious period. We have seen the trumpets end in scenes connected with Christ's second advent, and we will examine the other scenes and pictures.

8. DIFFERENT EXHIBITIONS OF EVENTS IN CONSECUTIVE ORDER.—The burden of inspiration is the glorious triumph of the saints, and of the throne of David, of Jerusalem, and of the Jews.⁷ But this was not realized at the first advent, and all prophecies giving events in consecutive order exhibit no prosperous times or happy periods to the saints before the advent in the clouds of Heaven with power and great glory, when the dead are raised, and the judgment sits. In the vision of the four beasts, David saw no happy time till the fourth beast was destroyed—his body given to the flames. The Son of Man came in the clouds of Heaven, the judgment did sit, and then the saints took and possessed the kingdom.⁸

In the account of the kings of the north and of the south: no triumph for Jerusalem and the Jews till Michael stands up and delivers all duly registered, and then many of the dead arose, which is an event connected with the second advent.⁹

In the programme of the seals, in Revelations, the sixth exhibits the wailing of the nations on seeing one sitting on the throne and fearing the wrath of the Lamb. And this corresponds to their mourning on seeing the Son of Man coming in the clouds of Heaven. Now, it was after the catastrophies exhibited in the sixth seal that the happy throng, bearing palm branches, triumphed around the throne.¹

In the programme of the antagonisms to the kingdom of God, the dragon, beast, and false prophet, and their three frog spirits, are given no happy time to the saints till Christ appears in the opened heavens on the white horse, followed by the armies of Heaven. Then the beast and false prophet are cast into the lake of fire, and the dragon is bound and imprisoned, and then the resurrection unto life takes place and the saints reign with Christ a millennium.² The destruction of all these antagonisms takes place when the Lord Jesus Christ shall be revealed from Heaven in flaming fire, taking vengeance on them that know not God and obey not the Gospel of our Lord Jesus Christ.³

9. THE WORLD IN HOSTILITY TO CHRIST AT THE SECOND ADVENT.—All accounts represent the second advent as taking place when this world is in hostility to Christ. Now, upon the destruction of the anti-Christian powers, the saints take the kingdom and dominion over the whole world and possess it forever and ever, and it shall not be given to others. How could the faith become nearly extinct? or all the tribes of the earth wail because of Him after the millennium if the saints possessed the dominion forever?⁴

Anti-Christ is to be consumed by the breath of His mouth and be destroyed with the brightness of His coming.⁵ But how could this be the case if it is destroyed one thousand years before He comes.

At the end of this age the tares, or children of the Wicked One, shall be gathered out of the kingdom of God, and then the righteous shall shine in the kingdom as the sun in the firmament.⁵ How could the faith become nearly

(6) Rev. 20:1-15. (7) Chap. 70. (8) Dan. 7. (9) Dan. 10:14. 11. 12:1, 2. (1) Rev. 6:12-17. 1:7. (2) 12. 13. 16:13. 14. 16. 19:19-21. 20:1-4. (3) II. Thes. 1:6-10. (4) Luke 18:8. Matt. 24:30. Rev. 1:7. Dan. 2:44. 7:18-27. (5) II. Thes. 2:3-10. Matt. 13:40-42.

extinct after this? or the day of the Lord overtake them as a thief in the night? Now, the promises to David's throne, to the Jews, Jerusalem, and the gentiles united in their blessings, are forever, without any reverse or diminution; and if these promises are fulfilled in the millennium an apostacy after it is impossible. While the saints have the dominion wars will cease and weapons will become extinct; Diabolos will break loose from all restraint and persuade the interspersed or surrounding wicked to secretly forge arms and vanquish the saints; but fire from Heaven shall destroy them and leave the saints undisputed rulers of the earth.⁶ Any advent of Christ after the millennium, must be hailed with joy. How will He come the second time without sin unto salvation, to those looking for Him,⁷ if the salvation is achieved one thousand years before He comes?

How could the little horn prevail against the saints till the ancient days did sit, and judgment was given to the saints, and the time came they should possess the kingdom, and the Son of Man came in the clouds of Heaven, if it and the beast were cast into the lake of fire one thousand years before Christ's appearing and the judgment? Impossible! The circumstances attendant on His second advent determine it to precede the millennium. And as no triumphs await the saints before the destruction of the anti-Christian powers, and the restoration of all things, so Christ must come about that time and consummate His kingdom. And so we find when the armies are concentrating in Armageddon He gives the warning: Behold, I come as a thief! Blessed is he that watches and keeps his garments that he may not walk naked and they see his shame.⁸

10. WHAT RESURRECTION TAKES PLACE BEFORE THE MILLENNIUM?—When Michael stands up to deliver Israel many that sleep in the dust shall awake, but to different destinies.⁹ The Jews believed in the resurrection of the just and of the unjust,¹ but whether both took place at the same, or at different times, we must learn from the apostles. Christ tells us that there is a resurrection unto eternal life for the good, and a resurrection of judgment for the evil.² Paul tells us the order: Christ, the first fruits; then they that are Christ's at His coming; then cometh the end, which is the resurrection unto judgment and final destiny of the wicked; and then Christ delivers up the kingdom to the Father.³ Again, he tells us that the dead in Christ shall rise before the living saints come into the inheritance of the kingdom, but says nothing about the wicked.⁴ Again, all that sleep in Jesus shall God bring with Him.⁵ When Christ appears then shall we appear with Him in glory.⁶ Go thy way, Daniel, for thou shalt rest and stand in thy lot in the end of the days⁷—the days of calamity shown to him as preceding the happy period shown to Isaiah. When Christ comes in the clouds of Heaven He shall send His angels to gather His elect together from all parts of Heaven. And Paul says: We beseech you, brethren, by the coming of our Lord Jesus Christ, and our gathering together unto Him.⁸ This gathering, I suppose, will be at Jerusalem. In Revelations we have a first resurrection, which is of those who reign with Christ; and all having part in it have nothing to fear from the second death,⁹ which follows the second resurrection and final judgment.¹ The first resurrection must precede the consummated age of the kingdom of God, for being incorruptible and free from pain, sorrow, and death, the bodies of the saints as well as their souls must be regenerated and freed from mortality and corruption; and this change in the living saints will not precede the resurrection of the saints who are in their graves.²

11. LENGTH OF THE DAY OF JUDGMENT.—The second death, or final perdition, is represented by a lake of fire and brimstone. But we find the beast and false prophet were put into it at the beginning of the millennium.³ And we are

(6) Rev. 20:7-10. (7) Heb. 9:28. (8) Rev. 16:15. (9) Dan. 12:1-3. (1) Acts 24:15. (2) John 5:28, 29. (3) I. Cor. 15:20, 23, 24. (4) I. Thes. 4:15, 16. (5) 4:14. (6) Col. 3:4. (7) Dan. 12:13. (8) Mark 13:26, 27. I. Thes. 4:15, 17. (9) Rev. 20:6. (1) 20:11-15. (2) 70, §§ 28, 27, 39. Isa. 51:3, 11. 65:19, 20. II. Thes. 4:15, 17. (3) Rev. 19:20.

told that at the end of this age the tares shall be gathered out of the kingdom and be cast into a furnace of fire, where is wailing and gnashing of teeth.⁴ Hence one thousand years at least must intervene the perdition of the first and last condemned. Again, we are told that Christ will judge the living and the dead at His appearing and kingdom,⁵ but how long that judgment will continue we are not told. We are disposed to limit it to a short period; but when we remember every hidden thing must be brought to light, the secrets of men's hearts are to be revealed and judged, and every one rewarded according to their works,⁶ and that the world must be judged by the saints,⁷ we must calculate on a long period of time. The Jews expected the kingdom of God to be consummated in a few years, and so fell into grievous errors. Eighteen hundred years have rolled away and it is not consummated yet. So we may limit the day of judgment so as to preclude the very design of it. During this glorious period Christ will make a complete separation between the living righteous and wicked, as a shepherd divideth the sheep from the goats, adjudging the one into the kingdom and the other into the fire prepared for the devil and his angels, or the second death.⁸ And in the second resurrection the same separation will be repeated.*

12. THIS SEPARATION NECESSARY.—The children of Adam started out with the wide world before them; but the wicked would not dwell in peace with the righteous, and persisted in wickedness and oppression till destruction by the flood became a necessity. After the deluge God left the world to its own choice and the consequences, but took Abraham and his seed, and servants, and proselytes, with their seed and servants, and set before them rewards and penalties, promises and threatenings. But with all these incentives to peace and holiness the impious perverted the whole institution, persecuted the righteous, and had to be destroyed. Then Christ set up the intermediate age of the kingdom of God, restricting citizenship in it to the truly pious, and assured all that they must be truly converted and obey Him. And though He imposed no physical barrier to prevent the unregenerated from intruding, yet he assured them that they should be gathered out as tares before the happy and glorious arrived. But the unconverted intruded, perverted the government and institutions to suit themselves, persecuted the children of the kingdom, and had to be destroyed by fearful slaughters and bloody revolutions. Once more: He gathers the children of the Wicked One out of His kingdom, subdues all opposition, secures the government of the world to the saints exclusively, and absolutely prohibits every thing unconverted and unholy from citizenship in His kingdom, but permits the unregenerated to dwell on earth under the government of the saints. Notwithstanding the superiority of righteousness and holiness, demonstrated before their eyes, the impious attempt again to enter the kingdom, seize the government, persecute the saints, and dethrone the Son of God. Fire comes down from God and destroys them. Then comes the resurrection unto judgment, the final separation of the wicked from the righteous, and the second death. Then all this world will be regenerated and wickedness shall no more pollute this earth with crime or cruelty. The great work of redemption will be completed, the kingdom will be given up to the Father, and the Son Himself will be subject to the Father and shall remain the first-born among many brethren. The one great lesson learned by the saved is: The necessity of implicit obedience to positive commands. Taught by six or seven thousand years of sad experience, they will know that positive laws and institutions are as important as the laws and constitutions of creation.

(4) Matt. 13:37-43. (5) II. Tim. 4:1. (6) Rom. 2:16. Matt. 16:27. I. Cor. 4:5. II. Cor. 5:10. I. Pet. 1:17. Rev. 22:12. (7) I. Cor. 6:2. (8) Matt. 25:31-46. (*) Chap. 118, §§ 2-10.

CHAPTER CXXII.

THE SPIRITUAL BODY.

1. TERMS DEFINED.—In opening the Scripture at I. Cor., 15:4, we read: There is a natural body, and there is a spiritual body. Now, by the term spirit, we understand something immaterial, that cannot be detected by our five senses, while it may possess moral character and mental faculties; and by the term spiritual, we understand something resembling or pertaining to a spirit. By the term nature, we understand creation under its inherent laws and organizations; and by the term natural, we understand something in accordance with the constitutions and dispositions of creation. So, when we hear of a natural body being changed into a spiritual body we think of that body being divested of all its physical developments and material organizations and transformed into an intangible apparition, or ghost; and hence, most readers of our translation do not believe in the resurrection of the human body. Now, the proper Greek word for nature, or physics, is phusis; and for natural, is phusickos; and these terms are never used in the Scriptures in a bad sense, or in opposition to spirit or spiritual, but they are used to designate the legitimate dispositions and tendencies of creation.⁵ The word used by Paul in this place is psuchikos (animal, or breath-animated) and is from psuche (breath). In James and Jude our translators have rendered it sensual,⁶ and had they so translated here the English reader would have caught the true idea of the apostle. The word primarily denotes animal, or breath-animated, and is used by inspiration to designate the vicious or viciated propensities governing animated creatures. It does not designate the material, or physical, organization, but does designate the animating controlling power or influence, and this influence stands in direct opposition to the controlling influence of the Holy Spirit. James says: This wisdom cometh not from above, but is earthly, animal, demoniacal.⁷ Here it designates that devilish disposition of envy and strife so common to earthly animals. Jude uses it to designate the character of the last-day scoffers, who walk after their own impious lusts—these are they who separate themselves, animals, having not the spirit.⁸

2. PAUL'S USE OF THE TERM.—Paul never uses this term (psuchikos) to designate material substance, natural constitution, or physical organization; but he does use it to designate a controlling influence. He says: The animal man receives not the things of the Spirit, and he cannot know them, because they are spiritually discerned; but He that is spiritual judges all things.⁹ Now, he does not mean that a man physically organized and mentally endowed cannot receive and understand the things of the Spirit, or that a man divested of all material formation can judge all things. But he does mean that a man naturally endowed with body and mind, but in bondage to animal propensities, or fleshly lusts, cannot comprehend spiritual things, while one physically organized and naturally endowed, and freed from the bondage of animal propensities by the Holy Spirit, can discern

(5) Rom. 1:26, 27. II. Pet., 2:12. Jude 10. Gal. 2:15. Rom. 2:27. Jam. 3:7. Gal. 4:8. Eph. 2:3. Rom. 2:14. II. Pet. 1:4. II. Cor., 11:14. Rom. 11:21, 22. (6) Jam. 3:15. Jude 19. (7) Jam. 3:15. (8) Jude 19. (9) I. Cor. 2:14, 15.

and comprehend all revealed religion. Here we see Paul does not use the terms animal and spiritual in the sense of physical and metaphysical, but in the sense of animal and spiritual controlling influences. According to Paul's use of the term, an animal body is a body controlled by the propensities, dispositions, or lusts common to all breath-animated creatures, but most conspicuously developed by unregenerated men. But a natural body is a material organized body that may be controlled and destroyed by animal appetites and propensities, or may be governed and elevated by the rational soul.

3. WHAT IS A SPIRITUAL BODY?—Spiritual body! This phrase is not a technicality used by inspired writers to designate the resurrectionized body, but it is a peculiarity of Paul's, and must be understood according to his use of similar terms and phrases. In our translation we read: The carnal (fleshly) mind is enmity against God, etc., * * * they in the flesh cannot please God, * * * and ye are not in the flesh, but in the Spirit.¹ Now, do any readers of our translation understand Paul to teach that the mind of the unregenerated is composed of flesh, blood, and bones? Or, that those in the flesh have no spirit? Or, that those not in the flesh but in the spirit have no body? I think not. The carnal, or fleshly, mind is a mind under the control of the animal propensities; a spirit that minds, or pursues, fleshly things.² Those not in the flesh, but in the spirit, are still in the body, but are governed by the regenerated soul, and have crucified the flesh with the affections and lusts.³ And a spiritual body is a body under the control of the spirit, and yet a physical, organized, tangible body. Paul's use of terms and phrases furnishes no evidence that the resurrectionized body may not be a material body composed of flesh, blood, and bones.

4. WILL THE CHANGES IN THE RESURRECTIONIZED BODY DESTROY ITS SUBSTANCE, OR ITS ORGANIZATION?—1. "It is sown in corruption and is raised incorruptible."⁴ Well, what is corruption but the consequence of derangement? Now, is this derangement, subjugation to vanity, and bondage to corruption⁵ a defect in creation, or is it a penalty inflicted upon it? When God created man He pronounced him and all creation very good.⁶ Was God mistaken in His judgment, or was it just so? Paul says: By one man, sin entered into the world, and death by sin, and so death passed upon all men.⁷ If death, which is the consummation of derangement and corruption, is in consequence of the sin of man, and sin is of the devil, man's body came from the hand of the Creator without sin and derangement, and was incorruptible and immortal; and if man's body, created out of matter, or the dust, was incorruptible and immortal before he sinned, cannot that same body be restored without destroying its mortality and organization? Its creation was the work of God, whose work is perfect,⁸ but its derangement is the work of the devil. Now, the Son of God was manifested to destroy the works of the devil,⁹ and when He destroys this work (or derangement) of the devil the human body will be pure, incorruptible, and immortal as it came from the hand of God. 2. "It is sown in dishonor, but is raised in glory." Dishonor is a consequence of derangement and corruption, and when these are expurgated dishonor will give place to glory without destroying the material or framework of the body. 3. "It is sown in weakness, but is raised in power." Weakness is an effect of corruption, or derangement, and if the cause can be removed without destroying the body, so can the effect. 4. "It is sown an animal body, but is raised a spiritual body." Here the terms animal and spiritual are antithetical, as they are in other places, and denote opposite conditions. But we have shown these terms as used by Paul designate controlling influences or powers, and not material organization, and hence we paraphrase: It is sown under control of animal influences, but is raised up under the control of the spirit. Or, adopting our translation in James and Jude: "It is sown a sensual body, but it

(1) Rom. 8:7-9. (2) Gal. 5:16-21. (3) Gal. 5:16-18, 22-26. (4) I. Cor. 15:42-44. (5) Rom. 8:20, 21. (6) Gen. 1:34. (7) Rom. 5:12. (8) Deut. 32:4. (9) I John, 3:8.

is raised a spiritual body." There is a sensual body and there is a spiritual body. Was Christ's body a sensual body? It was a physical organization. If His body was not a sensual body, so may the resurrectionized body, and yet be a physical organization. But Paul calls what is antithetical to sensual, spiritual; hence, Christ's was what Paul calls a spiritual body, and yet it was a natural body.

5. A CHANGE OF TERMS, AND THE BODIES OF ADAM AND CHRIST COMPARED.—Again, Paul uses the terms earthly and heavenly to designate the same things he designated by animal and spiritual.¹ Thus, he reasons: There is an animal body and there is a spiritual body; and so it is written, the first Adam was made a living soul, or breath; the last Adam, a quickening spirit, or a life-giving wind. How-be-it, that was not first which is spiritual, but that which is animal; after, that which is spiritual. The first man is of the earth, earthly; the second man is the Lord from Heaven. As is the earthly, such are they also that are earthly; and as is the heavenly, such are they also that are heavenly; and as we have borne the image of the earthly, we shall also bear the image of the heavenly. Here he starts out with the two antithetical terms—animal and spiritual—and introduces Adam and Christ. Of Adam it is written, he was created a living soul, or living breath; but Christ is a quickening spirit, or life-giving wind. The Greek noun for breath, or soul, is *psuche*, and the adjective, which we translate animal, is *psuchikos*. But the English language does not furnish a proper noun and adjective presenting the family likeness that exists between the Greek *psuche* and *psuchikos*, or living animation; and though first developed, he is the *psuchikos*, or animal. The Greek word for wind, or spirit, is *pneuma*, and the adjective for spiritual is *pneumatikos*; and the same family likeness is presented in the English noun and adjective, spirit, and spiritual; Christ is the life-giving *pneuma*, or wind, or spirit; though last developed, He is the *pneumatikos*, or spiritual. Paul keeps up the two characteristics, animal and spiritual, till he presents them in two apposite examples. Adam is the living animal; Christ is the life-giving spirit. Adam exhibits the animal body; Christ exhibits the spiritual body. Adam is the first, and animal; Christ is the last, and spiritual. Adam is the earthly; Christ is the heavenly. We have borne the image of the animal, and earthly; we shall bear the image of the spiritual, and heavenly. Paul's subject is the resurrectionized body. Now, wherein did Christ's body differ from Adam's, or from our present bodies? Adam's body was supported by food, both before and after the fall;² so was Christ's before and after His resurrection.³ Our bodies are susceptible of weariness and suffering, and so was Christ's; He sat on Jacob's well and slept in the boat.⁴ Under control of His spirit, Christ's body walked on the water and upheld Peter; ours, in obedience to the laws of matter, would sink, like Peter. Our bodies would faint without food; Christ fasted forty days and nights, and, by miracle, Moses and Elijah did the same.⁵ Our bodies are without luster; Christ's body surpassed the noonday sun in brightness,⁶ and so did the face of Moses.⁶ Our bodies are chained to the earth, and no effort of our spirits can counteract the force of gravitation; Christ's body ascended without wings and passed beyond the region of the air; so did Enoch and Elijah.⁷ Our bodies become so deranged that our spirits cannot govern nor continue to animate them, and they suffer corruption; Christ finished His sufferings, stopped the machinery of life, and dismissed His spirit before His crucifiers expected—He laid down His life, it was not forced from Him—and His body never experienced corruption;⁸ its organization was never deranged nor destroyed. But the great dissimilarity is in the controlling influences. Our bodies are so much under animal influences that our spirits are enslaved to lusts of the flesh, and after regeneration the flesh lusts against the renewed spirit so we cannot do what we

(1) I. Cor., 15:44-49. (2) Gen. 1:29, 30. 2:16. (3) Acts 10:41. John 21:12-14. Luke 24:43. (4) John 4:6. Luke 8:23. (5) Luke 4:2. Ex. 34:28. I. Kings, 19:8. Matt. 14:25-30. (6) Acts 26:13. Luke 9:28-31. Ex. 34:29-35. (7) Acts 1:9-11. Gen. 5:24. Heb. 11:5. II. Kings, 2:1, 11. (8) John 19:30. Luke 23:46. Mark 15. 44. John 10:18. Acts 2:27-31.

wish.⁹ Before enslaved to sin, Adam yielded to appetite, or social feeling;¹ but Christ, cut off from all society, except that of wild beasts in the wilderness, and suffering from starvation, cold neglect, and poverty, could not be induced, by His professed friend and only companion well versed in the Scriptures, to violate a single moral principle to satisfy a most urgent animal want.² When deserted in the garden and He sweat great drops of blood, no demand nor gratification of the flesh could induce Him to abandon His work of redemption. Though, His soul was sorrowful unto death, yet cold indifference, ingratitude, hostility and abuse could not provoke revenge and punishment. His holy spirit kept every feeling common to animal nature in strict subjection. We bear the earthly image of Adam now, and are subject to animal propensities; but when our bodies are regenerated and bear the heavenly image we shall be able to bring our whole animal nature into strict subjection to all the laws of God. Christ's body is the spiritual body, and Adam's the animal; and as we have borne the image of the animal, so shall we bear the image of the spiritual.

6. FLESH AND BLOOD CANNOT INHERIT THE KINGDOM OF GOD.³—Cannot inherit—*kleronomēsai*; possess by heirship. *Kleronomeō*, from *kleros*, an estate; and *nemo*, to share. Very true! John said: Repent! for the kingdom of God is at hand. Think not to say within yourselves, we have Abraham for our father. God is able to raise up out of these stones children to Abraham; and now the axe is lying at the root of the tree, and every tree that brings not forth good fruit is cut down and cast into the fire.⁴ And Christ said: Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.⁵ To those who received Him, to them He gave power, or authority, to become the sons of God—to them who believed in His name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God⁶. To inherit the kingdom of God is one thing, and to go to Heaven is another. In this age tares may grow in the kingdom of God, but Christ will not recognize their heirship, and in the end of this age the angels will gather them out and cast them into the fire.⁷ If Nicodemus did not know this, Zachariah did, and chants: We should serve in holiness and righteousness before Him all our days.⁸ But the prophets describe the consummated age of the kingdom as not only holy and happy, but also free from all pain, sickness, death, and weeping, and this necessarily implies perfection of body and freedom from decay and corruption. Perfection of body is as necessary as perfection of the spirit to fulfill the character of the consummated age as described by the old prophets. The consummated age of the kingdom of God is perfect and incorruptible, and corruption can no more inherit incorruption than flesh and blood can inherit the kingdom. Hence, the resurrection of the dead saints and the change of the living saints must precede the consummated age of the kingdom to fulfill the predictions of the Old Testament. Now, all this is consistent with the materiality and physical organization of the body of Christ, of Elijah, and of Enoch, which ascended into Heaven, and will return when the prophetic time is completed.

7. THE BELIEVER'S RESURRECTIONIZED BODY THE SAME AS CHRIST'S.—The apostle's subject is the resurrection of the believer's body, which is a material organization, and he argues this resurrection from the fact of Christ's resurrection. If the dead rise not, then Christ has not risen. But Christ's resurrection is a fact established by living witnesses,⁹ and had been preached by Paul, all the apostles, and the evangelists. Christ has risen from the dead and become the first fruits of them that slept, and accordingly His people shall be raised at His coming. Now, if Christ's resurrection is any evidence of our resurrection, there must be some likeness between the two resurrectionized bodies. If the one is an organized material body, and the other a mere shade or immaterial apparition,

(9) Rom. 8:5-8. Gal. 5:15-24. (1) I. Tim., 2:14. (2) Matt. 4:1-10. Luke 4:1-12. (3) I. Cor. 15:50. (4) Matt. 3:2, 9, 10. (5) John 3:3, 5. (6) 1:11-13. (7) Matt. 13:24-43, 47-50. (8) Luke 1:67-75. (9) I. Cor. 15:3-8.

how does the resurrection of the one prove the resurrection of the other? Does the well known fact that a grain of wheat produces a grain of wheat prove that a grain of wheat produces an intangible shade of a grain? Paul says that every species produces its own kind,¹ and that the same is true of flesh, and all inanimated bodies.² Now, Christ's body was flesh, blood, and bones, before His death, and it was the same after His resurrection;³ and if there is any similarity between His resurrection and that of His people, their bodies must be organized and tangible, too, and capable of eating and drinking and of sensation. Christ's body was once glorious on the mountain before His death, and is so now in Heaven. Moses' face became glorious without losing its materiality or natural framework, and believers' bodies can be transformed into the likeness of Christ's glorious body without losing their physical organization. Elijah dropped his mantle to the ground, but his material body was seen by Elisha ascending in a whirlwind. Christ did not leave His crucified, buried, and resurrectionized body, but, while His disciples were looking at Him, He ascended visibly till immersed in a cloud, and they were assured that this same Jesus should come in like manner. But some dreamer will say that their bodies were converted into a something while ascending. Will they please to give us the evidence? Those bodies were flesh, blood, and bones, when last tested; if these were sublimated while ascending, just give us the evidence.

8. WHAT IS A HUMAN BODY?—A human body is a physical organization, and anything without materiality and organization is not a human body. Such was not Christ's body, neither is it my body. If we were promised a spiritual apparition, we might dream of ghosts coming out of the graves; but if promised the resurrection of the body, then our bodies must be raised, and not a phantom. And if this body is no more an animal body, but a spiritual body, it must be under the entire control of the moral and intellectual spirit, as was the body of Christ.

9. THE SPIRITUAL BODY ESSENTIAL TO THE CONSUMMATED AGE OF THE KINGDOM OF GOD.—In that age will be unbounded prosperity; all parts of nature will put on their richest beauties and shine in full perfection, while peace and plenty will surround every path. But such unbounded sources of pleasure and delight would destroy anybody under animal control. Under control of the regenerated and sanctified spirit, man may be surrounded with all sources of the most exquisite animal enjoyment and never violate any law of his creation. Christ had power to provide Himself with every comfort, pleasure, and delight, but would not deviate from any moral principle to satisfy any animal demands; though tempted in all points as we are, yet He sinned not.⁴ He made wine for the wedding guests and fed multitudes to their full satisfaction, yet He never ceased doing the will of His Father to supply any want of His body. And so the believer in His spiritual body can dwell amidst fruits and flowers and derive the most exquisite sensations of pleasure and delight from any surrounding object, and yet never be enticed from rectitude nor forget the will nor work of God. My meet is to do the will of Him that sent me, and to finish His work.⁵ Prosperity ruined Solomon, destroyed Sodom, and has filled the most favored spots of earth with misery and woe. But where the body is under the control of the Heaven-born spirit, man may safely dwell in Eden, enjoy all the bounties of Paradise, be freed from all fear and suffering, and never sin. So did the Savior, having all power to command everything good to the taste, delightful to the eye, pleasant to the smell, agreeable to the touch, and charming to the ear. The animal man becomes a slave to animal gratification, but the spiritual man is master of all creation. Having supremacy, the spiritual man serves everyone; having all things, he claims nothing; in midst of luxuries, he is temperate in all things; possessing

(1) I. Cor. 15:36-38. (2) 15:39-41. (3) John 20:25-28. 21:12-14; Luke 24:37-43. (4) Heb. 4:15. (5) John 4:34. (6) Eph. 4:24. Col. 3:10.

animal dispositions, every feeling is kept in perfect subordination to his spirit, which is renewed into the image of God.⁶ He is fitted for partnership with Christ, companionship with angels, and the government of animals. He is a physical, mental, and moral being. He may eat the fruit of the trees of life, drink the waters of life, swim in the rivers of life, dwell in green pastures, and sleep in the woods. He can sing the songs of Heaven, tell the story of redemption, judge the world, govern the wicked, converse with angels, and talk with animals. Once a sinner, now a saint. Once a child of the devil, now a child of God. Acquainted with sin, acquainted with holiness. A recipient of mercy, a dispenser of bounties. An inhabitant of earth, and at home in Heaven. Once an heir of death, now a prince of life. Once most loathsome, now an object of admiration. Once the most degraded of all creation, now the most exalted and glorious of all creatures. Once bound to earth, now he can traverse the universe. Once he worshiped the sun, moon, and stars, now he treads them under his feet. Once an exile from New Jerusalem, now he makes it his permanent home and enjoys all its beauties, riches, and glories.

CHAPTER CXXIII.

THE KINGDOM OF GOD.

1. GRAMMATICO-HISTORICAL MEANING OF TERMS AND PHRASES.—When a writer composes the history of some country, nation, or society, he designates his subject by some term or phrase; and the thing he designates by that term or phrase is the grammatico-historical meaning of that term or phrase; and if he is competent to write an account of any subject, he will not use that term or phrase to designate any other thing without sufficient intimation in the context. He may use them figuratively, as all terms and phrases may be used, but this will not alter their primary meaning in the history. In reading Gibbon's *Decline and Fall of the Roman Empire*, no one would understand the phrase, the empire, to refer to anything but the Roman empire, unless the subject or context required it. By the phrase, the temple, used in our translation, we always understand the temple of Jehovah at Jerusalem, unless the subject or context shows it to be figuratively used, or to refer to some other temple or palace. The phrase, united states, literally designates any states united; and the phrase, united kingdom, means any kingdoms united; but no one would expect the phrase, United States, in a history of the world, to designate states of Germany, cantons of Switzerland, provinces of South America, or the Canadas; nor in a modern history of Europe, would anyone understand the phrase, united kingdoms, to designate any government but that of Great Britain.

An author may tell us how he uses terms and phrases; but, if he does not, we may determine what he means by them from his uses of them. If he uses them in an unusual sense, or uses new or unknown terms or phrases, he should define them and show how he uses them; but if discoursing about something well known, and uses terms and phrases understood by every one, he would never think of defining them if using them according to their common acceptance. We would not expect a lecturer on American history to tell us what he

meant by the phrase, United States, or States or Dominion; nor a writer of modern history to tell us what he meant by the phrase, the United Kingdoms; but, if he applied these phrases to any other governments, we would need to be apprised of the fact by definitions, drift of discourse, or context. "Scriptures," means writings. Is there any need to be told what theologians mean by that term? Temple, means palace; but in Scriptures it designates the palace of Jehovah in Jerusalem.

2. Now, the New Testament gives the introduction and setting up of an institution designated by the phrases, the kingdom of God, the kingdom of Heaven. Not any definition is given to these phrases, but they are used as if well understood by the Jews, who were expecting the restoration of the kingdom of Father David.¹ Therefore, in determining the grammatico-historical meaning of these phrases, we must examine their uses. These two phrases are used to designate the same institution. John preached: Repent, for the kingdom of Heaven is at hand.² Matthew says: From that time Jesus began to preach and to say, Repent, for the kingdom of Heaven is at hand.³ Mark says: Jesus came into Galilee preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent, ye, and believe the glad tidings.⁴ Matthew says: And as ye go, preach, saying: The kingdom of Heaven is at hand.⁵ Luke says: And say unto them, the kingdom of God is at hand.⁶

3. Some plead for special meanings of these phrases in particular places, and, thus, teach that they have no grammatico-historical meaning; and this gives wide range for whimsical notions and fanciful expositions pernicious to the truth. We are told that in the parable of the tares and the wheat they mean this world. Christ compares the kingdom of Heaven to a wheat-field polluted with tares, and says: The field is the world.⁷ But Christ says: The good seed are the children, or heirs, of the kingdom, and the Son of Man put them there; and the tares are the children, or heirs, of the Wicked One, and the devil puts them there. Now, if the kingdom, or field, is the world, then the devil is a creator, and creates the wicked, and Christ creates the good. But who creates the bad who become good? God is the Farmer of our bodies and the Father of our spirits,⁸ and so brings all persons into the world, and the wicked for the day of evil; but Satan, by false teachings, and by prompting to deception and hypocrisy, may overrun the churches with his own children or unregenerated persons. Also, it is out of the kingdom that the angels will gather the tares, and not out of the world. The field represents the kingdom of God in this world during this age; and, at the end of this age (aon), and not at the end of the world (komos), the angels will gather the entrappers and workers of iniquity out of the kingdom, but the righteous will remain in it and shine like the sun. The command to let the tares continue in it, is not absolute, but contingent; and where there is no danger of rooting the wheat, the tares should be eradicated according to Christ's laws.⁹

Again, we are told the kingdom of God means a divine influence in the soul. Christ said to the Pharisees: The kingdom of God is within you.¹ Christ was not talking to an individual about the inward man, but to a collective body—the Pharisees, who represented the Jews—about an institution announced to be at hand and expected to appear from Heaven;² and the phrase, "in us,"³ or "into the swine," or "within you," when addressed to a collective body, is equivalent to the phrase "among you." The kingdom of God was among them, and suffered violence;⁴ and the publicans and harlots pressed into it.⁵ Christ calls the Jews the children of the kingdom,⁶ but says it should be taken from them

(1) Luke 1:32, 33. Mark 11:10. (2) Matt. 3:2. (3) 4:12, 17. (4) Mark 1:14, 15. Matt. 13:24, 41. 16:28. Mark 9:1. Luke 9:27. See § 10. (5) Matt. 10:7. 8:11, 12. (6) Luke 10:9. 13:28, 29. (7) Matt. 13:24-30, 36-43. (8) Mal. 2:10. Job 10:8. Ps. 139:13-16. Heb. 12:9. Num. 16:22. 27:16. Zech. 12:1. Eccl. 12:7. Isa. 57:16. (9) Matt. 18:17. I. Cor. 5:13. (1) Luke 17:21. (2) Mark 1:14, 15. Luke 19:11. (3) John 1:14. Mark 5:12, 13. (4) Matt. 11:12. (5) Luke 16:16. (6) Matt. 8:11, 12.

and given to believers.⁷ But there was no divine influence in their souls (the Pharisees) they were vipers, hypocrits, adulterers, and murderers, doomed to Gehenna.⁸ If we make exceptions, then Christ asserts that they were pious with some exceptions, and that they were impious with some exceptions; thus, He would contradict Himself. The kingdom of God was among them and afterward taken from them as a nation. God was their King and Gideon refused to usurp that prerogative.* They asked a king and rejected Jehovah for king.† If God was their king, they were His kingdom. (See chap. 34:18. 36:3-5.)

Another passage is cited to prove an internal kingdom in the soul. For the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Spirit.⁹ Well, how does this prove the position? Can not the great object of an external organization be the spiritual culture of the soul?—Paul says: The Mosaic institutions stood in meats and drinks and carnal ordinances.¹ Does this prove there was no righteousness, peace, or joy in or about them? Christ said: The weighty parts of the law were judgment and mercy.² If Paul's physical characterizing of the Mosaic institutions does not prove them divested of spirituality his spiritual characterizing of the kingdom of God does not prove it divested of physical organization. The greater part of religious worship under the law was ceremonies relating to the flesh, but the greater part under the Gospel contributes directly to the moral culture of the soul. The passages where these phrases are supposed to refer to Heaven itself refer to the consummated age of the kingdom, and are easily reconciled with the grammatico-historical meaning of these phrases. Heaven is not the grammatico-historical meaning in the New Testament; nor is there any evidence that the writers do refer in any case to it separately from, and independently of, that institution which they properly designate. Many things predicted of this kingdom can not apply to Heaven, nor to the world, nor to divine influence in the soul, and there is not anything said of it that necessarily requires us to suppose any allusion to them.

4. THE GRAMMATICO-HISTORICAL MEANING DETERMINED.—In A. M. 4030, or A. D. 26, a voice was heard in the wilderness of Judea calling the Jews to genuine repentance, assigning this reason: For the kingdom of Heaven is at hand.³ After John the Baptist was apprehended by Herod, Jesus Himself came into Galilee proclaiming the good news of the kingdom of God, saying: The time is fulfilled; the kingdom of God is at hand; repent and believe the glad tidings.⁴ Now, these proclamations show that this kingdom was the subject of prophecy and that the time for its appearing was then nearer than at any former period. Hence it can not be the third Heaven or Paradise of God,⁵ for that was just as near and accessible in the days of Enoch⁶ and of Elijah⁷ as at the present day; nor could it be any divine influence in the soul, for the saints achieved great victories by faith,⁸ walked with God, and spoke by the Holy Spirit.⁹ At that time this institution was not set up but was very near, and would be established in power before some then present would experience death,¹ and it was so near when Christ was crucified that He would not again drink the fruit of the vine or partake of another passover until it had come.² It has external qualifications for citizenship as well as internal—must be born of water³—which can not be said of Heaven nor of grace in the heart.⁴ It is constitutionally restricted to those born of God;⁵ but, historically developed, it has been overrun by the children of the devil, who shall be gathered out of it at the end of this age,⁶ and it shall be consummated in the next age. This can not be said of Heaven, nor of

(7) 21:33-43. (8) 3:7. 12:24, 34, 39. 33:14-35. (*) Judg. 8:23. (†) I. Sam. 8:7. 12:12. II. Chron. 13:8. (9) Rom. 14:17. (1) Heb. 9:10. (2) Matt. 23:23. (3) Matt. 3:2. (4) Mark 1:14. (5) II. Cor. 12:2, 4. (6) Gen. 5:24. (7) II. Kings 2:10. (8) Heb. 12. (9) II. Pet. 1:21. (1) Matt. 16:28. Mark 9:1. Luke 9:27. (2) Luke 22:16, 18. (3) John 3:5, 26. 4:1. Matt. 3:6. Acts 2:38. 8. 12. 10:47, 48. (4) Luke 23:43. Acts 10:34, 35. (5) John 1:11-13. 3:3, 5. Matt. 18:3. 5:20. (6) 13:25-30, 37-43, 47-49.

grace in the heart. It is small at first but progresses to transcendent greatness.⁷ This can not be said of Heaven. The phrase is used interchangeably with the phrase, My Church.⁸

5. THE JEWS' OPINION OF THE KINGDOM OF GOD.—The Jews, to whom these proclamations were made, considered themselves the heirs of this kingdom, and had borne the burden and heat of the day,⁹ and they expected all nations to be conquered and brought under its laws. To disrespect their prerogative and extend the kingdom to the nations without bringing them under the yoke of the Sanhedrim was a crime of high treason punishable with death.¹ The teachings of John, Christ, and the apostles nowhere contradict their expectation, and all their prophets confirm their hope.² The great controversy between them and Christ and the apostles was, the terms of citizenship, the character of the citizens, the means of conquest, and the free extension of its privileges to the nations.

6. This kingdom passes through two ages, which we will call the intermediate and consummated. These two kingdoms are distinctly recognized in the New Testament. If the Gospel preached before the end of this age is for a testimony unto or against the nations there must be another age in which the promises are fulfilled; and if those having received the miraculous gifts of the Spirit in this age demand admittance into the kingdom on account of these gifts, that day must belong to another age.* In the parable of the net,³ which is professedly descriptive of the kingdom of God, we are told that at the end of this age the angels will separate the righteous from the wicked, but are not told what becomes of the kingdom. In the parable of the tares in the wheat we are told that the tares grow among the wheat in the kingdom, but in the end of this age they shall be gathered out, and then shall the righteous shine forth as the sun in the kingdom of their Father. Now, this pure period is certainly a different and later age, and agrees with the Old Testament prophets. Amos says: All the sinners of my people shall be cut off.⁴ And Zephania says: The remnant of Israel shall not do iniquity nor speak lies, neither shall a deceitful tongue be found in their mouth, for they shall feed and lie down and none shall make them afraid.⁵ Paul, in his epistle to the Hebrews, A. D. 58-64,⁶ speaks of some professors having tasted, or experienced, the powers of the age about to be,⁷ which must be an age after the one then present. He also contrasts the present age with the glorious appearing of our great God and Savior Jesus Christ.⁸ And so the second advent, with all its subsequents, belongs to another age. That the kingdom does not terminate at the second advent is evident, for Paul places the delivering up of the kingdom to the Father as the last thing in the divine programme,⁹ and it has no end.

7. JEWISH USE.—The Jews had two phrases in use, which appear in the New Testament: The age that is, and the age about to be. By the second they meant the triumphant reign of the Messiah, when all the glories and happiness predicted of Jerusalem and the throne of David should be realized; and by the first they must have comprehended all the intervening times. They distributed the duration of the world into three ages, or aeons, of two thousand years each: first, the age before the law; second, the age of the Mosaic dispensation; third, the age of the Messiah.² Now, as the Jews had no idea of the intermediate state of the kingdom, they comprehended it in the phrase, the age that is. Very unfortunately, the two phrases have been translated, this world and the world to come, and hence the false notion that the fate of the kingdom of God is identified with, and in subordination to, the fate of this earth. But Christ

(7) Matt. 4:30-32. 13:31. Luke 13:19-21. (8) Matt. 16:18, 19. (9) Matt. 20:1-16. 21:33-45. (1) John 11:47-50. Acts 22:22. (2) Chap. 70. (*) Matt. 24:1-14. 7:21-23. (3) Matt. 13:24-49. (4) Amos 9:10. (5) Zeph. 3:8-20. Chap. 70. (6) Horn Vol. I, p. 356, § 4. (7) Heb. 6:5. (8) Tit. 2:12, 13. (9) I. Cor. 15:24. (2) Bloom. Grk. Test. I. Cor. 10:11. Comp. Comnt. I. Cor. 10:11. Town. N. Test., note 68, p. 98.

teaches that the end of this age is not the end of the kingdom, but that another age follows, when the saints alone shall possess it and the children of the Wicked One shall be excluded forever.³

8. THE TWO AGES AS INCIDENTALLY SHOWN BY JOHN, CHRIST, AND THE APOSTLES.—The teachings of John and of Christ represent the kingdom as just at hand⁴ and within the lifetime of some then present.⁵ After Christ's ascension and the descent of the Holy Spirit the apostles speak of it as having come, and themselves and others brought into it.⁶ But sometimes they represent it as in the future,⁷ which shows the idea of two ages of the kingdom indelibly stamped on their minds, entering into all their conceptions of it, and influencing their language about it. In no place do the Scriptures give a description of Heaven itself; but the consummated age of the kingdom of God, with its royal city—New Jerusalem—has been the burden and shekinah of all prophecy, and the intermediate age, or the kingdom without respect to any age, was the burden of the teachings of John, Christ, and of the apostles.

9. THE SUBJECT OF PREDICTIONS.—We have said⁸ that this kingdom was the subject of prophecy. Let us now turn to the old prophets and see what we can find about a kingdom of God, and then, perhaps, we can judge how the Jews became familiar with the phrase, the kingdom of God. In the writings of Daniel we have some extraordinary revelations. Nebuchadnezzar had a dream in which he saw an image of empire, but did not understand it until both the dream and the interpretation were revealed unto Daniel.⁹ In this dream were exhibited five empires, or sovereignties, governing the world as far as God's people have been scattered; and the fifth one is set up by the God of Heaven, and is not the result of human power or policy. It is a universal and everlasting kingdom; can not have a rival nor a successor; shall not be ruled by any foreign power, nor occupied by aliens; and it shall break in pieces and even annihilate the former empires. It is set up in the time of those kingdoms, or of those represented by the feet and toes, and these divisions of the old Roman empire shall be vanquished first, and then it will conquer the whole world. All these empires existed in some form and extent for many years before they became parts of the image of empire, and so this stone may have been cut out of the mountain when the family of Abraham was separated from all other nations by covenant, and growing long before it began to break the feet of the image. The time here spoken of is yet in the future, although the kingdom was organized in the time of the apostles. Fear not little flock! it is your Father's good pleasure to give you the kingdom.¹ It had been changing from national to congregational ever since the captivity to Babylon—the head of gold.*

The same teachings were revealed to Daniel in a vision of four monsters. The fourth one had ten horns. Three of these horns were eradicated by a little cunning, boasting, persecuting horn, or power, which waged war with the saints and prevailed against them till the judgment did sit and the beast was destroyed.² Then, and not till then, did the saints take and possess the universal and everlasting kingdom. The Son of Man received from the ancient of days dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him—a universal and everlasting empire. The gates of hades shall not prevail against it.³

10. The universal and everlasting kingdom of Daniel's prophecy is the throne of David. Daniel was a Jew, having the city of Jerusalem and the Hope of Israel engraved on his heart. He knew God had promised universal inheritance to Abraham and universal and everlasting empire to David. Jerusalem should

(3) Chap. 70. (4) Matt. 3:2. Mark 1:14. (5) Mark 9:1. Matt. 12:28. 16:28. 23:3. Luke 9:27. (6) Col. 1:12, 13. 4:11. I. Thes. 2:12. Rev. 1:9. Heb. 12:28. Compare verses 18, 22–24. (7) II. Tim. 4:1, 18. Acts 14:22. II. Pet. 1:11. Rev. 11:15–19. (8) § 4. (9) Dan. 2:31–45. (1) Luke 12:32. (*) Chap. 62, § 1. (2) Dan. 7:1–28. (3) Matt. 16:18.

be the royal city, the glorious center of national concourse, and Jehovah's everlasting rest. Israel and Judah should be gathered, and all nations should unite in their advancement, and the first dominion should come to the daughter of Zion. God had confirmed these covenants and promises by oaths. Abraham had viewed them in faith, David had sung them on his harp, and Isaiah had been intoxicated with the glories while he reveled in the visions of them, and all the prophets pointed to them.⁴ What could Daniel, or what can we understand by the fifth kingdom, the reign of the saints, the God of Heaven setting up a kingdom for Himself, the Son of Man receiving universal and eternal dominion, but what was promised to Abraham, to David, and to Jerusalem? And, according to these promises, Gabriel tells Mary the Lord would give to her Son the throne of His father, David, and of His kingdom there should be no end, and He should reign over the house of Jacob forever.⁵ And so the children sung: Blessed the kingdom of Father David, that cometh in the name of the Lord.⁶ and blessed the King of Israel, that cometh in the name of the Lord.⁷ Now, His kingdom is the kingdom of God. The Son of Man come in His kingdom; the kingdom of God come in power; the kingdom of God be come.[†] The prophecy of Zachariah⁸ in regard to Jerusalem as the empire city, is quoted by the evangelists as identifying it with Christ and His kingdom. Fear not, daughter of Zion! Behold, thy King cometh sitting on an ass colt.⁹ So, also, Isaiah:¹ Tell ye the daughter of Zion, behold, thy King cometh unto thee, etc.² And this Isaiah calls her salvation, and it was a prelude of her future deliverance and triumph. Now, there cannot be two universal and everlasting empires, and hence, we see that the fifth kingdom of Daniel's prophecies, the kingdom of David, the kingdom of Christ, and the kingdom of God, are all one and the same kingdom; and three things are inseparably connected with the kingdom of God: the Jews, Jerusalem, and the throne of David; and the gentiles come in as fellow-heirs and joint partakers in the blessings of Abraham.³ Hence, the coming of the Messiah and announcement of the kingdom of God, would necessarily raise the expectation of the Jews for the redemption of Israel and prosperity of Jerusalem.⁴

11. THE JEWS' MISTAKE.—Two ages, or periods, are represented by the old prophets—the one, of great adversity, and the other, of great prosperity to the people of Jehovah; and the Jews thought the first ended and the second began at the first advent of the Messiah, and when that was announced they thought of nothing but triumphs and glories. But a little study of Daniel will show that the first advent was to be followed by nearly two thousand years of adversity and affliction to the people of God.⁵ From the commandment to restore and rebuild Jerusalem till the Messiah was cut off, the Levitical age closed, the great atonement made, everlasting righteousness, or justification, established, vision and prophecy sealed, and the Most Holy anointed, was to be seventy weeks, or four hundred and ninety years, and then desolations are determined to the end. But, from the beginning of the vision of the ram and he goat till the cleansing of the sanctuary, was to be two thousand and three hundred years;⁶ and, surely, the desolations did not end and the saints did not possess the dominion till then, for cleansing the sanctuary would be their first concern on receiving the kingdom. Now, if this decree was given A. M. 3546, or B. C. 458,⁷ and the vision began A. M. 3670, or B. C. 334,⁸ then one hundred and twenty-four years of the decree transpired before the twenty-three hundred years began, leaving 490—124=366 to be deducted from twenty-three hundred, which, 2,300—366, leaves nineteen hundred and thirty-four years of desolations before the sanctuary would be cleansed. Commence these dates as we may, a period of adversity of nearly two thousand years exists between the first advent and the cleansing of the sanctuary

(4) Chap. 70. (5) Luke 1:32, 33. (6) Mark 11:10. (7) John 12:13. (†) Matt. 13:24. Compare vrs. 41 and Matt. 16:28 with Mark 9:1 and Luke 9:27. See § 2. (8) Zech. 9:9. (9) John 12:15. (1) Isa. 62:11. (2) Matt. 21:5. (3) Eph. 3:6. (4) Luke 24:21. Acts 1:6. (5) Dan. 9:24-27. (6) 8:1-29. (7) Sup. Chron. table; p. 13. (8) Idm. pp. 14, 15.

for the pure worship of Jehovah. To these desolations and this restoration the Savior alludes when He said: And Jerusalem shall be trodden under foot till the time of the gentiles be fulfilled. During this period tares grow among the wheat by the strategy of Satan, but at the end of it they shall be rooted out and the sanctuary be cleansed. Other prophets foretold the rejection and sufferings of Christ and the glories that should follow,¹ but the Jews did not know whether these different predictions referred to one or more persons; hence, they expected an Elijah, a Jeremiah, the Christ, and That Prophet.² It is said³ that the Jews expected a Messiah to suffer and another to reign in triumph; but the apostles argued that these prophecies referred to the same person and were fulfilled in Jesus of Nazareth.⁴ All the prophets predicted calamities to the Jews before their most prosperous time, but it was agreeable for them to suppose that all these had been fulfilled in their past sufferings. When Daniel foresaw the long period of time that must roll away, and the different hostile powers that should rule the world before the glowing prophecies of Isaiah would be realized, he fainted, and deferred hope made his heart sick;⁵ but he received that consoling assurance: Go thy way, Daniel, for thou shalt rest and stand in thy lot in the end of the days.⁶ Such, also, were the hopes of Israel and the views of Zachariah⁷ at the first advent.

12. CORRECT VIEW OF JEWS.—About four hundred years had rolled away since the last prophecy had closed the Old Testament, and the pious Jews sighed for the kingdom of God. They read the prophets and see glorious things spoken of Zion; but when and where are they? Three parts of Nebuchadnezzar's image of monarchy have passed away and the iron legs have set their feet in Jerusalem and desecrated the temple. Pompey entered the Holy of Holies, where none but the high priest, after complying with the requirements of the law, would dare to enter, and Crassus had robbed the temple.⁸ Three of Daniel's monsters have been trodden down by the fourth; the Jews have been wasted by terrible slaughters; a cruel Idumean sways his sceptre over the promised land; the priests have been murdered at the altar; the high priest is appointed by the Romans, or by Herod; the house of David has sunk so low in power and poverty as to attract no attention. They think they see the pollutions and desolations of Daniel's predictions fulfilled, and feel as if all the foretold evils had already fallen upon the people of Jehovah, and they long for the kingdom of God, with the Son of David on the throne. At length, Zachariah sees a vision in the temple; but he is struck dumb till the forerunner of Christ is born and named; then, filled with the Holy Spirit, he sings what was the hope of Israel, and their understanding of the prophets respecting the kingdom of God;⁹ God has visited and redeemed His people; raised up the Deliverer in the house of David, as He had promised; we are saved from our enemies and haters, and may now serve Him without fear in holiness and righteousness before Him all the days of our lives; the Lord is on His way; the people have the knowledge of salvation by the remission of their sins; the light has dispelled our darkness and guided us into the way of peace. So predicted the prophets of old, and so understood and sung Zachariah in the dawning of the kingdom. Simeon calls Christ the Salvation prepared before all people, a Light for the nations, and the Glory of Israel.¹ Gabriel said Christ would occupy His Father David's throne; reign over the house of Jacob forever; His kingdom should not have an end; He should be great, and be called the Son of the Highest.² The children sung: Blessed the kingdom of Father David that cometh in the name of the Lord.³ Inspiration in Old and New Testaments views and represents the kingdom of God as the throne of David, centered among the Jews, but governing all nations.* The old prophets always represent Jerusalem

(9) Luke 21:24. (1) I. Pet. 1:10-12. (2) Matt. 16:14. John 1:21. (3) Encp. Messiah. (4) Acts 2:22-36. 3:18, 22, 24. 8:32-35. 13:16-37. 28:23. (5) Dan. 8:27. (6) 12:9, 13. (7) 1:67-79. (8) Heb. 9:7. Joseph. Ant., 14:4; 4. Wrs. 1:8; 8. (9) Luke 1:67-75. (1) Luke 2:25-32. (2) 1:31-33. (3) Mark 11:10. John 12:13. (*) § 12. Matt. 5:17. Rev. 21:2-27. 22:1-5. Isa. 54:12, 14. 65:18-21. Ezek. 47:12. Gal. 4:24-31. Heb. 12:18-28. Gen. 5:24. II. Kings, 2:1, 11. Acts 1:9.

as the empire city of this great kingdom, and the New Testament confirms their views. Christ did not come to destroy the hope of Israel, founded on the law and the prophets, but to establish it.⁴ John saw the holy city, New Jerusalem, descending out of Heaven from God as a bride adorned for her husband, and called the bride, the Lamb's wife,⁵ and he describes it very much as the old prophets describe regenerated Jerusalem.⁶ It is not the third Heaven, nor a chimera of the brain, but a glorious city upon earth, such as holiness, science, and art can make, to a great extent. New Jerusalem is Old Jerusalem regenerated, and smiling under the new covenant with the riches of all nations poured into it, as the old prophets predicted.⁷ It is the superior Jerusalem, mother of all believers, and common to Jews and gentiles.⁸ The predictions about her will be fulfilled without transferring her name in a mystery to Rome, Mecca, Constantinople, or any other place. We now enjoy its government, while it is in Heaven with all its records; but it will descend at the time appointed.⁹ Now, the spirits of just men made perfect are present with the King in the royal city, and there all the citizens of the kingdom are registered—the Lord knows who are His; and there is the Son of David, Enoch, Elijah, and perhaps others, soul and body; but when it descends, all the saints will visit or dwell in it with soul and body reunited. Never mind substituting your Hagars! When the promised time comes, the barren woman shall have more children than the prolific.³

13. DEFINITION.—The kingdom of God is that institution which God has ordained to conquer, reform, and govern this world. Christ is the King; Jerusalem is the royal city, and the nations are its provinces. Its development may be divided into four ages—the incipient, from Adam to Moses; the preparatory, from Abraham till the apostles; the intermediate, from John the Baptist till Christ's second advent, and the consummated; from the second advent till the end, when it shall be delivered up to the Father. The term, church, designates that development of it, having no coercive power in the intermediate age, the King having reserved all coercive and revolutionizing power to Himself, and uses His enemies for that purpose.* After His resurrection Christ continued appearing to His disciples, forty days, speaking of things pertaining to the kingdom of God.⁴ What He taught them we are not told; but certainly, if He contradicted the teachings of the prophets and the hope of Israel, we shall find it somewhere in the writings of the apostles and evangelists.

14. CHARACTER OF CITIZENSHIP.—The Jews desired the kingdom, and were looking with intense anxiety, expecting it to appear very suddenly; and when the herald began to proclaim the glad tidings in the wilderness, they crowded to hear him, and eagerly listened to the announcement of the advent of their Messiah and the setting up of the kingdom of God. But their leaders were offended at the terms of citizenship and the free extension of its privileges and blessings to the nations. John demanded of them genuine repentance, and fruits proving a reformation of life and character, and threatened them with destruction; while their inheritance should be given to those regarded hopeless and hard cases.⁵ The Christians motto is: flesh and blood can not inherit the kingdom of God, though during this age such be in it as tares in a wheatfield; so John and Christ preached, and Paul adds: Neither can corruption inherit incorruption.⁶ In the intermediate age, man must be born from above—born of God before he has a right to enter the kingdom of God, or enjoy or receive the adoption;⁶ and in the consummated age, his corrupt body must be regenerated before he can possess and enjoy the inheritance which is exempt from sorrow, suffering, and mortality, as the old prophets predicted.⁷ To the regeneration of the body the wicked

(4) Matt. 5:17. (5) Rev. 21:2, 9-27, 22:1-5. (6) Isa. 54:12, 14, 65:18-21, Ezek. 47:1-12. (7) 70. (8) Gal. 4:24-31. (9) Heb. 12:18-28, Rev. 21, 22. (1) II. Tim., 2:19. (2) Gen. 5:24, II. Kings, 2:1, 11. Matt. 27:52, 53. Acts 1:9-11. (3) Gal. 4:24-31. (*) Chap. 124, § 10. (4) Acts 1:3. (5) Matt. 3:7-12. (6) I. Cor. 15:50, 6:9-11, Gal. 5:19-21, Eph. 5:5, Rev. 22:15. (7) chap. 70.

might not object, provided they were freed from punishment; but to be regenerated in the soul, they have always refused. The scribes, priests, doctors, lawyers, Pharisees, and Sadducees rejected the mission of John;⁸ and when they saw the common people pressing into his baptism, they persisted in obstinacy and would not receive his teaching.⁹

Next comes the Messiah, introduced by John¹ and publicly certified by Heaven to be the Son of God and King of Israel;² and all flock to Him.³ But His proclamation is the same: The time is fulfilled; the kingdom of God is at hand; repent, and believe the glad tidings.⁴ His testimony was not so easily rejected, for He confirmed His mission by signs, wonders, and divers miracles, that they could not conceal nor deny.⁵ They knew Him to be sent of God,⁶ though they might not believe Him to be the Christ.⁷ He taught them what their prophets had taught before respecting this kingdom.⁸ They must come into it as little children—born of God;⁹ they must be such in profession and in fact, externally and internally, born of water and born of the Spirit.¹ Christ shames Nicodemus, that he, a teacher in Israel and expounder of the prophets, should be ignorant of this. Zechariah knew it, and chanted: That we might serve Him without fear, in holiness and righteousness before Him all the days of our life.² All the prophets describe it as a peaceful, holy, and happy kingdom, which could be secured only by restricting citizenship in it to those truly pious.³ Now, that born of the flesh and blood of Abraham, is indeed his flesh and blood, but may not have a single trait of his moral character; and so are wholly unqualified for citizenship in the kingdom, and fellowship with Abraham; but that born of the Spirit is adapted to the holy character given by the prophets to this kingdom, and is capable of holding communion with such as Abraham was.⁴

The Savior and the apostles everywhere maintain the holy nature and character of the kingdom, and the necessity of faith, repentance, and obedience; or regeneration and sanctification, and the exclusion of all other characters.⁵ The Savior does indeed show that the children of the Wicked One will be introduced by the devil during this age, but will gain no citizenship, and can not gain an heirship nor inherit it by right or as a patrimony; and in the harvest ending this age, the angels will gather them out and cast them into the fire.⁶ The same truth is taught in the parable of the ten virgins,⁷ and of the marriage supper; some will be destitute of oil, and others without a wedding garment. The duties, sufferings, patient endurance, and forgiveness of Christians in this age require this new nature, born of God,⁹ and those without this fountain of oil in their soul, and not possessing the character of God's children, and not complying with the injunctions of Christ and the apostles, shall be rejected by the King upon His second advent. Then will Christ reckon with His servants, and those having improved the abilities given to them will be promoted to positions of honor and trust, but the unprofitable will be rejected.¹ In the next age the saints shall govern the world,² and those having proved themselves in this age most faithful and competent will be most promoted in the next.³ Then will be manifested the importance of legitimate citizenship; for it is better to enter the kingdom of God without one eye, one foot, or one hand than having all the members of the body and yet be cast into the fires of Gehenna.⁴ Then shall every person and thing not according to the constitution and requirements of the kingdom be cast into the lake of fire and brimstone, which is the second death,⁵ and then will Christ destroy all that will not have Him to rule over them.⁶

(8) Matt. 3:7-14. 21:23 32. Luke 7:29. Acts 23:8 (9) Matt. 11:18. 21:31, 32. (1) John 10:2, 3. 1:29-36. (2) Luke 3:22. Matt. 3:16, 17. John 1:49. (3) John 2:26. (4) Mark 1:14, 15. (5) Acts 2:22. John 15:24 (6) John 3:2. (7) Acts 3:17. I. Cor. 2:8. (8) 70. (9) Matt. 18:3 John 1:12, 13. (1) John 3:3, 5 (2) Luke 1:74, 75. (3) chap. 70. (4) John 3:6, 7, 8 (5) I. Cor. 6:9-11. Gal. 5:19-21. Rev. 2:1-15. (6) Matt. 13:24-43. (7) 25:1-13. (8) 22:1-14 (9) 18:23-35 6:12-15. I. Pet. 2:19-20. Matt. 5:4, 25. Luke 6:29-37. Heb. 10:34 (1) Matt. 25:14-30. (2) Dan. 7:11-14, 26, 27. (3) Luke 19:12-27. (4) Mark 9:43-50. (5) Rev. 19:20. 21:8, 27. (6) Luke 19:27.

15. PARABLES DESCRIPTIVE OF THE KINGDOM OF GOD.—When this intermediate age was introduced, and often since, it was as difficult for rich men to enter the kingdom of God as to become a disciple of Christ;⁷ for the enemies confiscated their property and nearest relations cast them off unless they renounced Christ. The rise and progress of this kingdom must be gradual from a small beginning. The stone grew till it filled the whole earth; the mustard seed became a tree,⁸ and all the meal was leavened.⁸ It does not conquer with carnal weapons and warfare, but by suffering and patiently exhibiting the true Christian character, and by the word and spirit of Jesus Christ.⁹ It does not wage war against nations, nor instigate insurrections among them, but by disseminating light and wholesome moral principles it overturns every system of iniquity and corruption. It forms no alliances with the kingdoms and institutions of the world, but pulls down the strongholds of Satan established among them.¹ It does not consist in pompous shows nor imposing ceremonies and ordinances of the flesh, but in real heavenly employment and in the cultivation of heavenly virtues.² It has a self-appropriating power over the person regenerated into its citizenship, causing him to sacrifice everything for its possession and advancement.³ It has an abiding influence, bringing all the powers of body and energies of mind into its service,⁴ and needs no armies to coerce submission or force revenue; it is the supreme object, business, and delight of its citizens. It is not indebted to man for its growth and success. You may watch it carefully from the proclamation of its truths, and it grows and matures, and you cannot tell how. Persons you never expected come in, advance in the Divine life, and throw a hallowed influence around them, and you can not tell what brought them in nor how they grow.⁵ It takes hold in the most unfavorable places and under the most unfavorable circumstances, grows despite of all disadvantages and opposition, and you can not tell how. The secret of success is in the kingdom itself. Proclaim its teachings, obey its injunctions, rely on its promises, and it will achieve its own victories. When completed, Christ will deliver it up to the Father, with all its citizens fully disciplined for future use. The powers of hades can not prevail against it, or prevent its triumphant consummation. Its most efficient servants and wisest counselors may be cut off by death; its most conspicuous ministers may be seduced by the devil; its most prosperous assemblies may be dispersed by persecution; its most timorous members may be racked with tortures; its royal city may be trodden under foot by enemies, and the area of its palace may be desecrated by the mosque of Omar, and after all it will grind all opposition to powder and govern the world without a rival.⁶ The mosaic age was preparatory to the setting up of the kingdom, and the Jews had borne the burden and heat of the day, while no other people suffered to advance its cause. The Samaritans embraced it at a late period, while the nations did not come into its support till after the ascension of Christ. But all received the adoption and privileges of citizens on the same terms—by faith in Jesus Christ.⁷ The Jews, however, had the rights of primogenitors, which would never have been taken from them had they not rebelled against the terms of citizenship and the free extension of its privileges to the nations. Jerusalem would have remained the holy city and in their possession, while the riches of the converted nations would have flowed into it, and all the surrounding country would have been filled with villages of rejoicing believers. The Jews were heirs of the kingdom; but they murdered the King, persecuted the kingdom, rejected its constitution and laws, and so were cut off and their land and city given to strangers till the predicted time of the gentiles be fulfilled.⁸ What God promised He will give; but He may give the same to others without promising. The Christian builds on promises; others may hope in mercy.

(7) Matt. 19:22, 23. Luke 14:26, 27. (8) Dan. 2:34, 35. Matt. 13:31-33. (9) John 18:26. II. Cor. 10:4. Eph. 6:11-18. Rev. 19:13, 14. (1) Dan. 2:44. I. Tim. 2:1, 2. (2) Rom. 14:17, 18. (3) Matt. 13:45, 46. (4) 13:44. (5) Mark 4:26, 27. (6) Matt. 16:18, 19. Dan. 2:44. 7:13, 14, 18, 27. (7) 20:1-16. John 1:12, 13. (8) Matt. 21:33-41, 43. 22:1-7. Luke 21:24.

16. **THE JEWS IN THE CONSUMMATED AGE.**—The Jews shall repent and turn to the Lord;⁹ their land shall be restored, and their city rebuilt; the palace of Jehovah shall again glorify Mount Zion; the perfect model of the kingdom shall be seen in Jerusalem, and all nations shall follow the pattern.¹ Nothing shall hurt or annoy in all the holy mountain; the nations shall learn war no more;² the Jews shall be the most glorious and powerful of all nations;³ the Anointed shall reign in Jerusalem, rule the nations, and they shall trust in Him;⁴ Rome, Constantinople, Mecca, and Bagdad have usurped the prerogatives of Jerusalem and trodden her in the dust, but they shall be destroyed, while Jerusalem shall be in the beauty and glory of the whole earth.⁵ What revolutions must again overturn the nations before the kingdom is consummated and the world can be at rest! But the King has reserved that work to Himself. The churches must teach, suffer patiently, and influence society.*

17. **THE REFORMING POWER OF THE KINGDOM.**—The kingdom of God has laws for every purpose and for every subject in it, and obedience to these laws will procure and perpetuate the happiness of every subject, extend its borders, and reform the nations.† Every citizen should be familiar with all its teachings, maxims, rules, and regulations, and should model their whole walk and conversation by them. They are the light of the world, the salt of the earth, the foundation and pillar of truth; but if they cease to influence the world and bring it under the laws of Christ, they must be involved in its revolutions and perish under its judgments.⁶ They are immortal subjects of an immortal kingdom. It is not an invisible kingdom; never was, and never will be: God never ordained an invisible institution of any kind for mankind. Their adoption is not deferred till death, but even now they are the sons of God,⁷ and in confidence address Him by the familiar and endearing appellation of Father.⁸ Two petitions in the Lord's prayer⁹—Thy kingdom come; Thy will be done on earth as it is in Heaven—are not to be prayed in hypocrisy, nor repeated and forgotten, but to be offered up in sincerity and truth, and then to influence every action. Why call Me Lord, Lord! and do not the things I say unto you?¹ Death can not separate from this kingdom.² It may remove them to the royal city for a time,³ but the King, throne, and city, with the spirits of just men made perfect, and records of the first-born, who may still be on the earth at that time, shall all descend to earth; their victory shall be complete, and their triumph everlasting.⁴ Its constitution, testimonies, laws, and institutions are everlasting; when the Heaven and earth have been regenerated by fire and the kingdom delivered up to the Father, it will still endure, and the Son will be the first-born among many brethren.⁵ Every Christian church should exhibit the kingdom of God, in miniature (a perfect sample of the New Jerusalem) a fac-simile of the kingdom, showing what is coming on a large scale, and recommending it to every intelligent mind. Churches are so many provinces, districts, or villages of this kingdom, and should preserve the testimonies, laws, and institutions as Christ gave them, and should have a perfect resemblance to the parent city—a perfect ambrotype. All churches which do not come up to the New Jerusalem model and will not reform must be destroyed.

18. **IMPORTANCE OF THE SUBJECT.**—The kingdom of God was the grand theme of John, Christ, and of the apostles, and the glad tidings were its proximity. Christ went about the cities and villages proclaiming this, and He sent the twelve, and again the seventy, to do the same.⁶ The apostles made this the burden of their preaching to the Jews. Philip proclaimed it to the Samaritans, and when they heard they believed and were baptized.⁷ Paul hired a house at Rome, and for two years taught all that came to him about the kingdom of God;⁸ and should

(9) Rom. 11:5, 26, 27. (1) Chap. 70. (2) Isa. 2:1-4. (3) Mic. 3-5. Isa. 60, 61. Jer. 30:7-11. (4) Isa. 54. 9:4-7. Amos 9:9-15. (5) Mic. 3-5. Zeph. 3:12-20. (*) Chap. 124, §§ 8-10. (†) Chaps. 3, §§ 1, 2, 15. 8, § 5. 124, § 2. (6) Matt. 5:13-16. Phil. 2:15. (7) I John 3:2. (8) Rom. 8:15-17. (9) Matt. 6:10. (1) Luke 6:4. (2) John 11:26. (3) Heb. 12:23. (4) Rev. 21:22. (5) 8:29. Col. 1:15, 18. Rom. 8:29. (6) Matt. 10:5, 7. Luke 10:1, 9. (7) Acts 8:12. (8) 28:30, 31, 40.

it not be our theme, and keep it before the people? When Joseph was dying he spoke of their going into the promised land, and gave charge concerning his bones, knowing God would take care of his spirit.⁹ The old patriarchs died with their eyes fixed on this hope, which they viewed in the distance.¹ The pains of death and the near approach of rest in sheol could not divert their eyes from the consummated age of the kingdom; and shall we, within one hundred years of this glorious era, let that great event overtake us as a thief in the night,² and spring as a snare on the world?³ Preach to the unregenerated and wicked about death, and hell, and Heaven; but keep the kingdom of God, with all its covenants, oaths, and promises, its laws, teachings, and institutions, before the Christians, and let their hope and example lead men to salvation. Make the kingdom of God and His righteousness the primary object of life.⁴

Our Father, who art in Heaven!

Hallowed be Thy name!

Thy kingdom come!

Thy will be done! as in Heaven, so on earth!⁵

CHAPTER CXXIV.

LAWS AND OBJECT OF THE KINGDOM.

1. DESIGN OF THE KINGDOM.—We have said the great object of the kingdom is to reform this world and to govern it when reformed; and hence the great object of the citizens should be to strengthen its center and extend its borders. The promises in the New Testament of rest in Heaven at death and happiness among the spirits of just men made perfect, are incentives to action and encouragements under sufferings, but they are not set before us as supreme objects of pursuit. The proper Christian idea is this: Our time and talents ought to be devoted to the development and consummation of the kingdom of God when God's will shall be done on earth as it is now done in Heaven. But in this work we shall have much toil and suffering, much fear, vexation, and discouragement. This life, however, will soon have an end, and then shall we rest from toil and suffering, enjoy perfect felicity with our King in Heaven, return with Him in triumph to possess and govern the world, and realize all the hopes inspired by the divine promises, covenants, and oaths. When we fall in the conflict our rest and comfort are sure, and when the victory of the kingdom is completed we shall most assuredly participate in the triumph and enjoy the happiness. There is a conflict between the kingdom of light and the kingdom of darkness. Long and terrible has been the struggle. Millions of the children of light have been slaughtered on the field, died in loathsome dungeons, been wrecked with excruciating tortures, devoured by ferocious beasts, roasted in slow consuming fires, wasted and worn to death by long and oppressive persecutions, restrictions, and impositions. But the powers of darkness shall be vanquished, and then shall these martyred hosts arise from the dust and take the dominion over the whole world.¹ Then follows the long, peaceful, happy, and glorious consummation of the kingdom. But our work now is to develop and advance the kingdom

(9) Gen. 50:24-26. (1) Heb. 11:13, 39. (2) I. Thes. 5:2. (3) Luke 21:35. (4) Mart. 6:33. (5) 6:9, 10. (1) Dan. 7:10, 22, 26, 27.

of God. This must be the primary object of our lives.² To those who never heard of the kingdom we must proclaim the glad tidings.³ But in our land, where all have heard or can hear the word of God, we must fully develop the superiority and excellencies of the kingdom in all our words and actions and in every condition, position, and relation. Let your light so shine that others may see your good works and glorify your Father in Heaven.⁴ Herein is my Father glorified: That ye bear much fruit, so shall ye be my disciples.⁵ We may be able to prove all the facts, explain philosophically all the teachings of Christianity, and show all the excellencies of the kingdom and its laws, but not anything will recommend it to the world so effectually as the genuine Christian life. The Christian life of one man may shine as a lamp in a dark, stormy night subject to many flickerings, dimmings, oscillations, and mishaps; but the mutual aid, confidence, advancement, regard, love, and coöperation of whole societies of believers, exhibit what the kingdom of God is, and its competency to save the world from its untold miseries. The children of this age can there see how and where happiness can be obtained and enjoyed. The term, faith, literally means belief, but as a technicality it denotes the whole Christian system of principles and practices. It is often used in the abstract for the concrete.⁶ Promises of eternal life are made to faith,⁷ but fully expressed, it is faith in Jesus Christ.⁸ Christ is presented to us for a teacher, a savior, and a king. He teaches the way of reformation and happiness perfectly; His salvation is perfect and free; His government is perfect and His laws just right. Faith in Christ is confidence in Him as a teacher, a savior, and a king. If we believe in Him we will receive His teachings, accept His salvation as a free gift and complete, and will obey His laws as adapted to the end. To perfect the Christian life and develop the excellencies of the kingdom before the world, we must receive all its instructions, obey all its laws, and observe all its institutions. Christ has reserved all power for coercion to Himself, and uses nature and nations for the purpose.[†] Many institutions have been imposed on Christians by men which Christ or His apostles never authorized; many laws have been enforced on believers that the kingdom never possessed; and many teachings have been inculcated that Christ never taught nor authorized, and the pernicious consequences have been to confound the kingdom of God with the kingdoms and institutions of this world, to destroy its efficiency, and to tarnish its beauty. All efforts to improve the divine model and internal structure have and will prove pernicious to the kingdom and subversive of the best interests of men. The kingdom of God is the foundation, or ground-work and pillar, that keeps the truth elevated and conspicuous before the world,⁹ and truth on every subject must be ascertained and presented continually before saint and sinner.¹ Truth is an attribute of God, and Christ came to bear witness to the truth and destroy the works of the devil, of which falsehood is one.*

2. LAWS OF THE KINGDOM.—The laws of the kingdom may be classified according to man's relations, of which he sustains four. The laws regulating these relations we call moral laws, or moral principles. Man sustains a relation to God, to himself, to his fellow man, and to the irrational animals. The principles regulating his relation to God are comprehended in, and flow from, supreme love to God.² The laws governing the mutual relations between men are comprehended in, and are founded on, love to another as to one's self. The Scriptures do not enjoin self-love, but they recognize it to be inherent in every one not degraded below the brute, and make it the standard of love to our neighbor.² Paul says: No man ever hated his own flesh, but nourisheth and cherisheth it.³ Man was created to govern the irrational animated creation, and the inanimate creation was subjected to him for that purpose. And though by disobedience to

(2) Matt. 6:33. (3) 28:19, 20. Mark 16:15, 16. (4) Matt. 5:13-16. (5) John 15:8. (6) Chap. 98, §§ 5, 6. (7) Mark 16:16. (8) John 3:14-18, 36. (†) § 10. (9) I. Tim. 3:15. (1) John 18:37, 8, 47. 3:19-21. (*) 1 John 3:8. John 8:44. (2) Matt. 22:37-40. Luke 10:27, 28. (3) Eph. 5:29.

God he lost control of his subjects, yet his relation to them remains, and he must enforce obedience and subdue the earth⁴. But, as the happiness of his subjects should be man's delight, we may safely say man should love the brute creation. Hence, love is the fulfilling of the law⁵. Love is an affection composed of joyful emotions and benevolent desires. When the beloved object appears, or is contemplated, the sullen countenance is changed, pleasant sensations and joyful emotions pervade the soul; strong desire for proximity to the object, whether possessor or possessed, swells the breast; the happiness of the object is ardently desired; and we wish to please the object and to receive its approbation. To give a specific precept for every specific thought and action, would be to write a large volume that would never be read; but love will prompt to procure and perpetuate the happiness of every sentient being.*

3. LOVE TO GOD.—Our love to God must be supreme, and all other relations and interests must yield to our relation to Him. Other relations may cease or change, but this relation remains forever, in every state of existence—in time and in eternity. The fear of the Lord is the beginning of wisdom;⁶ but perfect love casts out fear⁷ and gives confidence. But, how can we love God, whom we have not seen? He dwells in the light to which no man can approach; whom no man has seen, nor can see.⁸ We know but very little about the Deity! A Being presides over me and is all around me! I need not look for Him, for I can not see Him! I need not feel, for I can not touch Him! I need not listen, for I can not hear Him. He is everywhere! but I can not find Him anywhere! But we are acquainted with some traits of character in His creatures, which are possessed in perfection by the Creator; we attribute these traits to Him and call them attributes. Now, we can love or hate these attributes wherever we find them in the animated creation, and so we can love or hate them where they are perfect and concentrated in one being, and all we are able to conceive of the Deity is fully exhibited by the Son in His humanity. Hence, if we see the Son, we see all that can be comprehended by us of the Father,⁹ and so can not love the one and not the other; nor can we hate anyone transformed into His image.¹

Much of our knowledge of God is negative: we know what He is not. We say He is a spirit,² and not matter; but what kind of a spirit is He? Are there as many modifications of spirit as there are of matter? We don't know. God is a spirit, infinite, eternal, and unchangeable in His existence and all His attributes. Of His being, or existence, I can form no conception; but I can contemplate His attributes, to the boundary of my conceptions. I know what is long time, but not what is eternal. I know what is large, or immense, but not what is infinite and everywhere present. I can conceive something permanently the same for a long time, but mutation is associated in my mind with all my contemplations. His being is beyond my comprehension! We often attribute to Him creature forms, passions, and infirmities, which He does not possess, as hands, feet, face, eyes, nostrils, mouth, anger, vengeance, grief, repentance, jealousy, etc. We can not contemplate spirit, moral qualities, and mental endowments without material associations. We may sympathize with infirmity, but can not love it, and we may fear malevolent feelings in superiors, but can not love them. How, then, can we love God? God is love (I. John, 4:6). Love emanates from Him and centers in Him. We can love those attributes in Him which we find imperfectly possessed by His creatures, as wisdom, power, holiness, justice, goodness, and truth. The history of Christ Jesus is very short, but is sufficient to show Him possessed of these attributes beyond the limits of our conception.

4. ATTRIBUTES OF GOD.—*Wisdom*: We use this term in the widest sense, comprehending intelligence and discretion. God possesses knowledge, and knows

(4) Gen. 1:28. 9:2. (5) Rom. 13:10. (*) I. Cor. 13:4-13. Phil. 4:5-9. Chap. 103, § 21. Gal. 5:16, 18. 22-25. (6) Ps. 111:10. (7) I. John 4:8. (8) I. John 4:12, 20. John 1:18. 6:46. I. Tim. 6:16. (9) John 14:9, 10. (1) I. John 4:20. (2) John 4:24.

how to use it. Examine the works of creation—in their structure, positions, relations, and adaptations to their designs and His government of the world—and you will discover wisdom beyond comprehension; but the Son manifests the greatest intelligence and discretion with the least possible ostentation; whether dealing with friends or foes, with the wise or ignorant, with men or spirits, He shows perfect knowledge of them and their relations, and He knows how to use that knowledge to accomplish His purpose. But His greatest display of wisdom is in the institution and management of the kingdom of God for the reformation and the government of this world. But how very few have observed it!

Power: We use this term in its widest acceptation to comprehend all force and ability to dispose of matter and spirit, to regulate them and their attributes. When we contemplate the boundless universe, with its immense worlds whirling along immeasurable orbits with inconceivable velocity, and the mighty agents imprisoned in our earth and atmosphere, we must confess the power that made and controls them to be Almighty. Christ showed His power over matter and spirit, winds and waters, the dead and living, men and devils, things visible and invisible. None could overpower Him; He prostrated His captors,⁴ but laid down His life and took it again,⁵ and the preservation, advancement, and predicted consummation of His kingdom show His power as well as His wisdom.

Holiness: We use this term to comprehend all intrinsic purity in the person, and developing itself in every relation, thought, word, and action, and is closely allied to justice. Holiness is a place for everything, and everything in its place, and justice is a law for everything, and everything according to its law. Physical purity was strictly enjoined by Moses, and was most studiously preserved and displayed in the temple. Purity of spirit was enjoined by those laws imposing restrictions on the animal propensities, and in mortifications of the flesh, and by the obligations to fear, reverence, and love Jehovah, who was presented to them as a holy being, abhorring everything impure in thought, word, and action. Christ's enemies accused His disciples of transgressing the traditions of the elders, but they never accused Him of violating the laws of Moses in regard to purification, nor did His most vigilant foes charge one impure word or action against Him. All His words and actions on record exhibit the purest spirituality, and show how He preferred the purity of the spirit to that of the flesh.⁶ His thoughts, and actions were all in their proper place.

Justice: This term denotes conformity to law and regard to its dignity. When applied to the Deity, it means that He will deal with His creatures according to the laws of their creation and positive laws given to them, whether these laws are physical, mental, or moral. He will not require one species of His creatures to be governed by the laws to which others are adapted. Irrational animals are not subject to moral laws, and men are not required to perform the work of angels;⁴ nor does He punish the ignorant as the intelligent,⁵ though ignorance itself be a violation of mental and moral laws. Though Christ wept over Jerusalem, He would not avert one stroke of justice. But the greatest display of justice was in the Son bearing the wrath of God due to us. The Father dispensed not with justice when it fell upon His only begotten Son, and the Son evaded not the sentence, but maintained the dignity of the law by the sacrifice of Himself—soul and body. He obeyed every precept and suffered every penalty of positive law, and when He returns He will execute justice on those who will not accept His pardon nor submit to His authority.⁶

Goodness: We do not use this term in the sense of purity or excellence, but in the sense of beneficence, love, friendship, favor, and compassion. We meet this attribute in man, but it is generally restricted by selfish interests and relations; but in Christ it was exhibited without restrictions—the unclean leper the furious

(4) John 18:6. (5) 10:18. (6) Matt. 15:2, 11, 17-20. (4) Heb. 2:16. (5) Luke 12:47, 48. Lev. 5:2-19. Num. 15:24-31. (6) Luke 19:27. Matt. 22:7.

demoniac, the Jew, Samaritan, and gentile, friend and foe, experienced His favor. But the goodness of God passes all boundary of conception when the Father gave His only begotten Son to restore us to happiness, and the Son suffered visible and invisible agonies to save lost men. Father, forgive them! they know not what they do.⁷

Truth: We use this term to include fidelity to engagements, or true to promises. Truth is the presentation or representation of everything just as it is, was, or will be, without any exaggeration or diminution in approbation or disapprobation of friend or foe, or in anything of value or interest. Truth insures the fulfillment of promises or authorized expectations, and the reality of all presentations. All Christ's words and presentations were exactly so, whether he spoke of Jews, Samaritans or gentiles, or addressed Peter, James and John, or scribes, Pharisees, Saducees, or Satan. His character and conduct authorized sinners and sufferers to come to Him; and no one was ever disappointed by Him. All divine promises and authorized expectations have been realized so far as the proper time has come, and so have the threatenings.

Now, contemplate these attributes as you find them in creation, in men, and in Christ, and do you love them? and do you love that Being who possesses them all in perfection? do you hunger and thirst to be transformed into that image? Well! If you love Me keep My commandments.⁸ He that has My commandments and keepeth them, he is it that loveth Me; * * * he that loveth Me not, keepeth not My sayings.⁹ He saying, I love Him, but keeps not His commandments, is a liar and the truth is not in him.¹ Implicit obedience is due to God; and hence that petition, Thy will be done on earth as in Heaven.²

5. PHILOSOPHICAL AND REVEALED RELIGION.—Philosophy may labor to give us adequate ideas of the Supreme Being; but we are lost in the vastness of the subject! and are best edified when He is presented in the relation of King, or Father. In philosophical religion we practice virtue and discharge duty because we understand the reason and see the advantage: in revealed religion we do so because God says so. God has given satisfactory evidence that He has given a revelation, and that He has spoken; but that once proved, He demands implicit obedience. Revealed and philosophical religion are not antagonistic, nor is it wrong to perceive and admire the wisdom of God's injunctions and their adaptation to the end and object. But in our present deranged state of body and mind we are very incompetent to reason on divine things and moral subjects; and when acquainted with the nature, condition, and operation of anything, we are apt to become careless, and even attempt improvements of our own which might be subversive of the whole design. How frequently does the Lord remind Israel of His authority by the phrase: I am the Jehovah.* It is dangerous to permit ignorant subjects to exercise a discretionary power in receiving or rejecting laws and commands. A faithful, wise, and competent citizen may be intrusted with discretionary powers; but even then, regard to the importance of government requires obedience where commands are given. Our King has set us an example of obedience, and enjoined the same on His subjects.³ For nearly six thousand years has God been teaching man the necessity of obedience to positive laws; but even Christians evade and disobey them yet.

6. REGENERATION INDISPENSABLE TO CITIZENSHIP.—The kingdom of God has no penal laws now, as under the laws of Moses in the preparatory age; but it has an exclusion, which leaves the person exposed to the final condemnation of the wicked,⁴ which is more terrible than death by the law. It is to be feared that mistaken views about the mild, genial voice of the Gospel has led unregenerated souls to imagine they can do as they please and go to Heaven as they choose. Christ's people are a willing people, and in the day of His power will

(7) Luke 23:34. (8) John 14:15, 16. (9) 14:21, 23, 24. (1) I. John 4:20. (2) Matt. 6:10. (*) Lev. 11:44, 45 Ex. 20:2. (3) Matt 3:15. Heb. 5:8. (4) I. Cor. 11:32.

not need a standing army to enforce obedience.⁵ A man in heathen lands may love the attributes of God wherever found, and condemn Jews and Christians, who, with revelation in their hand, hate them.⁶ Our relation to the Deity requires us to know, fear, love, and obey implicitly. Supreme love to Jehovah will induce love to ourselves, and prompt us to improve ourselves for whatever work pleases Him. Oft do we see children working and learning, with no view to the advantage but just to please parent or teacher, and to possess their favor; so, when supreme love to God takes possession of our souls, we desire to be transformed into His image, and every way qualified for His service and communion with Him by the spirit. Regeneration is indispensable to citizenship. Not only does the constitution require it, but without it the general law, founded on love to others and regulating our transactions with them, would subvert its very design. As ye would that others should do to you, do ye even so to them.⁷ Though self-love is inherent in man, yet some have so degenerated below nature that all genuine love is rooted out of their breasts,* and they prefer the gratification of some animal lust to the happiness of soul and body; and desiring others to enable him in accomplishing his object, he would be required by Christ's golden rule, given above, to aid others to accomplish the same wicked object. The licentious, the haughty, the implacable, and the covetous, would be required to gratify licentiousness, disdainfulness, revenge, and covetousness! because he wishes others to gratify him in these things. He must furnish the drunkard with liquor, the glutton with luxuries, and the assassin with weapons. Some philanthropists have sadly blundered in trying to govern the unregenerated nations by the mild laws of the kingdom of God. Hyenas and tigers can not be governed by the laws of love. The best laws for unregenerated men are the laws of Moses. They were added to the covenants because of transgressors.⁸ If the covetous would carry out this law of Christ in one way, it would cure them of their lust. When they desire the property or labor of others for nothing, let them give their property and labor for nothing, and they will find it an expensive lust. This they will not do, though they desire it of others. But the murderer might, and will, aid and screen another murderer and expect the same in return. None, but those transformed into the image of God, can act in all cases according to this law. Ye must be born from above.⁹ In acting out all the laws of the kingdom we will meet with losses, sufferings, discouragements, and trials, that will test our faith, hope, and love. Are these covenants, hopes, and promises, sure? Am I an heir to them, and do I love the inheritance? Do I hunger and thirst to be transformed into the image of God and freed from corruption? Will I submit to those laws and regulations that enable me to please God and do His will? The children of philosophy may discover many of the duties founded on the relation to ourselves and to others and see their utility, but the children of God must act on these relations by the laws and teachings of the kingdom, whether they perceive the utility or not. They may not judge but obey.

7. RELATIONS AND OBLIGATIONS.—The relation a citizen of this kingdom sustains to himself requires him to know himself and observe the laws of his creation and the positive laws of the kingdom. He is a moral, mental, and physical being, and also subject to positive laws. In the consummated age he must and will be perfect in all these developments, but in this intermediate age he must be approximating into the likeness of his King. He must grow in grace and in the knowledge of the holy, and come to the full stature of the perfect man in Christ Jesus.¹ His moral character comes primarily and directly under the reforming influences and designs of the kingdom, and this should be his primary object; but the cultivation and discipline of his mind, the recuperation and government of the body, his sustenance and position in society, are also enjoined.² Paul

(5) Ps. 110. (6) Rom. 2:12-16, 27 Matt. 12:41, 42. (7) Matt. 7:12. (*) Gal. 5:19-21. (8) 3:19. (9) John 3:7. (1) Eph. 4:13, 15. II. Pet. 1:5-8. (2) Eph. 5:28, 29. 4:28. I. Thes. 4:10-12. II. Thes. 3:10-12.

represents the regenerated man as a new creature, renewed into the image of God, in knowledge, righteousness, and true holiness.³ Knowledge belongs to the intellectual powers of man's spirit; holiness to the innate dispositions, or sensibilities, and righteousness to the will, or voluntary powers; and if we would please God and be fitted for His fellowship and service, we must attend to our emotions, desires, and affections, cultivate our intellectual powers, and choose and practice according to the Divine will. We must be zealous of good works,⁴ and observe the Lord's day because we delight in His service.* The relation a subject of this kingdom bears to all mankind requires him to love them and to labor for their moral, mental, and physical reformation and advancement, but the relation to his fellow-citizens of the kingdom enjoins special duties which he does not owe to the rest of the human family. He may labor for the reconciliation of the world to God, their regeneration by the Spirit, and submission to the throne of Christ, but as they belong to the kingdom of darkness and are not governed by the laws of Christ, he can not confide in them nor participate in their fellowship. But, fellow-citizens being regenerated by the same Divine Spirit, redeemed by the same Savior, members of the same family, and heirs of the same inheritance, must receive his confidence, coöperation, and gratuitous beneficence. They may divide their labors, but they must aid each other in advancing the kingdom, showing its adaptation to promote happiness and its competency to regenerate and govern this world. Every social evil must be guarded against, and every root of bitterness must be eradicated. The relation between labor and capital should be fixed on Christian principles.

Position in Society: They must consider the relative position they hold in society, and while laboring to secure their own interest and enjoyment, should labor to promote the happiness of all occupying different positions. If a superior, he should consult the feelings peculiar to inferiors, and make them comfortable and happy. If he is an inferior in position, he should regard the position of others, consider the peculiar difficulties of their situation, give them no trouble, but enable them to discharge the various duties of their office with fidelity, facility, and comfort. So the law of Christ enjoins and love to others instigates. A large portion of life's evils arise from superiors disregarding the happiness of inferiors and violating their rights and feelings, and from inferiors' envy and hostility to superiors, disrespect to their position in society, throwing obstacles in the way of discharging duties, and depriving them of aid and coöperation. These relations exist in families, churches, schools, and civil governments, and between employer and the employed.

Personal Safety and Interest: Life, health, and strength are desirable to every regenerated soul, and in laboring to obtain these to himself for the service of God, he must conduct his affairs so as to secure the same for others. Love to God prompts to secure and preserve these for advancing His cause. Self-love demands them for our own sustenance and enjoyment, and love to others dictates the securing of them to others. Though wealth is not the supreme object of the citizens, yet, being convenient and useful in every good cause, industry and ~~economy~~ are enjoined upon all, and equal love to others will prevent injury and prompt to advance the interest of all. They must work or not eat;⁵ must not hinder others, nor take their property or labor without compensation; nor do dishonest nor scant labor when employed by others.

Personal and Social Character: They must keep all animal propensities in subjection to the regenerated spirit, must labor to disseminate pure morals in thought, word, and action, and thus bring society under control of the spiritual man and make character and advancement secure in community. Truth in all things is indispensable to individual reformation and perfection, and character, or

(3) Col. 3:10. Eph. 4:24. (4) Tit. 2:14. (*) Isa. 58:13, 14. Rev. 1:10. Acts 15:28, 29. (5) II Thes. 3:10.

reputation, is necessary to man's standing and influence in society and his welfare in time of adversity; hence, love to ourselves and others requires everyone to observe a strict regard to true and exact representations of everything in relation to himself and others and every subject. They must let their light shine for the glory of God and the good of others,⁶ and they must not tarnish the character of others by false, or misrepresentations. It is not often that all are equally prosperous, well situated, and fully satisfied with their condition, but these citizens must cultivate contentment with their own possessions and conditions, rejoice in the prosperity, affluence, and influence of others, even when themselves are obscure, indigent, and in adversity. We brought nothing into the world, and we shall carry nothing out; having food and raiment let us be content, for God has promised to never leave nor forsake His people.⁷

8. THE OBJECT OF CHURCHES.—Churches, or local assemblies, should be mutual aid societies, to live out Christ's teachings before the world and show the social blessings of Christianity, and to secure all the blessings of this kingdom, both physical and spiritual, to all the citizens without necessitating them to abandon home and go on pilgrimage to some central point, or holy city. They should be the light and salt of their neighborhoods, and bear up the truths of God before all around them.⁸ When Jerusalem is restored and regenerated, it will be the center of Christian concourse and the fountain of every blessing. There will be perfect holiness and happiness, and thence will flow the divine truths, testimonies, and wholesome regulations, with every development of the kingdom; there will be displayed the perfect model of the kingdom, the true character of the children of God, and be enjoyed the richest blessings of earth promised by Moses. But till then we must maintain its truths, laws, and regulations in small societies, with Christ divinely present,⁹ and see that all the members comply with the requisitions and enjoy the blessings. Churches should exercise a mutual care and supervision over both bodily and spiritual welfare; every member should be employed, and have the means of self-sustenance afforded, and they should grow in grace and the knowledge of the Holy.¹ They must be industrious, or not eat;² must be frugal and gather up the fragments;³ must be prudent and keep out of debt;⁴ ought to possess some property for necessary and benevolent purposes;⁵ must be faithful and honest when hired, or employed, and reasonable with laborers and servants.⁶ The pastor's business is to know the condition and circumstances of every member and have them supplied with whatever is necessary to their physical and spiritual welfare, and know who want work and who want work done.

9. RELATION TO INSTITUTIONS OF THE WORLD.—The neglect, failure, and unfaithfulness of churches to do the work of the kingdom has given rise to many semi-religious institutions of the world for the reformation of society and the amelioration of suffering humanity. We should understand the relation these institutions bear to the kingdom of God, and how we should act toward them. To abandon the object and work of the kingdom and labor to supersede it in the reformation and government of the world by uniting with the children of darkness, is unfaithfulness to Christ and His throne. The children of this world may form associations to reform society and obviate life's evil's if they can without submitting to the throne of Christ or complying with all its laws. We may not oppose their effort, but must not unite with them. Why should we unite with them? Is Christ not able to accomplish His undertaking? Is His kingdom a failure? Are we not complete in Him?⁷ Are His laws and regulations not adapted to the end and object of reformation and government? Does a mixture of unregenerated, independent, and self-willed material give efficiency to reformation

(6) Matt. 5:13-16. (7) I. Tim. 6:8. Heb. 13:5. (8) Matt. 5:13-16. I. Tim. 3:15. (9) Matt. 18:20. (1) II. Pet. 3:18. (2) II. Thes. 3:10. (3) John 6:12. (4) Rom. 13:8. (5) Tit. 3:14. Eph. 4:28. (6) 6:5-7. Col. 3:22 I. Tim. 6:1. Tit. 2:9, 10. I. Pet. 2:18. Eph. 6:9. Col. 4:1. Jam. 5:4. (7) Col. 2:10.

tion and insure success? Are the manners and maxims of the world better adapted to reform and govern than the laws and teachings of the kingdom? If this kingdom is to break in pieces and subdue all opposition and stand forever,⁸ why not advance in reformation under its banners? Are these societies formed by the true disciples of Christ? Why do they desert His standard and labor to bring glory and triumph to an institution of the world? But are they the disobedient that disregard His laws, and will they be more obedient when united with unbelievers who profess no subordination to Christ? Do those forming these societies love one virtue and hate another? Or approve one law of Christ and disapprove of another? Or do they hope to reform society just to their own standard and govern the world without Christ? If the children of Satan divide their ranks and hasten the downfall of His empire, very well! Let them work away! But if the children of God divide their ranks, and opposing fragments combine with opposing fragments of the enemy, may not the kingdom of God be divided and the devil capture all?⁹ The devil has a large force, can keep a solid army, and can yet spare regiments enough to unite with disaffected fragments of Christ's kingdom, with the professed object of reform, and when sufficiently alienated from Christ he can capture the whole squad. If Satan can induce Christians to abandon the kingdom and desert its banners, he laughs at all their reformations. Without Christ we can do nothing.¹ If Christians unite with the world, the children of the world will govern the movement. The kingdom of God has a work to do and a way to do it in, and the reformation and happy government of the world cannot be affected by any other institution nor in any other way. Let children of the world, influenced by the teachings and practice of Christians, carry on reformation in their own way if they can, and do not oppose them;² but let the children of the kingdom advance under their own banners and according to their own laws. Let them study the constitution, laws, nature, and designs of the kingdom—the light of the world, salt of the earth, and foundation, etc.—and then, in accordance with these, let them labor to take the dominion over the whole earth³ and govern the nations with an iron scepter.⁴ But in vain do they expect to escape the awful desolations which will overthrow the empire of Satan, by forming alliances with the world and disobeying the laws of Christ. There is not any evil in the world for which the kingdom of God has not provided a remedy. Study the Scriptures honestly, with the fear of God before your eyes and the love of truth in your heart, and comply with all its instructions, and then the kingdom will triumph and the world rejoice.

10. RELATION TO CIVIL GOVERNMENT.—We are enjoined submission to civil governments. God ordained civil governments for controlling unregenerated men by laws adopted to their character and condition. They govern by fear and interest. Christians ought to be actuated by higher and nobler motives while rendering obedience to these laws enforced by power and penalties; while others obey out of fear of loss or punishment.⁵ When civil laws come in collision with the laws of the kingdom of God, we must adhere to the kingdom, though it costs our property and lives. We may not incite rebellion or revolutions; but if others instigate them, we should favor the right, if we may participate in them at all. As the kingdom advances in the accomplishment of its object, civil government will become unnecessary; but, till then, we must support and obey it. That church is unworthy a name or place in the kingdom of God that can not control the relations and transactions of its members among themselves without appealing to civil law.⁶ Where we have share in civil government, we ought to exercise all legitimate power and influence to make the constitution and laws in accordance with the divine teachings. In the preparatory age, when blood, flesh, and property relation gave citizenship in the kingdom, God gave it a civil

(8) Dan. 2:44, 45. (9) Matt. 12:24-30. (1) John 15:4, 5. (2) Mark 3:22-27. 9:38, 39. Matt. 15:12-16. (3) Dan. 7:18-27. (4) Rev. 2:26, 27. (5) Rom. 13:1-7. (6) I. Cor. 6:1-4.

government adapted to a society of mixed characters (the law was added to the covenant with Abraham, on account of transgressions,⁷ which necessarily implies transgressions); but when Christ came and restricted citizenship to the regenerated, He took away the civil government and enjoined His disciples to submit to the civil governments where they sojourned.* The business of civil government is to restrain and control evil; and the business of the kingdom is to eradicate it altogether. When societies or communities are governed by love to God and man, civil governments are not necessary; till then they are indispensable and must be supported. Wherefore receiving a kingdom which can not be shaken let us have grace whereby we may serve God acceptably, with reverence and godly fear: for also (kai) our God is a consuming fire,⁸ and a jealous God.¹ We need not vex ourselves about civil government, and institutions, and associations of the world; for all power in heaven and on earth are given into Christ's hands,² and He will manage them with almighty power and infinite wisdom, though we may not think so. If civil governments grant us rights and property we must use them, if they intrust us with office we must be faithful; but if they need to be revolutionized or overthrown, Christ will cause the children of the world to do that at the proper time and in the right manner. Let us mind our own business. The light of the world. The salt of the earth. The ground and pillar of the truth. Though love to God and man should induce the children of God to deny themselves of their natural rights and enjoyments, for the good and reformation of others, it is unwise and unauthorized to attempt to force the unregenerated to submit to such restrictions. It requires power to force those governed by animal propensities to give up animal rights, pleasures, and gratifications; and such power Christ reserved to Himself and will use it when He sees proper. We may provoke war and be defeated, or entail greater evils on community. The time for the saints to govern the world has not yet come: the tares must be gathered out of the kingdom first; and hypocrites must not govern the churches. Civil governments should be governed by the inherent physical, mental, and moral laws of creation, and secure the happiness and prosperity of the citizens; but let them keep hands off the revealed will and positive laws of God. They may not legislate for the kingdom of God. "What has the emperor to do with the church? What has the church to do with the kings? What have bishops to do at court?" This is the motto of the true churches of Christ.

(7) Gal. 3:18, 19. (*) Rom. 13:1-7. I. Pet. 2:13, 14. (9) Heb. 12:28, 29. (1) Deut. 4:24.
(2) Matt. 28:18.

*Period Seventeenth. Chaps. 125-127. A. M. 4030-4330, or A. D. 26-326.
The Pure or First Seal Period of the Intermediate Age of the Kingdom
of God.*

CHAPTER CXXV.

POSITION IN THE DIVINE PROGRAMME, AND CHARACTER OF THE KINGDOM. (Continued from Chap. 109.)

1. NO CENTRAL CITY, OR AUTHORITY.—Having received the last additions to the Prophetic Programme, let us proceed with the historical development of the kingdom of God. But here we will find some difficulty in gaining an adequate and comprehensive idea of it. Jerusalem being now destroyed, we find no center to which the different churches might gather; no central power to which they must report and whose mandates they must obey; no synods, assemblies, patriarchs, nor popes. The royal city is now in Heaven, and from thence the Royal Son of David wields His iron sceptre over all nations. There all the legitimate citizens go when they have finished their witness-bearing on earth and are numbered with the spirits of just men made perfect, and from thence will they come with Christ to judge and to rule the world at the end of this age. But now they are scattered over the world in individual loneliness, in small groups, and in large congregations, having no organized union, confederacies, or consolidations on earth.³ Their union consisted in discipleship to one Teacher, salvation by the same Savior, sanctification by the same Holy Spirit, children of the same Heavenly Father, heirs of the same inheritance, subjects of the same King and laws, and pursuit of the one object—the consummation of the kingdom of God and their individual transformation into the image of God in holiness, knowledge, and righteousness. Wherever one Christian met with another possessing these family characteristics, he must recognize him to be in Christ Jesus and treat him as a brother.

2. THE STANDARD AUTHORITY.—The laws to be obeyed, the institutions and ordinances to be observed, the instructions to be received, the truths to be believed and accepted, are now perfected and committed to writing; and not any power, or order of men, on earth, has any authority to amend, alter, or annul them. The old covenant Scriptures are the words of God, given by the same Holy Spirit that dictated those of the new covenant; and they are profitable for instruction, for reproof, for correction, that the man of God may be perfected for teaching and every good work. Not any part nor portion of them is to be destroyed, but all of them must be fulfilled. However, as they belong to a different dispensation, or age, of the kingdom, they must be taken by the Christian in subordination to the teachings of the new covenant Scriptures. And if any article of faith or practice be deduced from them, contrary to the teachings of the new, they must be rejected—just as a law of the land may be set aside because contrary to the constitution.

(3) Neander, pp. 118-9.

3. DIFFICULTY IN OBTAINING ADEQUATE HISTORICAL INFORMATION.—The judgment we may form of the character and condition of the kingdom of God after the close of the Inspired volume, is liable to great uncertainty; for our histories are of individual persons and churches occupying positions not the most favorable to genuine Christianity. We have seen the seven churches in Asia Minor, and others addressed by the apostles, were in very different conditions and exhibited very different characters, and the history of the one would not give the true character or condition of the other. But reasoning from causes, means, and agencies, we have concluded: That Christianity was planted in its purity, and churches were organized in every part of the world where Jews and synagogues were found; and in how many more places we can not tell; and we shall continue to contemplate them as pure and faithful till we find evidence to the contrary. And this is the teaching of the first seal in the Book of the Revelations to John.

4. POSITION OF THE KINGDOM IN THE DIVINE PROGRAMME. A. M. 4104, OR A. D. 100.—The picture in the first seal presents a horse, denoting power and energy, under the control of a guiding intelligence. A horse by himself is not so formidable or dangerous as many other animals; but under a brave and skillful rider, he becomes a power hard to be resisted. White: denoting purity and honor, like white robes, and light. A rider: denoting a guiding intelligence. This rider is not a commander bearing a sword as an insignia of office, but an archer, or hunter, with a bow, representing individual, personal, enterprise, and exertion. The fighting men are conspicuous; but no officer is seen. A crown, diadem, or wreath, was presented to him in token of his success. He went forward conquering, and sought new territory to subdue. He defended his own provinces and invaded others. So we read the picture in the first seal. (Chap. 109:7, 8.)

5. The kingdom of God went forth among the nations with a power and energy that was felt. It was a pure, gentle, meek, loving, forgiving, honorable, and soul-elevating in its force and in its influence, as the new covenant histories, teachings, and exhortations show. Christ was the only acknowledged leader. No Peters, no Pauls, no Apollos! but Christ was all, and in all. All are yours and ye are Christ's, and Christ is God's. Persecuted at Jerusalem, they went preaching the Gospel everywhere. Though Apollos knew only the baptism of John, he boldly preached what he did know; and Aquila and Priscila instructed him without orders from bishops and councils. The Gospel found its way to Damascus, Samaria, Antioch, and Rome without the apostles sending it. No commanders, but all were laborers: and they were crowned with success. The Word of God, the testimony of Jesus Christ, the gifts and influences of the spirit, prayer, praise, and Christian character, were their sharp arrows and strong bows. No compromise with sin and pollution; but their light shown around and people saw the good fruits, glorified God, believed in Jesus, entered the kingdom, and became preachers and examples to others. How long this holy, unassuming, and prosperous condition of the kingdom continued we shall trace out on the page of history. (See § 9.)

6. The apostles have now (A. D. 100) finished their labors and sufferings, and have joined the company of the spirits of just men made perfect in Heaven, where Christ is. The gifts of the Holy Spirit are no longer communicated by the imposition of the apostles' hands; but many who received these gifts, before their departure, remain in the churches witnessing for the truth, edifying the brethren, encouraging the saints in times of trials; and confute and confound the adversaries.⁴ Of some of these apostolic men we have some account. One of them—Clement of Rome—wrote an epistle to the church of Corinth before John wrote his Gospel, but he presents no teachings or practices contrary to

(4) Chap. 106.

the Scriptures. The churches of that time could easily ascertain the truth in regard to any teachings or practices of the apostles, till their writings became distributed among all the churches. Clement was acquainted with these writings, for he quotes the words of Christ out of the Gospels, cites most of the epistles, and refers the Corinthians to Paul's epistles to them. This shows, that these writings were known at this time at Rome and Corinth; or, at least, the facts and teachings contained in them. (See Horne's Introduction, Paly, and others.)

7. HERETICS.—The false brethren, deceitful workers, or those professing themselves Christians but perverting its truths and disobeying its precepts, were called Nicolaitans and Cerinthians. Though troublesome and painful to the churches, they proved of great advantage to the kingdom by the results produced: Christians were under the necessity of examining evidence and adhering strictly to the well authenticated teachings of the apostles; and to be very careful in selecting pastors and teachers, accepting letters and instructions, manuscripts and translations of the Scriptures. These internal enemies rejected polytheism and professed their belief in the existence of one God only, and their faith in Jesus Christ; but they made their own whimsical conceptions and speculations the supreme standard of knowledge and practice, and instead of genuine faith and implicit obedience, they subjected all Divine revelations to their own approbation or rejection, and hence they denied the Divine inspiration of the Scriptures, altered others, and forged some. They had neither the fear of God before their eyes nor the love of truth in their hearts. The apostles discarded such; the churches excluded them and had no fellowship with them. Their teachings were whimsical and confessed abstractions, and their practices were capricious and contradictory, and while some emaciated their bodies to purify their souls, others indulged in licentiousness, considering gratification of the flesh, or animal propensities, no crime. This gave Polytheism a pretext to traduce Christianity, and made it necessary for churches to be vigilant in guarding against disorderly and unworthy members, and pastors, and teachers, and against spurious documents, for could these false professors of Christianity identify themselves with the true disciples they would do it; could they impeach the genuineness or the authenticity of the writings of the apostles and evangelists, and impose their own forgeries on the believers, they would do it. Thus, the hostility of Satan was overruled to secure to us genuine and authentic copies of the Inspired writings.

8. THREE ANTAGONISTIC RELIGIOUS FORCES.—The religious forces and influences antagonistic to the kingdom of God during this period may be divided into three classes—heretics, philosophers, and Polytheists. The heretic perverted, corrupted, and distracted; the philosopher might accept such facts and principles, or notions, from Christians, Jews, and Polytheists, as suited his purpose, and dispose of them to accommodate his theory; and when in power or authority, might favor whatever party best suited his designs or notions. The body of Polytheism, or the Red Dragon, was the priesthood and the multitude, while civil governments constituted the heads. The priest might be a Polytheist or an atheist, and the governor might be a philosopher, who acted according to his own judgment or capricious notion. In the past history we have found the civil rulers often friends and protectors to the people of Jehovah, and so we may continue to find them often when the multitude, instigated by the priesthood, clamor for the death of Christians.

9. CHARACTER OF THE KINGDOM OF GOD DURING THIS FIRST SEAL PERIOD. (Continued from § 5.)—During this period the characteristics of the seal are very conspicuous. It was the universal sentiment of the churches and the heretics that the demons were the authors, the patrons, and objects of idolatry. The most trifling marks of respect to the national worship the Christian regarded as a direct homage yielded to the demon and against the majesty of God, and it was the first, but arduous, duty of the Christian to preserve himself pure from the

practice of idolatry. The innumerable deities and rites of Polytheism were closely interwoven with every circumstance of business or pleasure in public or private life, and it seemed impossible to escape the observance of them without renouncing the commerce of mankind and all the offices and amusements of society. Such was the anxious diligence required to guard the chastity of the Gospel from the infectious breath of idolatry, that opportunity was often furnished the Christians of declaring and confirming their zealous opposition. By these frequent protestations their faith was continually fortified, and in proportion to the increase of their zeal they combatted with more ardor and success against the empire of demons.¹ The primitive Christian demonstrated his faith by his virtues. The first apologists and later writers display in the most lively colors the reformation introduced into the world by the preaching of the Gospel. Even the faults, or errors, of the primitive Christians were derived from an excess of virtue.² The Christian system, as taught into the second century, preserved its native and beautiful simplicity, and was comprehended in a small number of articles. The public teachers inculcated no other doctrines than those in the apostolic creed (as it was called), and in illustrating them everything beyond the reach of common capacities was carefully avoided. At this time there was not the least controversy about those capital doctrines of Christianity which afterward divided the churches. The bishops were, for the most part, plain, illiterate men, more remarkable for piety and zeal than for learning and eloquence.³ A change, however, began in the second century. If the primitive defenders of Christianity were not always most happy in the choice of their arguments, yet they discovered more candor and probity than those of the following age. The artifice of sophistry and pious frauds in support of truth had not yet infected the Christians. The most of them appear destitute in penetration and learning, order, application, and force.⁴

10. TESTIMONY OF THE ANCIENT FRIENDS AND FOES.—Ignatius was sent from Antioch, in Syria, to Rome, to be thrown to the wild beasts, and in his journey there stopped among the seven churches in Asia Minor, and, in his epistles, testifies to their purity and fidelity.⁵ Hegesippus says: The church continued until then as a pure and uncorrupt virgin, while if any attempted to pervert the sound doctrine of the saving Gospel, they were yet skulking in dark retreats; but when the sacred choir of apostles became extinct, and the generation of those that had been privileged to hear their inspired wisdom had passed away, then also the combinations of impious errors arose by fraud and delusion of false teachers.⁶ Pliny, governor of Bythenia, says: The account which the apostates gave of Christianity was this: They were accustomed to assemble on a stated day, before sunrise, and join together in singing hymns to Christ as to a Deity, and binding themselves not to commit any kind of wickedness; to be guilty of neither theft, robbery, nor adultery; to never break a promise, nor keep back a deposit when called upon. Their worship being concluded, they dispersed and met again for a repast; promiscuous but harmless. He tortured two deaconesses, but extorted nothing but the acknowledgment of their religion.⁷ Origen, in the third century, presents the church at Athens as a model in good order, constancy, meekness, and quietness.⁸ Antoninus, emperor, says: They serenely confide in God during calamities, while the Polytheists were desponding.⁹ While threatened with torture, Justin answered: Dispatch us! for we are Christians, and cannot sacrifice to idols. These cruelties were exercised on persons of the most virtuous characters for their adherence to the worship of One God.¹ Blandina was tortured from morning till night to extort a confession of the crimes which Polytheists charged on Christians, but her answer was: I am a Christian. No evil is

(1) Gbn. Vol. I., pp. 162-4. Chap. 15. (2) Idm., pp. 168, 169. (3) Mosh. Cent. 2; pt. 2; chap. 3, § 1. (4) Idm. (5) Mlner. Cent. 2; chap. 1; pp. 90-3. (6) Euseb., bk. 3, chap. 32; p. 118. (7) Jones, p. 117. Mlner. Cent. 2; chap. 1, pp. 86-7. (8) Jones, p. 124. (9) Idm., p. 126. (1) Idm., pp. 128-9.

committed among us. Sanctus was likewise tortured barbarously for the same purpose, but his constant answer was: I am a Christian. Biblias, who, at the beginning of the persecution, had renounced Christianity, was tortured for the same purpose, but, recovering her hope while under torture, she answered: How can we eat infants, for whom it is unlawful to eat blood?² The conduct and humble piety of the martyrs show them to be followers of Christ.³ The church, in giving an account of these martyrs, says: They were bedewed and strengthened by the waters of life which flow forth from the heart of Jesus Christ, and that nothing is terrible where the love of God exists, nor painful where the glory of Christ dwells.⁴ The church at Smyrna says of her martyrs: They showed us all that they were absent from their bodies during these torments, or, rather, that the Lord stood by them and conversed with them, and, relying on the grace of Christ, they despised the torments of the world.⁵ Justin, in his apology to Emperor Antoninus Pius, says: We have many instances to show the powerful effects of their example among men; many persons have been brought in favor of the Gospel by observing the sobriety and temperance of their neighbors, or the unparalleled meekness of their fellow-travelers under cruel treatment, or the uncommon integrity and equity of those with whom they transacted business.⁶ Turtullian, in his apology, could tell the emperor: That no Christian had suffered by the hands of the executioner for any crime, but only for his religion.⁷ Their rigid discipline and exclusion of members guilty of crimes show their pure character, opposition to heretics, and zeal for truth. Origen says: The work of Jesus Christ is shown in the whole world where the churches of God exist, which were founded by Christ, and consist of men reformed from a thousand crimes; and the name of Jesus still further has a wonderful efficacy in introducing mildness, decency of manners, humanity, goodness, and gentleness among those who embrace the belief of God and Christ, and of a judgment to come, not from any worldly advantage or purpose, but honestly and uprightly. Compared with the communities of the people among whom they are placed, the Christians are as lights in the world.⁸ The striking opposition between Christianity and heathenism, the Christian church and the world, preserved the Christians from many of those intermixtures of church and world, spiritual and worldly things, so common in later times.⁹ Turtullian, Origen, and Cyprian taught that ordinances and church privileges without true reformation of the soul was pernicious.¹ (Continued in chap. 127.)

11. REGARD TO INSPIRED AUTHORITY.—Justin Martyr, in his first apology to the emperors—Antonines, says: The memoirs of the apostles and writings of the prophets were read and expounded in the Christian assemblies for public worship.² These were extensively circulated, for they were mentioned, quoted, and referred to by writers of this period in Rome, France, Athens, Asia Minor, Syria, Egypt, and Carthage,³ and in this period they were translated into Egyptian, Syrian, and Latin.⁴ As the Greek and Latin were the languages of the government and learned of that day, they served as depositories of the Scriptures for the different churches in the Roman empire. But as all translations may be defective, we find Turtullian appealing from the Latin translations to the original Greek. But the Greek translation of the Old Testament, called the Septuagint, was the Bible of the first Christians and the source of their translations; for but few of these Greek and Latin writers could read the Hebrew.⁵ The mass of the churches were necessarily dependent on teachers who understood the Greek and Latin languages, till provincial translations were made. These teachers might dispute translations, as Turtullian did, and hence great regard was paid to apostolic men and to their approved scholars, and to apostolic churches and their testimony and customs.

(2) Jones, p. 131. Euseb. 5:1; p. 173. (3) Euseb., pp. 180-2. (4) Neander, p. 66. (5) Idm. 64. (6) Mlner Cent. 2, chap. 3, p. 105. (7) Gbn., Vol. I., chap. 15, p. 169, and Guizot's note q. (8) Neander, p. 152. (9) Idm. 153. (1) Idm. 154. (2) Horn, Vol. I., p. 44. (3) Idm. 45. (4) Idm. 270-6. (5) 266, 275.

Still, love for truth obligated everyone acquainted with the original Hebrew and Greek Scriptures to correct, if able, translators, bishops, presbyters, deacons, and churches; for God is the only Father, and Christ is the only Teacher and Leader, and churches should be the foundation and pillar of truth—keeping the truth conspicuously before the world. Now, as about all persons who had received the supernatural endowments of the Holy Spirit by imposition of the apostles' hands had passed away about the close of the second century, the churches needed to watch and examine evidence, or they might be imposed on by spurious traditions, incorrect translations, and false reasonings, or they might become bewildered in vain speculations and seduced from the purity and simplicity of the Gospel. Such innovations began in the second century, yet the genuine Christian character was conspicuous in the churches, and the Scriptures were held in the highest estimation.

12. THINGS NOT ENJOINED.—Some customs were observed in the churches from the first which were not commanded by Christ or any of His apostles, nor required by love to God or man; and some Jewish rites were still practiced by Jewish Christians. Where there is no law there is no transgression. So we find different practices in different churches, and each asserted the example of an apostle, and there was no tribunal to force uniformity among them. They might observe these things as they pleased, or not observe them at all. Such were fasts and festivals in commemoration of important events. During the second century many unnecessary rites and ceremonies were added to the Christian worship, which were offensive to the wise and good, and which, after this century, superseded the simplicity of the Gospel.⁶ The same is true of the teachings. Disputes with Polytheists, philosophers, and Jews made learning and reasoning important and the exposition of the Scriptures necessary. Apologists, logicians, and expounders of the Scriptures appeared and did good work. But in after centuries the beauty and venerable simplicity of the Gospel was gradually effaced by the laborious efforts of human learning and the dark subtleties of imaginary science. The austere submitted to all mortifications in private without breaking asunder their social bonds or withdrawing from the concourse of men, but after some time such persons retired into the deserts.⁷

13. INDIVIDUAL LABOR, AND NOT LEADERSHIP, CHARACTERIZE THIS PERIOD.—Ignatius points out three distinct ranks in the primitive churches—bishop, presbyter, and deacon. A blind and implicit submission to a hierarchy, however corrupt, worthless, and ignorant, was then unknown; but a just and regular submission according to the ranks of men in the churches was much attended to,⁸ and whoever were found qualified to benefit the brethren were exhorted by the bishops to address the people.⁹ In the time of Tertullian (A. D. 194–220), who stands on the boundary between two different epochs in the development of the church, we find definite traces of the powerful opposition made to the hierarchy which was then establishing itself. Tertullian says: As far as the thing itself is concerned, the laity have the right to administer the sacraments and to teach in the churches. The Word of God and the sacraments were communicated by God's grace to all Christians as instruments of God's grace. But the inquiry here is not merely what is lawful in general, but also what is convenient under existing circumstances. We must here apply the declaration of Paul: All things which are lawful are not convenient. With a view, therefore, to the maintenance of that order which is necessary in the church, the laity should use their priestly rights, as to the sacraments, only where time and circumstances require. Although the office of teaching in the congregations was constantly more and more limited to the bishop and presbyters, we find, nevertheless, traces of that original quality of spiritual rights among all Christians, down till the time of Origen (A. D. 200–253¹). A class to give orders and another class to do the labor we have not

(6) Mosh. Cent. 2, pt. 2., chap. 1. (7) Idm., chap. 3.

yet found; nor do we find any, having an opportunity to labor in the Gospel, under the necessity of waiting for orders from superiors. Frumentius collected a church and made converts in India, or Abyssinia, and the king and queen of Iberia, or Georgians, embraced the Gospel through the influence and instructions of a captive woman in the fourth century.† One instructor, or bishop, presided over each Christian assembly, to which office he was elected by the voices of the whole people. In this post he was to be watchful, and provident, and attentive to the wants of the church, and careful to supply them. To assist him were presbyters, and subject to them were deacons. During great part of the second century the churches were independent of each other; nor were they joined together by associations, confederacies, or any other bonds but those of love. Each Christian assembly was a little state governed by its own laws, which were either enacted or approved by the society. Councils, of which we find not the smallest trace before the middle of the second century, changed the whole face of the church and gave it a new form, for by them the ancient privileges of the people were considerably diminished and the power and authority of the bishops greatly augmented. The humility and prudence of these pious prelates prevented their assuming all at once the power with which they were afterward invested. At first they acknowledged they were no more than delegates of their respective churches, and acted in the name and by the appointment of the people.² These councils, or synods, might be of great advantage in determining the genuineness and authenticity of writings professing to come from the apostles, apostolic men, or apostolic churches, and their existence was not inconsistent with the characteristics of the first seal, but afterward they usurped the sole government of the churches. These synods, or councils, originated among the Greeks and extended to all other nations; but as yet they were harmless. Toward the close of this period, Victor, bishop of Rome, showed the domineering spirit of leadership, but he was rebuked by other bishops, and his authority was disregarded and rejected.³ Cyprian attempted to crush opposition by virtue of his office, but a layman reproved him, and reminded him that priests should be humble, like Christ and His apostles.⁴

14. JEWS AND HERETICS.—During this period the Jews made their last effort to regain their nationality, and their supremacy in the kingdom of God, and they cruelly persecuted and murdered the Christian Jews that would not help them; but Adrian dispersed them and forbade them to approach Jerusalem. Part of the Christian Jews gave up their peculiarities and chose a pastor of the gentile brethren, but others preferred exile to abandoning the rites of Moses. The name of Israel disappears from the prominent positions in the development of the kingdom of God, and they are branded as heretics under the names of Ebonites and Nazarenes. As in the time of the apostles, some persons professed Christianity who were never born from above, nor ever loved the truth nor service of God. These wished to model the kingdom, with its laws and institutions, to suit themselves, though their common sense rejected Polytheism. They made their wisdom and wishes their rule of faith and practice, and brought reproach upon Christianity; but they were rejected by the churches as heretics. However, we can not regard all those stigmatized by this term to merit the opprobrious appellation. Considering the difference of languages, the peculiarities of different minds and modes of conception of ideas, inaccuracy in expressions, and the intricacy of some subjects, they were liable to be misunderstood, and so misrepresented. On this point we can not now form an adequate decision. Perhaps such was the case with the Montanists. Turtullian at first opposed them, and afterward joined them. Perhaps when he fully understood them he approved of their principles and practices as

(8) Mlner. Cent. 2. chap. 1: p. 92 (9) Euseb., pp. 240-1. (1) Neander, pp. 112-113. (†) Mlner. Cent. 4, chap. 6, pp. 298-9. Mosh. Cent. 4, pt. 1, chap. 1, § 20. (2) Mosh. Cent. 2, pt. 2, chap. 2, §§ 1-3. (3) Euseb., pp. 209-10. (4) Neander, p. 133, and note *. Continued chap. 127, § 3.

more agreeable to the simplicity and purity of the Gospel than what he had adopted. But what was charged upon them were pretensions not to be tolerated by the friends of truth.

15. THE MICHAEL ARMY, AND FIRST SEAL CHARACTERISTICS.—We must remember what is called ecclesiastical history is a history of but few churches and prominent individuals; and though these churches and men may be the most conspicuous in history, they may not have been the best societies, nor the most devoted, orthodox, and laborious men. But from what we have found we are authorized in saying: The characteristics given in the first seal are very conspicuous during the first two hundred years, and more, and Polytheism, or the Red Dragon, has been cast down from its high estimation and conspicuous position in the Roman world, and can not continue long without being supported by force. Pliny said: The temples were deserted, the victims for sacrifice scarcely found a purchaser in his province, till, by persecution, he somewhat restored the worship of the gods.⁵ Turtullian says in his apology to the Roman emperor: Are there not multitudes of us in every part of the world? True, we are but of yesterday, and yet we have filled all your towns, cities, islands, castles, boroughs, councils, camps, courts, palaces, senate, and forum—we leave you only your temples.⁶ In times of peace persons rejected Polytheism and attached themselves to the churches, who were not genuine Christians of the Michael army and fell away under persecution, but sought readmission in time of safety, which shows Polytheism had fallen in the estimation of unregenerated people. The widespread of numerous sects of philosophy, improperly accredited to Christianity, which rejected Polytheism and admitted the existence of but one God only, but speculated wildly about Christ, angels, and the creation, shows the downfall of the Red Dragon and the success of the Michael army. Some of these sects inculcated strict morals and rigid discipline, while others sanctioned licentiousness. The Bassilidians affirmed it lawful to participate in Polytheism by dissimulation to escape persecution, but the Red Dragon found no place in the genuine churches on any conditions.⁷ (Continued chap. 126, § 7.)

(5) Mlner. Cent. 2, chap. 1, p. 87. (6) Mlner. Cent. 3; chap. 2; p. 144. (7) Mosh. Cent. 2, pt. 2, chap. 5, §§ 13, 14, 23, and so on.

CHAPTER CXXVI.

THE MICHAEL AND RED DRAGON WAR. A. M. 4030-4330.

(Continued from Chap. 112.)

1. THE RED DRAGON A SLANDERER, OR A DIABOLOS.—One of the characteristics of the Red Dragon, as given in the prophetic programme, is that of traducer, or slanderer, and he is said to accuse the brethren before God day and night. Whether Satan ever had the privilege to appear before the throne of God and accuse the saints of bad actions and motives, his representatives on earth have always impeached them before the world and in their assemblies for worship, where God is present. And if the innocent blood of Abel shed upon the ground cried to God, so the impeachments of His saints by atheism and Polytheism must be cognizant to Him and call for His impartial decision. God will not tolerate iniquity in David, or in any Christian who, by their misconduct, open the mouth of the adversary to blaspheme the cause of Christ. Now, the persons, and characters, and religious sentiments of the first Christians were most unjustly treated and most perfidiously misrepresented to the credulous multitude, who were restrained by this from embracing the Gospel.⁸ They were blackened and rendered odious by the railings, the calumnies, and libels of the heathen priests, and the other defenders of a corrupt and most abominable system of superstition. The imputations and horrid charges ought to stand always upon record as a proof of the weakness and wickedness of their adversaries.⁹ The vilest calumnies were projected against them, and they were accused of eating human flesh, and of various unnatural crimes not fit to be mentioned.¹ In this characteristic Polytheism was an exact development of the antagonism of the Diabolos, and, according to the Hebrew idiom, may properly be called the Diabolos. (Chap. 126:13.)

2. BODY AND HEADS OF THE DRAGON.—The heads of Polytheism were civil sovereignties, but the body was the priesthood and the populace, or rabble. Edicts of a severe nature were issued against the Christians, and the magistrates, animated by the priests and the multitude, shed their blood with a cruelty which frequently exceeded the most barbarous laws.² A horrid custom prevailed of persecuting the Christians as often as a bloody priesthood, or an outrageous populace set on by them, demanded their destruction, many of whom fell victims to the rage of a merciless multitude. The heathen priests breathed nothing but fury against the disciples of Jesus. During the public games the populace, set in motion by the priests, with one voice demanded of their magistrates the destruction of the Christians, and the magistrates, fearing a sedition, too, were disposed to gratify them in their request.³ But the magistrates were sometimes philosophers, who esteemed all religions according to their utility in the government, and sometimes they relieved their sufferings and alleviated the burden of their distresses. Trajan forbid all search after them and prohibited all anonymous libels and accusations; Antoninus Pius enacted penal laws against their accusers; and other emperors, and sometimes generals, by various acts of beneficence and compassion defended them from the injurious treatment of the priests and people.⁴

(8) Mosh. 2:1; 1, § 7. (9) Idm., chap. 2, § 8. (1) Jones, p. 131. (2) Mosh. Cent. 3, pt. 1, chap. 1, § 2. (3) Idm. 2:1, 2, §§ 1, 3. (4) Idm. chap. 1, § 2. Jones pp. 124-6.

3. **THIRD BATTLE.** (Continued from chap. 107, § 11.)—The third persecution took place, or commenced, A. D. 106, under the Emperor Trajan. Our knowledge of this persecution is limited to only a small part of Asia Minor and to Syria. But this scanty history shows the deep inroads Michael had made into the dominions of the Red Dragon and another victory gained by his faithful army of martyrs. As in the days of the apostles, some renounced Christ and some abandoned Him through fear of loss and suffering, but the Sons of Oil conquered by suffering. (Here insert, or read, the letter of Pliny, general of Bythenia, and Tiberinus, governor of Syria, and extracts from Ignatius, in Milner.⁵) To what extent Christians suffered from lawless mobs we can not tell. When brought before Pliny and threatened with the punishment of the law they were interrogated three times, and if they avowed themselves Christians, they were immediately executed, except those having Roman citizenship, who were sent to Rome to the emperor. Of apostolic men who suffered, Simeon, bishop of the church at Jerusalem, and Ignatius, bishop of the church at Antioch, are mentioned. Tiberinus, governor of Syria, declares himself wearied with punishing the Galileans, or Christians, yet they never ceased to voluntarily profess that they were Christians in spite of all persecution. Simeon was one hundred and twenty years old, but endured scourging many days. The governor, Atticus, was astonished, but not moved with pity at his sufferings, and at last ordered him to be crucified.⁶ Ignatius was introduced to the emperor, Trajan, in Antioch, who accused him of an impious spirit in transgressing imperial commands and inveigling others into the same folly to their ruin. These magistrates do not appear so much concerned about the gods as about respect to their own authority and commands. Ignatius, having professed to have Christ, the crucified, in his bosom, Trajan ordered him to be taken, bound, to Great Rome, and there thrown to the wild beasts for the entertainment of the people. So Ignatius traveled from Antioch to Rome, and was devoured by the wild beasts in the amphitheater. But, in his journey he visited churches in Asia Minor, and wrote seven letters to different churches, and these letters show these churches to continue in apostolic purity, and himself to be a true apostolic man.⁷ However, Trajan forbid all anonymous accusations against the Christians to be received by any officers; he also forbid any search to be made for them, but if they were accused and convicted before magistrates, they were to be executed unless they renounced Christ.

4. The law of Trajan was artfully evaded under his successor, Adrian. The populace, set in motion by the priests during the public games, demanded of their magistrates the destruction of the Christians. During these commotions Serenus Granianus, the proconsul of Asia, represented to the emperor, by letter, how barbarous and unjust it was to sacrifice to the fury of a lawless multitude persons convicted of no crime. This moderation may have been owing to the apologies of Quadratus and Aristides.⁸ (Here insert, or read, Adrian's letter to Minutius Fundanus, successor to Granianus.⁹) So this persecution was neither so general nor so severe as that under Trajan. As the laws of Adrian protected Christians from persecution, their enemies, under Antoninus Pius, accused them of the crime of impiety and atheism. This calumny was refuted in an apology for them to the emperor by Justin Martyr. So, Antoninus Pius ordered all proceedings against them to be regulated by the laws of Adrian. This did not suppress the rage of bloodthirsty persecution, and in Asia the people renewed their violence against the Christians, considering them the cause of the earthquakes and other calamities inflicted by the angry gods. The emperor, informed of these barbarous proceedings, addressed an edict to the whole province of Asia, denouncing capital punishment against the accuser unable to prove them guilty of any crime.¹ (Here insert, or read, the edict in Jones.² Letters of similar import were sent, also, to the Larissians, Thessalonians, Athenians, and all the Greeks.³)

(5) Jones, pp. 116–123. Euseb., pp. 117–119. Milner. Cent. 2, chap. 1., pp. 86–98. (6) Idm. p. 88. (7) Idm., pp. 88, 89. (8) Mosh. 2, 1; 2, § 3. (9) Jones, pp. 124, 125. (1) Mosh. 2:1; 2, § 4. (2) Jones, p. 126. (3) Euseb., p. 163.

5. THE FOURTH BATTLE.—The fourth battle of which we have any account commenced under the Emperor Marcus Aurelius Antoninus, A. D. 162. Our information of this persecution is confined to the churches of Asia Minor, and of Vienna and Lyons, in France; but these churches furnish examples of the manner of warfare, and of the valor and success of the Michael army. Efforts were made, by threats and by sights of torture and of wild beasts, to cause the Christians to renounce Christ, and, failing in this, they were condemned to cruel and ignominious deaths; they were thrown to the wild beasts, and burnt on funeral piles, and, if Roman citizens, they were slain with the sword. Under the severest tortures the Christians showed the greatest tranquility and calmness. The church at Smyrna said: They showed us all that they were absent from their bodies during these torments, or, rather, that the Lord stood by them and conversed with them; and, relying on the grace of Christ, they despised the torments of the world. Among those who suffered was the aged Polycarp, pastor of the church and a scholar of the Apostle John, who had served Christ eighty-six years.⁴ The cry of the multitude against Polycarp was: This is the teacher of Asia, the father of the Christians, the subverter of the gods, who teaches many that they must not perform the sacred rites nor worship our deities. Away with the atheists! All efforts to shake his firmness were in vain.⁵ He refused to say, Our lord, the emperor, and to offer sacrifice, but professed himself a Christian, and in his prayer on the funeral pile, before lighted, he thanked God that he was accounted worthy to share the cup of Christ among the number of His witnesses. The church recognized in their bishop what a genuine martyrdom should be. He neither rushed into, nor shrunk from it.⁶ The same year (A. D. 166) Justin Martyr presented his second apology to the emperor and Roman senate, and states the case of his Christian brethren and the unrighteous cruelty they everywhere suffered without being accused of any crime, but to no purpose. Justin and six of his companions were seized and carried before Rusticus, prefect of Rome, where many attempts were made to induce them to obey the gods and comply with the emperor's edict, but to no purpose. They said: We are Christians, and can not sacrifice to the gods. The governor pronounced the sentence: For refusing to sacrifice to the gods and to obey the imperial edicts, they should first be scourged and then beheaded, according to law. The reign of this emperor abounds with instances of unrelenting cruelty on the part of the magistrary, and of the patient suffering of the disciples for Christ's name. These cruelties are inflicted on persons of the most virtuous characters for their adherence to the worship of the One True God.⁷ The edict was: Seize these people, and if they refuse to sacrifice to our gods, punish them with various kinds of torments, and cease punishment when the object is obtained of extirpating the crime.⁸ The persecution of the churches at Lyons and Vienna, in France, is more minutely recorded than any we have yet had, and Eusebius records them as examples of what was done in other provinces.⁹ These churches sent the account in an epistle to the brethren in Asia and Phrigia, but is too long to be inserted here. They say: The greatness of the tribulation and the extent of the madness exhibited by the heathen against the saints and the sufferings which the martyrs endured in this country we are not able to fully declare, nor is it possible to describe them. The adversary assailed us with his whole strength, giving us a prelude how unbridled his future movements among us would be, and, indeed, he resorted to every means to accustom and exercise his own servants against those of God. * * * But the grace of God, contending for us, rescued the weak and prepared those who, like firm pillars, were able through patience to sustain the whole weight of the enemy's violence against them. These coming in close conflict, endured every species of reproach and torture. They also give accounts of individual conflicts and victories, overcoming by the blood of the Lamb and by the word of

(4) Neander, pp. 63-5. (5) Jones 127-8. (6) Neander 65. (7) Jones 129. (8) Neander 63. (9) Euseb., pp. 168-182.

their witnessing. (Here insert, or read, the entire account of Eusebius.⁹) Pothinus, bishop of Lyons, being past ninety years of age, was, doubtless, an apostolic man. With the death of Marcus Aurelius came an end to this imperial persecution, but the old laws not being repealed, governors of provinces were left in power to inflict persecution as often as their interest with the priesthood and people required, and Arius Antoninus, proconsul of Asia Minor, did commence a persecution there, but the Christians crowded around him in such multitudes to suffer martyrdom he became frightened, and, having sentenced a few to death, he said to the rest: As for you, miserable creatures, if you choose to die, you have rocks to dash yourselves from and ropes to hang yourselves with. Though Christians participated in all the common privileges of the empire, yet the churches were at all times sending many martyrs to the Father in Heaven, says Ireneus; and Clement says: We see daily many martyrs burnt, crucified, and beheaded before our eyes.¹

6. THE FIFTH BATTLE.—The fifth battle commenced under the Emperor Severus. The scene of rest, or mitigation of suffering, changed toward the end of the second century, when Severus was declared emperor. The provinces of Asia and Egypt and other provinces were dyed with the blood of martyrs. It was this series of calamities under which the churches groaned that engaged Turtullian to write his apology and several other books in defense of the Christians.² In the beginning of the third century the Christian churches suffered calamities of various kinds throughout the provinces of the Roman empire, which increased in a terrible manner in consequence of a law, made A. D. 203, by the Emperor Severus, prohibiting any subject to change from the religion of their ancestors to that of the Christians or Jews. Rapacious magistrates persecuted to death in order to extort money from Christians for their exemption or safety.³ So mightily did the persecution then prevailing shake the minds of many that some thought the anti-Christ had come.⁴ This imperial law would expose new converts especially, while the old laws still stood at the option of the magistrates. We have a detailed account of five Catechumans martyred in Carthage. These Catechumans endured the severest trials, but they triumphed most gloriously. Their imprisonment and sufferings presented many lovely traits of the power of the Christian faith united with Christian tenderness of disposition. Two of them were young women, whose relations and conditions would have excited respect and compassion in the breast of every animal except a Red Dragon.⁵ Also, at Alexandria we find six Catechumans and an officer newly converted, tortured and burnt, or beheaded; and a woman named Potamiaena appears conspicuous in the conflict. Many things are related of her fortitude in suffering for the faith in Christ, and at length, after horrible torture and pains, the very relation of which makes one shudder, she was committed to the flames, in company with her mother, Macella. Many others at Alexandria promptly attached themselves to the doctrine of Christ in these times.⁶ But this persecution was not confined to new converts; and illustrious testimonies were given by the combatants for religion in all the churches everywhere. They particularly abounded in Alexandria, whilst the heroic wrestlers from Egypt and Thebias were escorted thither, where, by their invincible patience under various tortures and modes of death, they were adorned with crowns from Heaven. Many thousands were crowned with martyrdom.⁷ (Continued in § 8.)

7. THE KINGDOM ADVANCES. (Continued from Chap. 125.)—In the prophetic programme events appear to transpire in a moment and changes seem to succeed instantaneously; but in the historical development changes take place gradually and sometimes commence imperceptibly, and events are consummated after centuries of progress. The casting out of the Red Dragon was accomplished by

(1) Neander, p. 70. (2) Mosh. 2:1; 2 § 7. (3) Mosh. Cent. 3, pt. 1, chap. 2, § 7. (4) Euseb., p. 225. (5) Neander 72-3. Jones 142-5. (6) Euseb., bk. 6, chaps. 4, 5. (7) Idm., chap. 1, 2.

degrees, and the kingdom of God grows into power like the stone cut out of the mountain in Nebuchnezzar's dream. During this period Christianity became more and more conspicuous in the world and penetrated farther and farther into heathen lands—it went forth conquering and to conquer—while Polytheism was falling in the estimation of the nations and sinking into disrepute and neglect throughout the Roman empire. The respect, recognition, and advancement, of Christianity shows the casting out of Polytheism, which was directly antagonistic, and the established religion of every nation during most of this period.⁸ From the death of Septimus Severus till the reign of Decius Trajanus, A. D. 211–250, the churches enjoyed a continued calm, except during the three years' turbulent reign of Maximinus. Having murdered Alexander Severus, Maximinus ordered the death of those pastors who favored Severus, and others suffered at the same time.⁹ This persecution extended to Cappadocia and Pontus. Under such an emperor this fury would have full play, and in many cases it was backed by the governors of provinces; but it was only in particular districts, and the persecuted could escape by flight to other places.¹ But the rest of the world had tasted his ferocity as much as the Christians.² With this exception the Christians had enjoyed an undisturbed repose for thirty years in many provinces, and in others for a longer time; and many had crept into the churches destitute of vital Christianity, which was now respected, and some entered because their parents were Christians.³ Origen, who wrote in the third century, says: God has constantly caused the number of Christians to increase, and their number is still daily on the increase; and He has already given them the free exercise of their religion, although a thousand obstacles opposed the popagation, in the world, of the doctrine of Jesus Christ; and the more the emperors, governors, and the multitude have sought to oppose the Christians the more powerful have the latter become. He says: Among the multitude of those who embraced Christianity were many rich people, many in high offices, rich and well-born women; and now a Christian pastor might obtain honor and respect. But Origen foresaw that the persecutions had not yet reached their limit, and that the opinion—that the downfall of the state religion and the irresistible propagation of the Gospel, or Christianity, were bringing disaster on the Roman empire—would sooner or later revive the flames of persecution. He was persuaded that all religions would fall to the ground and Christianity alone prevail; as even then it was continually gaining more souls.⁴ Cyprian's account of church members and officers and their matrimony with unbelievers shows how Christianity had superseded Polytheism in the estimation of the unregenerated; and did not persecution protect it? Polytheism had already been cast out of all conspicuous regard,⁵ and those who apostatized under persecution had great difficulty in obtaining readmission in time of peace, which shows the Red Dragon had no place in the ecclesiastical Heaven, and the progress of Christianity made it evident that Polytheism in the Roman empire would be cast out of the political and conspicuous Heaven. It is certain the rights and privileges of the Christians were multiplied in the third century. In the army, the court, and all orders of the nation, there was a considerable number of Christians who lived entirely unmolested; and what is still more, the profession of Christianity was no obstacle to public preferment under most of the emperors that reigned in the third century. It is also certain that Christians in many places had houses of divine worship, with the knowledge and connivance of the emperors and magistrates; and some of the emperors were very favorably inclined to the Christians and were far from having any aversion to their religion.⁶ Gibbon says: After the persecution by Severus, the Christians enjoyed a calm of thirty-eight years. Till then they had usually held their assemblies in private houses and sequestered places. They were now permitted to erect and consecrate

(8) Mosh. 3:1; 1 § 1, 3, 6, 7. (9) Euseb., bk. 6, Chap. 28. (1) Neander, p. 159. (2) Mlner. Cent. 3, chap. 4, p. 159. (3) Neander 76. (4) Idm. 75. (5) Mlner. 3:8, 165. (6) Mosh. 3:1; chap. 1, § 1-3.

convenient edifices for religious worship, to purchase lands even in Rome itself for the use of the community, and to conduct the election of their ecclesiastical ministers in so public and exemplary a manner as to deserve the respectful attention of the gentiles; and Alexander Severus borrowed their example. The eminent persons of the sect were admitted into the palace in the honorable character of priests and philosophers, and their mysterious doctrines, already defused among the people, insensibly attracted the curiosity of their sovereign. Bishops, perhaps for the first time, were seen at court.⁷ The Emperor Alexander Severus showed the Christians in many ways and upon every occasion the most unmistakable marks of benignity and favor, and is said to have gone so far as to pay a certain sort of worship to Christ, and considered Him worthy a place among those distinguished by their sublime virtues and honored with a commission from above. The Philips, both father and son, proved so favorable and friendly to them that these two emperors passed, in the opinion of many, for Christians. With regard to Gallienus and some other emperors of the third century, if they did not professedly favor the progress of Christianity they did not oppress its followers nor retard its advancement.⁸ (Continued in § 9.)

8. SIXTH BATTLE.—Polytheism had already fallen from its high regard and estimation in the eyes of all but those directly interested in its support; and they, foreseeing it must have but a short time in the empire, were resolved to destroy the government by persecutions, or civil wars, before they would give up its preëminence and rites. The sixth battle commenced under Emperor Decius Trajanus, A. D. 249, and lasted about ten years, with slight intermissions. His elevation to the imperial throne raised a new tempest, in which the fury of persecution fell in a dreadful manner upon the churches of Christ. The prators were ordered, upon pain of death, to extirpate the whole body of Christians without exception, or to force them by torments of various kinds to return to the pagan worship. Hence, in all provinces of the empire multitudes of Christians were put to death by the most horrid punishments which an ingenious barbarity could invent.⁹ It was certainly the intention of the emperor to entirely crush Christianity. He ordered strict inquiry to be made about all persons suspected of non-observance of the state religion, and Christians were required to comply with the ceremonies or be tortured and put to death. From Rome this persecution extended into the provinces.¹ It was evident that nothing less than the destruction of the Christian name was intended.² But a rebellion in Macedonia and the Gothic war called away Decius, and he lost his life.³ His successors, Gallus and Volusianus, reanimated the flame which was beginning to burn with less fury.⁴ A pestilence, spreading desolation through many provinces, was attributed by the pagan priests to the anger of the gods on account of the lenity shown to the Christians.⁵ But war and rebellion prevented Gallus from persecuting with vigor till he was murdered, A. D. 253. Then his successor, Valerianus, restored tranquility for three years; but after that time he ordered all to observe the Roman ceremonies, and then followed banishment, imprisonment, confiscation, beating, condemnation to labor in the mines. In A. D. 258 appeared this edict: The bishops, priests, and deacons shall be put to death immediately by the sword; the senators and knights shall lose their dignities and property, and if they continue to be Christians they shall suffer the same punishment of death; women of condition, after confiscation of their property, shall be banished; those in the service of the imperial court, especially the slaves and freedmen, who have formerly, or do now, profess Christianity shall be considered as the property of the emperor, and shall be distributed in chains to labor in the various imperial public works.⁶ A considerable number of Christians in all the different provinces of the emperor were put to death, and by such

(7) Gbn., Vol. I., Chap. 16; p. 195. (8) Mosh. 3:1; 1 § 2, 3. (9) Mosh. 3:1; 2, § 3. (1) Neander 76. (2) Mlner. 3:8; p. 165. (3) Neander, p. 79. (4) Mosh. 3:1; 2 § 5. (5) Neander 80, 81.

cruel methods of execution as were more terrible than death itself. Valerian was taken prisoner in a war with the Persians, and his son, Gallienus, restored peace to the churches A. D. 260.⁶ Valerian was persuaded into this persecution by Macrianus, a superstitious and bigoted pagan. Aurelian became emperor A. D. 270, and, instigated by his own superstition or the barbarous counsels of a bigoted priesthood, was preparing a formidable attack upon the Christians; but he was compelled to march into Gaul and was murdered there, A. D. 275, before his edicts were published throughout the empire.⁷ In addition to those imperial persecutions, the heathen priests stirred up local persecutions, even when the emperors were favorable to the Christians. Dionysius gives account of cruel persecution in Alexandria, instigated by an augur and poet, one year before Decius issued his edicts; but it was stopped by a sedition and civil war turning their fury upon one another.⁸ These persecutions were terrible and cruel, and caused multitudes, who had abandoned Polytheism and joined the Christians but were not born from above, to apostatize while they lasted; but when safety was restored they sought readmission to the Christian churches and obtained it with difficulty; but the Michael army stood firm and gained another victory over the Red Dragon, and obtained peace for forty years, A. D. 260–303.⁹ Not only had emperors and proconsuls employed the terrors of unrighteous edicts and the edge of the destroying sword, but also the Platonic philosophers exhausted all the force of their learning and eloquence, and all the resources of their art and dexterity in rhetoric, declamation, subtle writings, and ingenious stratagems, against Christians; but all was in vain, and Christianity came off triumphant over Polytheism. (Continued in § 10.)

9. THE KINGDOM ADVANCES CONQUERING AND TO CONQUER. (Continued from § 7.)—During these forty years of partial peace the Gospel goes on conquering Polytheism, and this was acknowledged in the edicts of the next persecutions. But we must not suppose these times of prosperity were entirely free from persecution in all places, but they were not authorized by the emperors, nor without restraint. On ascending the throne, Gallienus immediately recalled the banished, restored all the burial grounds belonging to the churches, and their other grounds and houses, and recognized them as a legally existing corporate body.¹ The number of Christians increased among all classes. In the large towns large and splendid edifices succeeded the former modest simple churches. Christians were employed in the offices of the most importance in the imperial court, and enjoyed, with their families, the free exercise of the Christian religion. The bishops held an honorable rank in their respective provinces, and were treated with distinction and respect by the people, and by the magistrates themselves; and now many unworthy persons became Christians, and some bishops enjoyed vast revenues, went in princely style, and received the veneration of the people.² Constantius, emperor with the rank of Cæsar in Gaul, abandoned the absurdities of Polytheism and treated the Christians with condescension and benevolence. The principal offices of his palace were executed by Christians. He loved their persons, esteemed their fidelity, and entertained no dislike to their religious principles. This alarmed the pagan priests, whose interests were so closely connected with the continuance of the ancient superstition, and who apprehended that, to their great detriment, the Christian religion would daily become more universal and triumphant in the empire.³ When some of the Roman senators proposed to ask counsel of the Sybilline books, others said there was no need to take refuge there, for the power of the emperor was so great there was no need to ask counsel of the gods. The emperor expressed his displeasure and wrote: I wonder you should have hesitated so long to open the Sybilline books, as if you had been consulting in a Christian church, and not in the temple of all the gods. He called upon them to support

(6) Mosh. 3:1; 2 § 6. (7) Idm. § 7. Euseb., bk. 7, p. 308. (8) Mlner. 3:9; 188. (9) Gbn., Vol. I, chap. 16; p. 196. Neander, p. 83.

him by religious ceremonies of every kind, for it could be no shame to conquer with the help of the gods. He offered to defray all costs incurred by the offering of all kinds of victims, and also to furnish prisoners from all nations—human sacrifices.⁴ As Diocletian wished to renew the former glory of the Roman empire, it might appear to him, as to other statesmen, necessary to restore the old religion, which was daily sinking into neglect, and to extirpate the un-Roman religion, which was constantly spreading wider and wider, and threatened at last to attain undivided sway in the world. He said: It is an enormous crime to pull down what our fathers established and has now dominion in the state.⁵ The heathen priests said: The gods were no longer present at the sacrifice, because the hostile and profane sign of the cross was hateful to them.⁶ The last edict for persecution by Maximinus confesses the fallen condition of the temples and neglect of the sacrifices. It required the fallen temples of idolatry to be restored, and that all freemen and women, all slaves, and even little children, should be compelled to offer sacrifices and to eat meats offered to idols. And all eatables offered in the markets were to be sprinkled with water or wine which had been used in sacrifice to idols, to force Christians into contact with idolatry by their food.⁷ The object of the persecution was declared to be for recalling Christians to the religion of their fathers. The decree of Maximinus to Sabinus acknowledges the prevalence of Christianity. Diocletian and Maximinus saw almost all men abandoning the worship of the gods and attaching themselves to the Christians, and ordained they should be reclaimed by the infliction of punishment and pain.⁸ The followers of the established religion invented new modes of sacrifice, expiation, and initiation, and attempted to revive the credit of their expiring oracles, and listened with eager credulity to every impostor who flattered their prejudices by a tale of wonders.⁹ The groves of the academy, the garden of Epicurus, and even the portico of the stoics, were almost deserted as so many schools of skepticism, and many among the Romans were desirous that the writings of Cicero should be condemned and suppressed by the senate. The prevailing sect of the Platonicians connected themselves with the priest they despised against the Christians they feared, and recommended the worship of the ancient gods as emblems or ministers of the supreme Deity.¹ Thus, we see Polytheism was fallen,* though not cast out, and the dragon was wroth, and sought to be reëlevated by the destruction of the Christians.

10. SEVENTH BATTLE. (Continued from § 8.)—An attentive observer might discover symptoms that threatened the churches with a more violent persecution than any yet endured. The zeal and rapid progress of the Christians awakened the Polytheists from their supine indifference in the cause of those deities whom custom and education had taught them to reverence.² The heathen must have seen the season of the downfall of their old temples and the dominion of Christianity, which they detested, daily approaching nearer and nearer, and they must have set all their energies to work in persecuting Christians. This last struggle of heathenism against Christianity would become the most violent and passionate. The heathen party of statesmen, priests, and philosophers required only a powerful instrument to obtain their ends. They found one in the emperor, Caius Galerius Maximianus.³ This prince, whose gross ignorance of everything but military affairs, accompanied with a fierce and savage temper, was a proper instrument for executing their designs.⁴ He had been educated in blind heathen superstition, was devoted to it, and attached great virtue to sacrifices and auspices.⁵ Set on by the malicious insinuations of the heathen priests, the suggestions of a superstitious mother, and the ferocity of his own natural disposition, he solicited Diocletian with such indefatigable importunity and in such an urgent manner for an edict against the Christians that at length he obtained his horrid purpose. In

(1) Neander, p. 82. (2) Idm. 82-4. Gbn., Vol. I., chap. 16. p. 197. (3) Mosh. 4:1; 1 § 1. Gbn. 1:16; 197. Jones 159. (4) Neander, p. 83. (5) Idm. 84. (6) 85. (7) 92. (8) Euseb., p. 394. (9) Gbn., Vol. I., p. 16; 197. (1) Gbn., Vol. I.; chap. 16, p. 198. (*) Chap. 127:1, 2. (2) Idm.

A. D. 303 an order was obtained from Diocletian to demolish the Christian churches, to burn all their books and writings, to take from them all their civil rights and privileges, and render them incapable of any honors or civil promotions. This was destructive to many, and especially those who refused to deliver up the sacred books. Some bishops and presbyters delivered them up, but their conduct was condemned by the most steady and resolute Christians as sacriligious, and they were called traditors. A second edict ordered all Christian bishops and ministers to be cast into prison. A third edict soon followed, ordering all sorts of torments to be employed, and the most insupportable punishments invented, to force them to renounce their profession by sacrificing to the heathen gods. An immense number of persons, illustriously distinguished by their piety and learning, became the victims of this cruel strategem, throughout the whole Roman empire, except Gaul, which was under the mild and equitable dominion of Constantius Chlorus. Some were punished in such a shameful manner as the rules of decency oblige us to pass in silence; some were put to death after having their constancy tried by tedious and inexpressible tortures, and some were sent to the mines to draw out the remains of a miserable life in poverty and bondage. In A. D. 304 a fourth edict was published by Diocletian, at the instigation of Galerius and other inveterate enemies of the Christian name. By it the magistrates were ordered and commissioned to force all Christians, without distinction of rank or sex, to sacrifice to the gods, and to employ all sorts of torments to drive them to this act of apostacy. The diligence and zeal of the Roman magistrates in the execution of this inhuman edict had like to prove fatal to the Christian cause.⁶ The most excessive and outrageous barbarities were used in this and the preceding persecution upon all who would not blaspheme Christ and offer incense to the imperial gods. They were publicly whipped; drawn by the heels through the streets of the cities; racked till every bone was disjoined; had their teeth knocked out; their noses, hands, and ears cut off; sharp pointed spears run under their nails; had melted lead thrown on their naked bodies; their eyes dug out; their limbs cut off; were condemned to the mines; ground between stones; stoned to death; burnt alive; thrown from high buildings; beheaded; smothered in burning limekilns; run through the bodies with sharp spears; destroyed with hunger, thirst, and cold; thrown to wild beasts; scraped to death with sharp shells; torn asunder by the boughs of trees, and, in a word, destroyed by all the various methods that the most diabolical subtlety and malice could devise.⁷ The persecutors already believed they were able to triumph over Christianity and to suppress it; in the inscriptions on medals and pillars the titles of honor of the emperors were augmented by the annihilation of Christianity and the restoration of the worship of the gods.⁸

11. Division and civil war gives deliverance to the Christians, and brings wrath, or misery, upon the recognized citizens of the Roman empire, or dwellers upon the earth. At the commencement of the persecution the Roman empire was ruled by four emperors: the two superior, having the title of Augustus, were Diocletian and Maximian Hercules, and the two inferior, having the title Cæsar, were Constantius Chlorus and Maximianus Galerius. All of them were enemies to the Christians but Constantius, who protected them in Gaul, although in obedience to the edict of Diocletian he demolished their churches. Galerius obliged Diocletian and Maximian to resign the rank of Augusti, and then the supreme power devolved on himself and Constantius, and the rank of Cæsar he conferred on Severus and Daza Maximin. This placed Spain, France, and Britain under the entire control of Constantius, who restored peace to the Christians in his dominions, while the rest, under Galerius, had their sufferings and calamities dreadfully augmented. Constantius dying, A. D. 306, his army transferred his title, Augustus, to his son, Constantine, and Galerius was obliged to confirm the

(3) Neander, 85. (4) Mosh. 4:1; 1 § 2. (5) Neander 85. (6) Mosh. Cent. 4, pt. 1, chap. 1, §§ 1-4. (7) Chandler in Jones, p. 150. Mlner. 4:1. (8) Neander 91. Mlner. 4:1; 258.

act and send him the purple, but granted him only the title Cæsar, while he conferred the rank of Augustus upon Severus.⁹ Maxantius, son of Maximian Hercules, provoked at this, assumed the imperial dignity and chose his father for colleague with the title Augustus, which he had enjoyed with Diocletian, and which was again acknowledged by the senate and Roman people, and added strength and reputation to the son's party. Severus hastened to Rome, but only secured his own death. Maxantius and Constantine formed an alliance, and the old Maximian conferred the title of Augustus upon Constantine. Galerius, with a powerful army, entered Italy to revenge the death of Severus and extirpate the senate and Roman people by the sword; but he had to retreat, ravaging, plundering, burning, and destroying, while Maxantius hung on his rear but declined an engagement.¹ Galerius now conferred the vacant purple of Severus upon Licinius, and resigned to him Illyricum. Then Maximin Daza, who oppressed Egypt and Syria, exacted, almost by violence, the equal title of Augustus. The Roman empire was now divided between six emperors. In the west, Maxantius and Constantine revered Maximian, the old colleague of Diocletian, and in the east, Licinius and Maximin honored Galerius,² the instigator of the last persecution.

The western Christians, except those in Italy and Africa, enjoyed a tolerable tranquility under Constantine during these tumults and civil wars, while those under the other emperors seldom continued any considerable time in the same situation. At length Galerius, the author of these persecutions, being tormented by a terrible and lingering disease, whose complicated horrors no language can express, published an edict, A. D. 311, ordering the persecution to cease, and restoring freedom and repose to the Christians against whom he had exercised such cruelties.³ Five emperors against the Christians, and but one for them. The old Maximian was banished by his son, Maxantius. He went to Galerius, who also banished him. He took refuge with his son-in-law, Constantine, and ended his days after an attempt to supersede his son-in-law in power, A. D. 310. Galerius died A. D. 311, leaving Maxantius and Constantine emperors in the west, Maximin and Licinius in the east. A sense of interest soon connected Licinius and Constantine; a secret alliance was concluded between Maximin and Maxantius, and their unhappy subjects expected with terror the bloody consequences of their dissensions. Italy and Africa groaned under a tyrant as contemptible as he was odious. Maxantius was cruel, rapacious, and profligate; he wasted his own dominions with fire and sword; indulged his soldiers in massacres, robbery, and the licentiousness which himself practiced. But he rashly provoked a war with Constantine, and the senate and Roman people conjured Constantine to deliver them from a detested tyrant. Maxantius raised an army of one hundred and eighty-eight thousand. Constantine, leaving part of his army to guard the Rhine, marched about forty thousand against him, cut to pieces the garrison at Susa, and burnt part of the city. At Turin he met the lieutenants of Maxantius and destroyed most of them by the sword. Most all the cities of Italy, from the Alps to the Po, acknowledged the power of Constantine with zeal and embraced his party. At Verona he fought the able general, Pompeianus, all night, and morning displayed his victory. Pompeianus was slain on a field of carnage covered with many thousands of vanquished Italians. Verona immediately surrendered, and declared the safety of Rome and the empire devolved on Constantine. Maxantius, by his ample resources and skillful generals, raised another army, more numerous than both the former, consulted the Sybiline books, received their artful response, and in person gave battle at Saxa-Rubia, about nine miles from Rome. The Moors and Numidians being put to flight, the Italians deserted a tyrant they hated and no longer feared. The Pretorian guards were slaughtered in their ranks, and the fugitives, pursued

(9) Gbn. 1:14; 144. (1) Gbn. 1:14; 145-6. (2) Idm. 146. (3) Mosh. 4:1; 1, § 5.

by the Gauls, rushed by thousands into the Tiber. Maxantius was crowded off the Melvian bridge and drowned. Constantine was received as a deliverer, and the senate conferred on him the first rank of the three Augusti, who now governed the Roman world.⁴ Thus, the Christians of Italy and Africa were delivered from the power and persecution of Polytheism; for Constantine was a monotheist, but not a Christian. Constantine secured the government of Rome to himself, and then consummated the marriage of his sister with Licinius, and then an inroad of the Franks recalled him to the Rhine. Maximin, tyrant of Egypt and Syria, undaunted by the defeat of his ally, Maxantius, moved out of Syria in the winter with a well-disciplined army of seventy thousand, and captured Byzantium before Licinius was aware. Great numbers of his men and horses perished in the snows. He was defeated by Licinius with thirty thousand Illyrians, and lost the flower of his veteran army. He fled to Nicomedia and died at Tarsus in three or four months. Without abilities or virtue, he was not lamented by the soldiers or people, and the provinces of the east cheerfully acknowledged the authority of Licinius. The Roman world was now divided between Constantine and Licinius.⁵

12. THE MICHAEL ARMY TRIUMPHANT.—In consequence of the last edict of Galerius, stopping the persecution and allowing the Christians to profess their religion and meet in public worship, great numbers released from prisons and the mines returned to their own country, singing hymns of triumph.⁶ The edict of Constantine and Licinius, issued at Milan, A. D. 313, allowed every subject of the empire to profess either Polytheism or Christianity unmolested; secured to the Christians their places of worship, and directed the restoration of all their property.⁷ In Egypt and Syria Maximin had continued, or renewed, the persecution after the death of Galerius; but it ended with his defeat by Licinius. The joy of the Christians was soon interrupted by a war between Constantine and Licinius, which terminated in the defeat of the latter, A. D. 314, and a treaty of peace was observed nine years. Incensed by the heathen priests, Licinius armed a second time against Constantine, A. D. 324. During this war he endeavored to engage all those remaining attached to Polytheism, and so persecuted the Christians in a cruel manner, and put to death many bishops after trying them with tortures or torments of the most barbarous nature. But he was defeated and put to death A. D. 325.⁸ Civil wars, carried on by such vast and well disciplined armies and fleets, must have produced terrible carnage, misery, and desolations. The Gospel offers salvation to all, whether Jews or gentiles; but the mass of them reject it and must be destroyed, whether Jews or gentiles. Those Mine enemies, that would not that I should reign over them, bring hither and slay them under My foot-stool. All power is given to Christ, and He wears a robe dipped in blood. The Christians conquered by suffering, and these revolutions put a monotheist on the throne of Polytheism. The Michael army stood firm during every persecution, and loved not this life, to the death of the soul, nor to the death of their cause. They would neither fellowship Polytheism nor abandon Christianity. With difficulty did the lapsed regain admission into some churches, while some would not receive them on any profession of repentance. Constantine was now sole emperor of the Roman world and employed all the charms of his munificence and liberality to efface by degrees the superstitions of Polytheism and to propagate Christianity in every corner of the Roman empire. Polytheism had persecuted Christianity from its infancy and convulsed the Roman empire at times to put it down; but still it grew stronger and stronger, till sacrifices were neglected, temples fell into ruins, and Christianity was found in every part and department of the Roman empire. In vain did civil government try to eradicate it; and yet Polytheism will not let the empire be quiet. Now Constantine tries the experiment the other way, makes Christianity the state religion, and turns the civil arm against Polytheism. The experiment is a success. Polytheism

(4) Gbn. 1:14; 148-151. (5) Idm., pp. 152-3. (6) Jones 163. (7) Idm. (8) Mosh. 4:1; 1 § 10.

disappears without persecution and the empire is no more convulsed by it. In this last struggle the philosophers took part with the pagan priests they despised to oppose the Christians whom they feared. They speculated on subjects they knew nothing about, forged stories about miracles said to have been wrought by heathen men they did not know, and predictions of oracles trained to deception; and they wrought magic tricks to discredit and depreciate the miracles and predictions of the Scriptures. But all in vain! Polytheism has been cast out of the ecclesiastical, the conspicuous, and the political heavens, and has fled to small and obscure villages, called in Latin *pagus*, or *pagi*, and hence obtained the name *paganism*. This very name shows its fallen and obscure abode on the earth. Polytheism is no longer the conspicuous antagonism to the kingdom of God. Henceforth monotheism shall sit on the throne of the Cæsars and rule the world; and Jesus Christ of Nazareth shall be acknowledged as The Sent of God. (Continued, Chap. 128 § 1.)

13. THE SONG OR SHOUT OF VICTORY.*—These were days of rejoicing to the Christians who regarded the accuser of their brethren as cast out of power, and considered the kingdom of God and His anointed to have come with power over the gentiles as it had over the Jews. Eusebius, who was one of them, says: All fear of those who had previously afflicted them was now wholly removed. They celebrated splendid festival days with joy and hilarity. All things were filled with light, and all who before were sunk in sorrow beheld each other with smiling and cheerful faces. With choirs and hymns in the cities and villages, at the same time, they celebrated and extolled, first of all, God, the universal King, because they were thus taught; then they also celebrated the praises of the pious emperor, and with him all his divinely favored children. There was a perfect oblivion of past evils, and past wickedness was buried in forgetfulness. There was nothing but enjoyment of the present blessings and expectation of those yet to come. Edicts were published and issued by the victorious emperor full of mercy, and laws were enacted indicative of munificence and genuine religion. After all the tyranny had been purged away the empire was justly reserved firm and without a rival to Constantine and his sons, who, first sweeping away that enmity to God exhibited by the former rulers, sensible of the mercies conferred upon them by God, exhibited also their own love of religion and God, with their piety and gratitude to Him, by those works and operations which they presented to the view of all the world.⁹ In his panegyric, after describing the rage and savage assaults of Polytheism and its votaries, or the dragon and his angels, Eusebius says: Then the Angel of the mighty council, the great Captain and Leader of the armies of God, after a sufficient exercise which the greatest of the soldiers of His kingdom had exhibited in their patience and perseverance, again suddenly appeared, and destroying what was hostile, and annihilating His foes so that they scarcely appeared to have had a name, * * * so that now (what never happened before) the supreme sovereigns spit upon the faces of idols, trample upon the unhallowed rites of demons, ridicule the ancient delusions of their ancestors, and acknowledge only the One True God, the common benefactor of all and of themselves. They also confess Christ, the Son of God, as the universal King of all; proclaim the Savior in their edicts, inscribing His righteous deeds and His victories over the impious with royal characters on indelible records and in the midst of that city which holds the sway over the earth. So, that our Savior Jesus Christ is the only One ever acknowledged by the supreme rulers of the earth, not as a common king among men, but worshiped as the True Son of God, and God Himself, and all this justly, too. (Here insert or read the whole extent of His victory.¹) The released martyrs returned from prisons and the mines singing songs and psalms in praise to God.² But, enough. Michael and his angels have shouted their triumph over the Red Dragon

(1) Euseb. 409-16, and pp. 392-3. (2) Idm. 381. (*) Chap. 109, § 6. (9) Euseb. p. 439.

and his angels. The great warfare between Polytheism and monotheism, carried on since the time Moses undertook to teach Pharaoh the existence and character of Jehovah, the God of Israel, is ended in the conspicuous heavens, and Polytheism can no longer be the conspicuous successful antagonism to the kingdom of God, though it may exercise its hostility secretly, or in disguise, or by delegated agents. And now, not only around the throne of the kingdom among the crowned elders, but every creature in Heaven, or in the churches, and on the earth, and under the earth, in caves, quarries, and mines, and on the seas in ships, and on islands, might be heard, saying: Blessings, and honor, and glory, and power unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.³ And if there is any joy in Heaven over one penitent sinner, certainly there was joy in Heaven among the angels and spirits of just men made perfect, and of the martyrs who, by firmness into death, had achieved this victory. Though the prophecy does not require us to understand this triumph to be literally celebrated in Heaven or in the churches, or conspicuously, yet, doubtless, it was literally verified there. The slanders of the pagans, preferred openly against the saints on earth, were in the presence and hearing of God, and were painful to the saints in glory; but now they can no more be openly preferred in the face of High Heaven, and the accuser can no more appear in court against them in the great Roman empire, nor slander them with impunity there. But, where is Israel, to shout the triumph of that fundamental truth for which they fought and suffered? The voices I hear shouting this victory are the voices of the offspring of Polytheists, and are hated by unbelieving Israel. The Nazarene Christians, undoubtedly, shouted this great triumph of their religion, but they are a small portion of Israel, as they are, also, of the triumphing Christians. Rome is conquered by the kingdom of God, as has been Egypt, Assyria, Chaldea, Persia, Media, Greek and Macedonian Egypt, and Syria. Rome, that regarded not any god but what she made by decrees of the senate, and conferred divine honors upon her emperors, has now adopted Jehovah, the God their fathers acknowledged not, and her emperors will honor Him with a sincere devotion and with costly gifts, as Daniel foretold about eight hundred years before.⁴ But the tribes of Israel do not shout the victory while Eusebius and other gentiles quote their Scriptures and chant their songs of praise on the occasion of this triumph over Polytheism. Now has come the salvation, and the strength, and the kingdom of our God, and the authority of His Anointed, because the accuser of our brethren is cast down, who accused them before our God day and night.* And they overcame the Red Dragon and his angels by the blood of the Lamb, and by the word of their testimony, and they loved not their lives in this world in preference to death in Christ and for His sake. For this victory, rejoice, ye Heavens celestial and ecclesiastical, and yet hat dwell in them. Israel commenced the war under Moses, and the Christians finished it under the banner of the Son of David. But woe to the recognized citizens of the kingdoms of this world, for the Diabolos is come down unto you, having great wrath, for he knows his Polytheistic development has but a short time.⁵ Polytheism shall soon expire in the Roman empire, and the sword of monotheists will exterminate it in the north, the east, the south, and west. (Continued, Chaps. 127:1, 2, 5, 6. 128:5, 6. 134:12. 146. 152. 153:6. 159. 160. 161. 170.)

(3) Rev. 5:13. (4) Dan. 11:36-9. (*) Chap. 126, § 1. (5) Rev. 12:12. Chaps. 136, § 9. 137, § 8.

CHAPTER CXXVII.

CHARACTER CHANGES FROM FIRST TO SECOND SEAL.

(Continued from Chap. 125, §§ 10 and 15.)

1. THE WOMAN, OR TRUE CHURCHES. (Continued from chap. 112, § 15.)—According to the divine programme, the woman, or true churches, left the scene in the conspicuous Heaven to flee into the wilderness, leaving Michael and the dragon the objects of chief attention, but she had not reached that spot of safety and nourishment when the battle was ended. The dragon and his angels being cast down, the triumph celebrated, and conspicuous martyrdom in the Roman empire ended, the woman becomes the victim of persecution in the earth wherever the dragon and his angels, lurking in the empire, or in foreign countries, found opportunity, pretext, or power; the dragon sends a deluge after her, and then inaugurates a perpetual war upon her faithful seed. The woman had not separated from her degenerating offspring when the dragon was cast down into the earth, so he made no distinction, but persecuted the Christian name wherever and whenever he could. But, in persistingly refusing all and any compromise with Polytheistic rites and institutions, she identified herself and fled to the wilderness. This persecution, the flood, and the war with her seed, belong to the next, or second, seal period of this intermediate age; but, as the separation of the genuine woman from her degenerating daughters, or the true churches from those abandoning the primitive purity and simplicity of the Gospel, commenced in this period, we shall notice the beginning of this separation. In the preparatory age of the kingdom of God, the whole nation, or people, of Israel were the people of Jehovah by the covenant made at Sinai. The prophet Isaiah predicts the judgments of God on them, which should consume them like a tree browsed on by herds or flocks all winter, but in the spring recruits and flourishes again because its vitality remained in it; and so, the Holy Seed was the substance, or vitality, of the Jewish nation. The high priest, chief priests, rabbi, and rulers were not desiring the advent of the Messiah, for they had usurped His authority and made His temple a den of thieves. But Zachariah, Simeon, Anna, Joseph, and many others, were waiting in painful anxiety for the consolation of Israel and ardently longing for the birth of the Prince with the iron sceptre. These were the holy seed, or saints, and the true woman. After the pentecost of the holy spirit, these elect of Israel were constituted the kingdom of God, or the true churches of Jesus Christ. To these were conjoined an election out of the Samaritans and the gentiles. This election was according to faith in Jesus Christ. They were born from above—born of God.⁶ The kingdom of God, in this intermediate age, is constitutionally restricted to these.⁷ They are children, or heirs, of the kingdom, and are put there by the Son of Man.⁸ But the adversary sowed tares—put children of the Wicked One into it—and in the historical development, these tares became so rank and powerful that the children of the kingdom could not grow among them, and so had to separate from them and bear the

(6) John 3:3, 5, 7. 1:12. (7) Matt. 5:3, 10, 20. Mark 10:15. Matt. 18:3. (8) Matt. 13:37-9.

opprobrious epithets of heretics and schismatics. These tares, or children of the Wicked One, gained the ascendancy imperceptibly, and altered the laws and institutions insidiously and gradually, and the children of the kingdom, the true churches of Christ, separated from them in different places and at different times. These first secessions were called schismatics, and those afterward were called heretics; the first were the primitive churches, those afterward were reformers. The first was the woman; the latter was her faithful seed, begotten of the word and Spirit. History reports two extensive schisms, or secessions, from what was called the Catholic, or universal, church, before the dragon was cast out of Heaven, and how many smaller secessions took place after that event we do not know. These schisms we consider the secession of the true churches of Christ from a degenerating hierarchy, and many excluded heretics in after days we regard as reformers from apostatized churches.

2. THE FIRST SEAL CHARACTERISTICS CONSPICUOUS TO THE END OF THIS PERIOD.—If we judged from the description given by Cyprian and Eusebius,⁹ we might suppose the first seal characteristics of Christianity had passed away and the fire-red horse and his rider had taken peace out of the churches, though they had not commenced to kill one another with the sword. But these two, being irritated by opposition to the assumption of power by their hierarchy, and indulging in their disposition to show their rhetoric, exaggerated the picture and attributed to many what might have been true of a few, and impeach men with motives which they cannot judge, as may be seen in case of Novatus.¹ But the firmness with which vast multitudes withstood persecution and maintained the contested truths, shows the white horse, and his crowned rider with bow and arrows, were still conquering by individual exertion, while they sustained the true Christian character. The moving force and energy was pure white, and the guiding intelligence was bold, energetic, active, and individually engaged. But, as formerly, some exceptions must be made, for Polytheism had fallen in the estimation of reflecting men, and many not born of God had entered the churches because they approved of the superior principles and influences of Christianity. These were neither prepared to tell the truth nor give up their own self-importance in teaching and the management of business. At the beginning, Satan sowed tares among the wheat, and the more popular Christianity became, and the less labor and suffering to be endured, the more easily tares can be introduced and propagated. Pure and faithful churches have sought obscure and retired places, as in the wilderness, to maintain their apostolic faith and practice, yet bold and fearless churches and persons maintained the great truths contested and gained the victory in most conspicuous places as if in the blue sky above. They may not have been perfect, but they were firm and faithful, were acknowledged by Christ and sustained in the conflict. Those who declared the truth to the world, exhibited piety and fortitude. Acts of beneficence and liberality were performed by Christians to the heathen as well as to one another. Their charity to the poor was boundless; they expressed love to their enemies, took care of the sick and infirm, showed humanity to captives and redeemed those they could, and developed illustrious virtues, which rendered them worthy of universal esteem. Pious frauds were but few and seldom, if practiced at all. The assiduous laborers and holy lives of teachers reclaimed barbarous tribes, and amidst dangers and trials of various kinds they erected churches in Gaul and Germany.² Learned and pious men published different works in defense of the Gospel, and spread abroad translations of the Scriptures.² While the Polytheists abandoned the sick in time of pestilence, the Christians never deserted them, but took care of one another in such calamities, as at Carthage and Alexandria.³ The professions, confessions, and conduct of the martyrs show most of the

(9) Jones 151. Euseb. bk. 8, chap. 1. (1) Euseb. bk. 6, chap. 43, and bk. 7, chap. 8. Mlner. 3:9, 179. (2) Mosh. 3:1; 1 §§ 4-7. (3) Neander 158.

churches to be genuine churches of Christ, while the apostacies in times of persecution only show tares sown among the wheat, and many of these were only weak, and became true penitents and some recruited strength and witnessed unto death, like Peter. But this firmness and fidelity does not prove that they were all sound in every principle and every practice. The Scriptures, and not the uninspired belief and practice of churches, is the standard of principles and practices, and by them must churches and individuals be measured in all places and at all times. (See §§ 5, 6.)

3. CHANGE IN GOVERNMENT. (Continued from Chap. 125, § 1, 6, 13, and from Chap. 106.—The notions of the theocracy of the Old and of the New Testament, which were so decidedly kept distinct from one another by the apostles and the first Christians, became again gradually interchanged and confused and the source of theoretical and practical errors, which lasted through many centuries. Many notions of government, foreign to the Gospel, were brought from the Old Testament into the Church of Christ; and so was the Old Testament notion of the priesthood introduced.⁴ It appears in the third century that in the large cities there was at the head of each church a bishop, who ruled the sacred community with a certain sort of authority in consort with the body of presbyters, and consulting in matters of moment the opinion and the voices of the whole assembly. In every province one bishop was invested with a certain superiority over the rest in point of rank and authority. The rights of these primitive bishops were not everywhere accurately fixed, nor determined in such a manner as to prevent encroachments and disputes; nor does it appear that the chief authority in the province was always conferred on the bishop presiding over the church at the metropolis. The bishops of Rome, Antioch, and Alexandria, considered as rulers of primitive and apostolic churches, had a kind of preëminence over all others—were consulted in affairs of a difficult and momentous nature, and were distinguished by peculiar rights and privileges. The bishop of Rome had, in this third century, obtained, in the opinion of Cyprian and some others, a certain preëminence in the churches, attributed to his position in the empire city. But the equality in dignity and authority of all bishops was insisted on, and they rejected, with contempt, his judgment when they considered it ill-founded or unjust, and acted independently.⁵ Thus, we see the lust for preëminence and power which Christ rebuked in His apostles and forbid to be exercised in His kingdom, is fully displayed but not yet established, and the management of the churches was concentrating into monarchy and despotism, after the manner of the empire. The ancient ecclesiastical method seemed still to exist in general, while at the same time, by imperceptible steps, it had varied from the primitive rule and was degenerating into a despotic hierarchy. Bishops aspiring to higher rank and authority violated the rights of the people and encroached on the privileges of the presbyters. This change in government was soon followed by a train of vices dishonoring the ministry, and many sunk in voluptuousness and luxury, were puffed up with vanity, arrogance, and ambition; and filled with discord and contention, showed the fire-red horse carrying a leader was making his appearance. Cyprian himself showed this leader domineering disposition. When Pupian asked an explanation, Cyprian, instead of giving it, appeals to the judgment-seat of God, who had appointed him bishop, and declaims against the iniquity of any man making himself a judge over the priest, called to his office by God Himself.⁶ Here we have the anti-Christian doctrine of church government distinctly avowed; authority by virtue of the office instead of by the competency and fidelity in filling it. Christians are commanded to honor, support, and obey the civil magistrates, because of their office—for they are the ministers of God;⁷ but ecclesiastical rulers must be obeyed because they zealously watch for souls, in view of their accountability to God; and they must be honored for

(4) Neander 111. (5) Mosh. 3:2; 2 § 1-4.

their work, or service. A bishop is as much subject to the judgment of the brethren who are competent to judge as they are to his. Every man's work or service in the kingdom of God must be open for inspection to the whole world. Even the translators of the Scriptures may be judged by those competent, and their work may be approved or condemned. No pope, patriarch, bishop, elder, nor deacon, can crush opposition by virtue of his office, nor decide any controversy by it. Every one that is competent must judge and act for themselves. But where brethren do not understand the subject they should submit to the decision of those acquainted with the facts and principles. The people were certainly very dependent on those having access to the Scriptures for instruction in faith and practice, and would accord to them respect and authority because of their superior knowledge, and submit to their decisions; but, when any claimed this respect and obedience by virtue of their office or position, they made themselves lords over God's heritage, but were not examples to the flock.⁸ The bishop, elder, or deacon, is to be supported, honored, and obeyed, not because he holds that office or post of duty, but because he devotes his time and strength, and labors faithfully, and shows what is the truth and will of God.⁹ The officer labors for God and not man, and the members obey God and not man. This purely Christian idea of government was lost by some of the leading and opulent bishops; but we find they met with opposition that enraged them.¹ They claimed the power to call councils, decide questions, and give orders. But we find the authority of the bishop of Rome and others² rejected by other bishops: and though Cyprian claimed to lead the African bishops, yet his authority was rejected by presbyters; his conduct scrutinized, and himself rejected by brethren. A layman gave Cyprian a reproof, and reminded him that the priest ought to be humble, for even Christ and His apostles were humble.³ (Chap. 133.)

4. CHANGE IN ORDINANCES, AND VIEWS OF CHURCH MEMBERSHIP AS EXHIBITED IN THE RESTORATION OF THE LAPSED.—Mosheim says:⁴ The prayers of the first Christians were followed by oblations of bread and wine and other things; hence, both the ministers of the church and the poor derived their subsistence. * * * Of the bread and wine, such a quantity was separated from the rest as was required in the administration of the Lord's supper; this was consecrated by certain prayers pronounced by the bishop alone, to which the people assented by saying: Amen. The holy supper was distributed by the deacons, * * * and was followed by sober repasts, called agape, or feast of charity, or love. The rites and customs of the primitive Christians were very different in different countries, and these feasts, like other institutions, were not everywhere celebrated in the same manner.⁵ Baptism was administered in this first century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by the immersion of the whole body in the baptismal font by the person under whose ministry they had embraced the Christian doctrine. In the second century, he says,⁶ the sacrament of the Lord's supper was celebrated for the most part on Sundays. A part of the bread and wine in the oblations were consecrated by the prayer of the bishop; the wine was mixed with water, and the bread was divided into small portions, and a part was carried to the sick or absent members of the church, as a testimony of fraternal love, sent by the whole society. It appears by many undoubted testimonies that this holy rite was looked upon as essential to salvation, and when this is duly considered we shall be less disposed to censure the opinion that it was administered to infants in this century. The sacrament of baptism was administered publicly twice every year at the festivals of Ester and Pentecost, or Whitsuntide, either by the bishop or the presbyters in consequence of his authorization and appointment. The persons, after they had repeated the creed, confessed and renounced their sins, the devil and

(6) Neander 133, note *. (7) Rom. 13:3-7. (8) I. Pet. 5:3. (9) Heb. 13:17. I. Thes. 5:12, 13. I. Tim. 5:17. (1) Euseb. p. 263. Mlner. 3:9; 179. (2) Neander 133. (3) Encp. R. K., Arians. (4) Mosh. 1:2; 4, §§ 7, 8. (5) Chap. 125, § 12. (6) Mosh. Cent. 2, pt. 2, chap. 4; §§ 12-13.

his pompous allurements, were immersed under water, and received into Christ's kingdom by a solemn invocation of Father, Son, and Holy Spirit, according to the express command of our blessed Lord. After baptism they received the sign of the cross and were anointed, and by prayers and imposition of hands they were solemnly commended to the mercy of God and dedicated to His service, in consequence of which they received milk and honey. In the third century, he says,⁷ several alterations were now introduced into the celebration of the Lord's supper. * * * Prayers were lengthened, and the pomp and solemnity increased, * * * some variations were in different churches; * * * but it was considered in all as of the highest importance and as essential to salvation, for which reason it was even thought proper to administer it to infants. In some churches the sacred fasts preceded it, and in others they followed. There were twice a year stated times when baptism was administered to such as after a long course of trial and preparation offered themselves. This ceremony was performed only in the presence of the initiated. The remission of sins was thought to be its immediate and happy fruit, while the bishop, by prayer and the imposition of hands, was supposed to confer those sanctifying gifts of the Holy Spirit that are necessary to a life of righteousness and virtue. We have already mentioned the principal rites used in the administration, and have only to add that none were admitted to this solemn ordinance until, by the menacing and formidable shouts and declarations of the exorcists, they had been delivered from the dominion of the prince of darkness and consecrated to the service of God. Fasting began now to be held in more esteem than formerly, and incense was introduced in many churches. Thus, we see the two ordinances ordained by Christ were so burdened with additional ceremonies that those not having access to the Scriptures in the original language could not tell what was enjoined by Christ and essential to the ordinance, or what was the most important ceremony about it. Hence, the very thing expressly commanded might be dropped or changed, and the innovations be retained as the essential parts. And instead of observing these ordinances as acts of obedience, and memorials of important events or truths, and of instructive and endearing associations, they were relied upon for procuring salvation at death. The way was now prepared to alter these institutions, and to grant them, out of compassion, to persons in no way qualified for the service of Christ and on persons in danger of death. Neander says: Baptism was originally administered by immersion, * * * an exception was made only in the case of sick persons, which was necessary. Many superstitious persons imagined that baptism by sprinkling was not valid, and distinguished them by the name of Clinici. Cyprian expresses himself strongly against this fancy: "The breast of the believer is washed in one way, and the soul of man is purified by the merit of faith in another. In the sacraments of salvation, when necessity compels, and God gives permission, the divine service, though abridged, confers its whole efficacy on the believer." *Totum credentibus confurent divina compendia.*⁸ From a want of a proper distinction between the external and internal things of baptism, the idea was forever gaining ground and becoming more firmly fixed, that without outward baptism no one could be freed from that inherited guilt and saved from the eternal punishment that threatened him, or brought to eternal happiness; and while the idea of the magical effects of the sacrament was constantly obtaining more and more sway, the theory of the unconditional necessity of infant baptism developed itself from that idea. This was generally received in the North African church as early as the middle of the third century.⁹ Cyprian advocated it on the ground: "We must do all in our power that no soul should be destroyed."⁹ Cyprian also mentions the effects of the Lord's supper on a child that had been given before some broth offered to idols.¹ According to Cyprian's view, the only road to Heaven was in the church.² Such opinions introduced deviations from the primitive faith and practice; but during this period we find admission into the church

(7) Mosh. 3:2; 4, §§ 2-4. (8) Neander 197-8. (9) Idm. 200, 402. (1) Wall., Vol. II., pp. 482-3.

and its ordinances, in all ordinary circumstances, to be through the school of Catechumans. In Origen we find two classes of these, distinctly separated from each other: 1. Those who were for the first time receiving private instruction; 2. Those who were admitted to the congregations, and were under immediate preparation for baptism.³

5. SCHISM.—In this period appeared a schism of the greatest importance on the page of history, called the Novatian schism. But that the numerous churches comprehended in this appellation had any connection with either Novatus of Carthage, or Novatian of Rome, or owed their origin to them, or received any article of faith and practice from them, has not been shown in any history of my acquaintance. It is more plausible to suppose that these churches had retained the primitive truths and simplicity of the Gospel, and that these men and their adherents, excommunicated by Cornelius and Cyprian, united with them, or only maintained the same or similar principles, and then the domineering party stigmatized all who opposed their despotic usurpations by the name of the excommunicated persons. And that was not the last time the witnesses for truth and freedom of religion have been stigmatized by the name, or conduct, of some persons defeated and excommunicated by the domineering party. The true merits of Novatus and Novatian, and of their cases at Carthage and Rome, is hard to determine, for all our information comes from their enemies, whose exaggerated and somewhat contradictory accounts show them to be irritated partisans and incompetent witnesses. Novatus at Carthage is represented to be the advocate of loose discipline, and Cyprian of the rigid; Novatian at Rome is the rigid, and Cornelius the loose disciplinarian. The loose discipline was the most likely to be popular, and Cornelius at Rome, and Cyprian at Carthage, united in its defence against Novatian and Novatus. On this subject (the readmission of those fellowshiping idolatry in time of persecution) the churches differed before this; but, as no Cyprian and no Cornelius had tried to force uniformity, no schism had appeared. The church was at that time without any general recognized principles as to church penitence, and two parties existed.⁴ Cyprian might call bishops to establish a rule and excommunicate Novatus at Carthage, and Cornelius might do the same and excommunicate Novatian at Rome; but individual churches, bishops, presbyters, deacons, and brethren might do as they pleased, and so reject the usurped authority of these councils and espouse the cause of the excommunicated. Then the domineering party would stigmatize all rejecting their authority by the name of the persons excommunicated. It must be remembered that the materials for church history are mostly furnished by opulent churches in prominent localities and published by prominent organs of these societies, while humble churches and unassuming men appear not till some contention among the prominent requires them to approve or condemn, and then they are stigmatized by the domineering party if they approve or defend the defeated party. I do not find any missionaries or agents sent out by Novatian to collect and organize any churches or societies, nor councils called by him, nor any churches appealing to him for authority, nor acknowledging him in any way; yet they flourished till the fifth century in the greatest part of these provinces which had received the Gospel.⁵ Now, the churches at Rome and Carthage were two of the most opulent, and had two of the most domineering bishops of the times. These bishops, finding their opinions rejected and their authority disregarded by some of the presbyters who opposed their election, called a council of bishops and excommunicated them, and stigmatized all rejecting their sentence as Novatians. Excepting the calumnies against these individuals mentioned, no charge of false doctrine nor unchristian practices is preferred against them by their enemies, except their rigid discipline. Authors acquainted with the writings of Novatian give him the highest character for intelligence, judgment, and moral character, and their strict discipline contradicts the

(2) Neander, p. 135. (3) Idm. 193. (4) Neander 135. Mosh. 3:1; 2, § 4. (5) Mosh. 3:2; 5, § 17. (6) Jones 181-4. Ben., pp. 4-8, and others. Neander 132-6.

the calumnies about Novatus and his adherents.⁶ This schism took place A. D. 251, and so the Novatians and their principles were tried throughout the severest persecutions, and when the dragon was cast down they could shout the victory in the foremost ranks of the Michael army, and never adopted any of the rites nor principles of Polytheism. Another schism about the end of this period (in A. D. 311-314) took place, called Donatists. This schism originated about the ordination of a bishop, but terminated in a bold stand against churches being wedded to civil governments. The doctrine of the Donatists was orthodox and their lives exemplary, as acknowledged by their enemies;⁷ but their history belongs properly to the next period and the reign of the beast, and so does the Arian controversy.

6. VIEW OF CHURCH MEMBERSHIP.—It is evident separation from the church and its ordinances was regarded by the dominant party as a separation from salvation, according to Cyprian's view. In the church alone is the road to salvation,⁸ and many of the bishops, having usurped apostolic authority without apostolic qualifications, were attempting, by fear of excommunications, to coerce all persons to submit to their authority.⁹ But many neither feared the bishops nor their combined excommunication. The true idea of a Christian church is: It should be the foundation and pillar of the truth, the light of the world, and the salt of the earth; therefore the maintenance and propagation of the truth and the development of the Christian character before the world are of the utmost importance. Salvation is offered to the chief of sinners, and all truly penitent prodigals and apostates should be restored to fellowship in it. But care in discipline must be taken to prevent hypocrits from abusing the grace of God and turning it into licentiousness. Persons continually apostatizing and continually professing repentance may be judged guilty of hypocrisy, and so should not be restored until a corresponding life—fruits meet for repentance—prove their repentance to be genuine. Now, Christianity was persecuted at one time and patronized at another; soon persecuted again, and again restored. In such times the popular part of the community were liable to fluctuate with the times, professing and apostatizing, repenting and soon scandalizing their profession, till Christianity had like to lose its stability in the war and its influence on society. To stop this pernicious result it was necessary to require strong evidence of repentance before readmission. It may be the Novatians carried this principle too far and excluded forever those falling back to idolatry, or into other hyenous sins. Cyprian says: They exhorted the apostate to repentance and confession, and to do all the good in their power to wash away their sins; but after all they should die without the church.¹ This looks more like rhetoric than truth, but still it might be so. They might labor to bring them to reformation, and thus secure their final salvation; and yet consider the character and efficiency of the churches in this world forbid their readmission.² But certainly this was not the ground of the schism, for the doctrine that sins after baptism could not be pardoned, was held by leading men in the so called Catholic churches, if historians are entitled to belief³ and Novatus was more lax in discipline than Cyprian. The real ground of separation was the usurpation of authority by some bishops and the unyielding firmness of those maintaining the primitive truth and simplicity.⁴ This charge enabled the domineering party to work on the feelings of the multitude; and representing it as shutting the fallen ones out of Heaven at death, they augmented their own power by thus teaching. The only sure way to Heaven was to enter their churches and keep on good terms with the bishops, who could give them absolution and a safe passport into Heaven to death. This false notion, that the primary design of churches is to take souls at Heaven at death, or to secure Heaven to them at death, has prostituted it and all its ordinances to the most polluted characters and cruel wretches in the world,

(7) Mosh. 4:2; 5, § 8. (8) Neander, p. 135, 200, 402. (9) Idm. 133. (1) Neander, p. 145. (2) Idm. (3) Neander 201. Mlner. 5:2, 381. (4) Neander 132-4. Euseb., bk. 6, chap. 43.

and invented new ways of salvation not to be found in the Bible; and it has given to priests, bishops, and popes a superstitious power over man that none but God should possess. This doctrine has appeared at the end of this period; and in opposition to it we find the true doctrine—that church members must be upright and faithful, and no rites nor official power can pardon sin, but God only can; and lost favor with God can not be restored by man. It may be this true doctrine was carried too far, but I doubt this charge was a gratuitous slander.⁵ But, admitting all their enemies have said against them, we here find churches maintaining the primitive faith and practice, separated from the forming hierarchy, enduring the severest persecutions of the Red Dragon, and existing wherever the Gospel had been received when Polytheism was cast down from being the conspicuous antagonism to the kingdom of God. These churches were not formed into episcopates, for there were four of them in Constantinople and several in Alexandria in the end of the fourth and beginning of the fifth centuries.⁶ Such appears to have been the character and condition of Christianity in the Roman empire when the dominant party took the place of Polytheism on the throne of the Cæsars.* During this period, also, the fallen star opened the bottomless pit; the smoke began to fill the ecclesiastical atmosphere and darken the sources of Christian light; but, as the most pernicious effects were experienced in the next period, we shall give an account of it in Chapter 132.

riod Eighteenth. A. M. 4330–4600.

The Second Seal, or Red-Horse Period. A. D. 326–596.

CHAPTER CXXVIII.

FALL, WRATH, PERSECUTION, FLOOD, AND WAR OF THE RED DRAGON. (Continued from Chap. 126.)

1. POLYTHEISM CAST OUT.—After the defeat of Licinius, the empire was ruled by Constantine alone until his death, A. D. 337, and the Christian cause experienced the effects of his auspicious administration. This zealous prince employed all the resources of his genius, all the authority of his laws, all the engaging charms of his munificence and liberality, to efface by degrees the superstitions of paganism and to propogate Christianity in every corner of the Roman empire. His sons followed his example in continuing to abrogate and efface the ancient superstition of the Roman and other idolatrous nations, and to accelerate the progress of the Christian religion throughout the empire.⁷ A Christian education, counter to the pagan, was instituted and the youth were educated into Christianity.⁸ By circular letters Constantine exhorted all his subjects to imitate, without delay, the example of their sovereign, and to embrace the truth of Christianity.⁹ The fathers of the fourth and fifth centuries celebrate in their writings the triumph of the church and of Constantine.¹ Polytheism was still tolerated by Constantine, though he condemned, under the most rigorous penalties, the occult and impious arts of divination, imposed ignominious silence on

(5) Neander 145. (6) Ben., p. 7. (*) Continued chap. 128, §§ 5–7.

the oracles convicted of fraud and falsehood, abolished the effeminate priests of the Nile, and demolished the temples devoted to open prostitution. The imperial city of Constantinople was in some measure raised at the expense and adorned with the spoils of the opulent temples of Greece and Asia, the sacred property was confiscated, the statues of gods and heroes were transported with rude familiarity as objects of curiosity among the people. Under his sons the demolition of temples was celebrated as one of the auspicious events of their reign. An edict from Constantius commanded the temples in all the cities to be shut and guarded, and all citizens to abstain from sacrificing, under the penalty of the sword and confiscation of property; and the same penalties were denounced on all governors neglecting to enforce this edict. Still it was not enforced in all places, and the public exercise of pagan worship continued during the reign of the sons of Constantine.³ The devil is an invisible agent, and so are his actions and instigations; and his wrath is known by its effects only. He instigates civil wars and dissensions in churches and governments, and sends Polytheist invasions. The dragon is a visible agent, or development of an agent, and his movements can be traced. The devil may work with the dragon; but he may work without him. The devil wrecked the monotheist empire within by dissensions, while the dragon assailed it without by pagan invasions.

2. THE LAST STRUGGLE.—This glorious triumph of monotheism and the name of Jesus Christ over Polytheism was arrested for a moment by the elevation of Julian to the sole empireship of Rome.² Julian professed to be a wise philosopher and a decent Polytheist, and tried to reform and restore the worship of the gods; he required good characters in his vicar priests, and himself was the highest priest in the whole empire.⁴ He transferred the property of the clergy to the priests, deprived the Christians of the offices in the state, and of schools, that their children might be taught by the pagans, condemned them to restore the temples, and demolished churches built on their ruins,⁵ incited the Jews to rebuild their temple, but they failed. The great temple of Apollo, at Daphne, had but one goose for sacrifice, and the sacred ground had become a graveyard; he attempted to remove the dead and restore the rites, but it was burnt down by some unknown means.⁶ For a moment Polytheism could boast of flaming altars, bleeding victims, smoking incense, and solemn processions.⁷ But Julian fell on the battle-field by a Persian lance, and with him fell the hopes of Polytheism. Had he returned victorious from Persia, Christianity would have felt the wrath of the Red Dragon, reanimated by hope and despair. Julian's reign, as sole emperor, was sixteen or twenty months. The following emperors promoted Christianity and endeavored to entirely root out the pagan superstition, but the most zealous and successful was Theodosius the Great, or the first, A. D. 379–395. Theodosius enacted severe laws and penalties against Polytheism, and his sons pursued with zeal the same end, so that at the end of the fourth century it had no prospect left of recovering its primitive authority and splendor.⁸ So rapid, and yet so gentle, was the fall of paganism, that only twenty-eight years after the death of Theodosius the faint and minute vestiges were no longer visible to the eye of the legislator.⁹ The ruin of paganism was described by Polytheists as a dreadful and amazing prodigy which covered the earth with darkness and restored the ancient dominion of chaos and night.⁹ But the Christian view of it is sung in Revelations 5:8–14 and 12:10, 11, 12.

3. CHARACTER OF CITIZENS OF THE EMPIRE AND MEMBERS OF THE EMPIRE CHURCH. (Continued from chap. 127, § 6.)—Woe to the inhabitants of the earth and of the sea! for the Diabolos has come down unto you, having great wrath, for he knows his time is short. By the terms, earth and sea, can not be meant the true Christians, for they had experienced his severest wrath from the first;

(7) Mosh. 4:1; 1, §§ 10, 11. (8) Mosh. 4:2; 1 § 4. (9) Gbn. 1:20, p. 254. (1) Idm., p. 257. (2) Idm., chap. 21, p. 285. (3) Mosh. 4:1; § 12. (4) Gbn., Vol. I., chap. 23, p. 302. (5) Idm., p. 307–8. (6) Gbn. 1:23; 930. (7) Idm. 302. (8) Mosh. 4:1; 1, § 15. (9) Gbn. 1. 28; 393.

nor can it denote the priesthood and zealous devotees of Polytheism, for they were the cast out development of Satan, which caused the devil's wrath, and which had the short time. They had exhibited the devil's wrath, but it must designate those recognized citizens of the nations who could profess Christianity or Polytheism as best suited their interest and secured their tranquility. They acknowledged the superior excellence of Christianity, but preferred their own tranquility and safety. When the churches refused to tolerate Polytheism among their members, the dragon waged war to make them fellowship it. What harm to say: My lord, the emperor! and offer up sacrifices?¹ The proconsul said: We, too, are pious, and we swear by the genius of the emperor, our lord; and we pray for his welfare, which you must do,² and offer sacrifices for his prosperity.³ Failing in the project, he, next thing, tries to entirely crush out Christianity,⁴ but, by civil wars, was himself conquered and cast out of the political and conspicuous heaven. Now the devil that animated and controlled the dragon was full of wrath and ready to destroy those nominal Christian citizens and empires that deserted his cause or were indifferent to his Polytheistic development. The last conspicuous persecution shows many such citizens in the Roman empire; they preferred Christianity, but would not suffer for it. When safety returned, they deserted Polytheism, threw the power on the side of Christianity, and cast out the dragon. Now these faithless ones form the bulk of the empire and the ruling part of the empire church, and the Diabolos is wroth with them, and the philosophers exhausted all their rage and bitterness in their efforts to defame the Christian religion.⁵ Christianity had now received many of these venal subjects who did not worship the dragon in his old development, nor were they the citizens of the kingdom of God, born from above, but they were the citizens of the world, and the inhabitants of the land and the sea, and ruled them.

The hopes of wealth and honors, example of an emperor, his exhortations, and his irresistible smiles, diffused conviction among the venal and obsequious crowds of the palace. The cities which signalized a forward zeal by the voluntary destruction of their temples were rewarded with municipal privileges and popular donatives, and the salvation of the common people was purchased at an easy rate.⁶ Julian easily reconverted multitudes of these back to Polytheism.⁷ The majority of the people of Antioch supported the glory of the Christian name and contented themselves with disobeying its moral precepts, but they were scrupulously attached to the speculative doctrines of their religion.⁸ Themistius observes: In the recent changes both religions had been alternately disgraced by the seeming acquisition of worthless proselytes of those votaries of the reigning purple, who could pass without a reason or a blush from the church to the temple and from the altars of Jupiter to the sacred table of the Christians. The philosophers who had abused their transient favor under Julian, thought it prudent to shave their beards and disguise their profession.⁹ Thus, the state, or empire church, was full of the children of this world, or of the inhabitants of the earth and of the sea, and they were hated by the priests, philosophers, and devotees of Polytheism, who form the body of the Red Dragon. What was the character of the ruling portion of the Christians in other nations, we can not tell; but, judging from their relation to the empire church, as forming one great Catholic church under a domineering hierarchy, we suppose them about the same. The empire church was filled with the increasing multitude of unworthy proselytes who had conformed, from temporal interests, to the reigning religion, and while they devoutly imitated the posture and recited the prayers of the faithful, they satisfied their conscience by the silent and sincere invocation of the gods of antiquity.¹ Thus, Polytheism was giving its strength and support to the monotheistic Roman empire.

(1) Neander, p. 64. (2) p. 71. (3) 72. (4) 76. (5) Mosh. 4:1; 1, § 17. (6) Gbn. 1:20; 259. (7) Chap. 23; 303. (8) Gbn. Vol. I., chap. 24, p. 313. (9) Idm. 25; 329. (1) Idm. 28; 392.

4. WRATH SHOWN TO THE EMPIRE CHURCH AND TO THOSE SYMPATHIZING WITH IT.—Libanius, the friend of Julian, was an indignant spectator of the triumph of Christianity.² At the funeral of Julian the Polytheists lamented the approaching ruin of their altar.³ The dragon's wrath is shown in the Roman empire on every occasion, and how much the Polytheists had to do in producing civil wars, we can not tell; but Roman citizens who were not true Christians suffered from heathen citizens and heathen invaders; but, as the dragon is cast out into the earth, his actions will not be so obvious as when he fought in the open face of Heaven. In one engagement in the civil wars between the sons of Constantine, fifty-four thousand fell.* Before the wounds of civil discord could be healed, the provinces of Gaul were overwhelmed by a deluge of barbarians, and the Persian monarch again threatened the peace of Asia.⁴ When Julian, the apostate, came to the throne, his ministers exercised a vexatious tyranny over the empire Christians. The whole empire, and particularly the east, was thrown into confusion by the edicts of Julian, and the Pagan magistrates, inflamed by zeal and revenge for their abrogated religion and demolished temples, abused the rigorous privilege of the Roman law and apprehended the aged prelate, Mark, whose zeal had destroyed temples, and scourged him inhumanly, tore his beard, and suspended in a net his naked body besmeared with honey, to be stung by insects and scorched by a Syrian sun. But he still gloried in his crime and insulted the impotent rage of his enemies.⁵ Julian applauds the devotion of the holy cities of Syria, whose pious inhabitants had revenged the injuries of the gods with less moderation than he should have recommended. In the cities of Gaza, Ascalon, Cæsarea, Heliopolis, and others, the pagans abused without prudence or remorse, the moment of their prosperity, and the unhappy objects of their cruelty were released from torture only by death; and as their mangled bodies were dragged through the streets, they were, in the universal rage, pierced by the spits of cooks and distaffs of enraged women; and the entrails of Christian priests and virgins were tasted of by the fanatics, then were mixed with barley and thrown to the unclean animals of the city. Such scenes of religious madness exhibit the most contemptible and odious picture. But the massacre at Alexandria attracts more attention. The prison was forced open by the rage of a superstitious multitude, and the Christians expire under their cruel insults, and the archbishop—an Arian—was carried through the streets on a camel and thrown into the sea. Two of his ministers shared his fate. The leaders of the tumult declared their resolution to disappoint the devotion of the Christian and intercept the future honors of these martyrs who had been punished, like their predecessors, by the enemies of their religion. Julian said: The contempt shown for all the gods fills me with grief and indignation.⁶ The Christians considered Julian a cruel and crafty tyrant, who suspended the execution of his revenge till he returned victorious over the Persians, then they expected all the horrors of a heathen persecution, but insinuated their ability to defend themselves.⁷ Julian never returned, and Jovian restored and enlarged the ecclesiastical immunities and abolished the edicts of Julian.⁸ Satan's wrath against the Christian Roman empire, shown by the invasions of barbarians, will be noticed in the floods cast out of the dragon's mouth; but here we must mention the fact that the pagan citizens instigated these invaders to treat with violence and cruelty the Christian citizens. The painful recollections of their abrogated rites and the hopes of reëstablishing their former liberty and privileges by means of their new masters, induced the worshipers of the gods to seize with avidity every opportunity of inspiring them with the most bitter aversion to the Christians, who, in the beginning of their usurpations, suffered heavily under the rigor of their government.⁹ The savage Radagaisus was a stranger to the manners, the religion, and even the language of the civilized nations of the

(2) Idm. 24; 315. (3) Idm. 25; 328. (*) Gbn. 1:18; 236-7. (4) Gbn. 1:19; 241. (5) Gbn. 23; 308. (6) Gbn. 1:23; 309-11. (7) Idm. 312. (8) Idm. 25; 328. (9) Mosh. 5:1; 2, § 1.

south. The fierceness of his temper was exasperated by cruel superstition. The public danger displayed the incurable madness of religious faction. The votaries of Jupiter and Mercury respected in the implacable enemy of Rome the character of a devout pagan, and secretly rejoiced in the calamities of their country, which condemned the faith of their Christian adversaries.¹ The pagans alleged that since the progress of the Christian religion everywhere, the gods, filled with indignation to see their worship neglected and their altars abandoned, had visited the earth with these plagues and desolations, which increased every day. In Gaul and the neighboring provinces, the Goths and Vandals, whose cruel and sacrilegious soldiery respected neither the majesty of religion nor the rights of humanity, committed acts of barbarity and violence against the Christians. In Briton they were tormented by the Scots, Picts, and Saxons, till the conversion of these Polytheists gave the power to the empire, church, and state.² The Huns, in their irruptions into Thrace and Greece, and other provinces, treated the Christians with great barbarity, not so much, perhaps, from an aversion to Christianity as from a hostile spirit of hatred against the Greeks and a desire of overturning and destroying their empire. The Lombards, having conquered Italy, added to their natural ferocity an aversion to the religion of Jesus, and the Christians, in the beginning of their kingdom, endured calamities of every kind.³ After Christianity became the state religion of the Roman empire, Polytheism in other nations found a pretext to persecute it on account of political relations; but whether these governments persecuted all Christians, or only those confederated, or Catholic churches, imitating and sympathizing with the empire church, it is hard to determine. Athenarick, king of the Goths, for some time persecuted with bitterness that part of the Gothic nation which had embraced Christianity; and in the remote provinces of the empire the pagans often defended their ancient superstitions by force of arms and massacred the imperial Christians, who used fraud and force in propagating their religion. Sapor II., king of Persia, vented his rage against the Christians in his dominions in three dreadful persecutions. The last, most cruel, and destructive, lasted forty years and carried off an incredible number of Christians.

These persecutions were instigated by the Jews and Magi, who persuaded the Persian monarch that all the Christians were devoted to the interests of the Roman emperor, and that the archbishop of Selucia and Ctesiphon, sent to Constantinople intelligence of all that passed in Persia.⁴ But whether he persecuted all Christians, or only those confederated with the empire church in one Catholic communion, I can not find out, and so can not tell whether this is the dragon persecuting the woman, or the devil's wrath against the inhabitants of the earth and the sea. The Jews belong to the wicked spirits in the heavenlies, but the Magi worshiped the sun, fire, thunder, etc., and belong to the dragon. The instigators were prompted by hatred of Christianity itself; but the monarch, by political motives; and as the empire church persecuted heretics and schismatics, they could not be reckoned in the emperor's interest, and so may not have been persecuted. Julian protected them; so did the Vandals in Africa, and after this the Persians protected the Nestorians and Monophysites, and were aided by them against the empire.

The next persecution in Persia was provoked by Abdas, bishop of Suza, pulling down the pyreum, or temple of fire, and refusing to rebuild it at the command of the king, Isdegerdes. The bishop was put to death (A. D. 414), and the churches were leveled to the ground. The Christians were treated in a more barbarous and inhuman manner by Vararenes, who was instigated by the Magi and by a notion they favored the Romans and rendered them real services. A prodigious number of Christians suffered and perished under the most exquisite tortures; but they were delivered by the peace made with the Roman empire

(1) Gbn. 1:30; 411. (2) Mosh. 5:1; 2, § 1-3. (3) Mosh. 6:1; 2, § 2, 3. (4) Mosh. 4:1; 1, § 24.

A. D. 427.⁵ And as often as the two nations were at war the Christians in Persia felt their monarch's wrath. Chosroes declared he would make war not only upon Justinian, but also upon the God of the Christians, and he vented his rage against them in the most barbarous manner and put multitudes of them to the most cruel and ignominious deaths.⁶ As the Catholic church was united to the Roman empire, and the Catholic Christians of Persia were protected by the treaties with the Romans, it is evident these bishops and churches were regarded by both nations as in the interest of the empire; and as the empire persecuted heretics and schismatics at home, it is not probable it espoused their cause in Persia and other nations, and if they were regarded as disaffected to the empire, state, and church, it is highly probable they were protected in Persia and other nations after they were known to be regarded as enemies by the empire. And the true churches of Christ would not provoke persecution by destroying property and refusing to restore it. The piety of Catholic bishops outside the Roman empire may be judged from that of Isaac, archbishop of Armenia. He said: Our king is too much addicted to licentious pleasures, but he has been purified in the holy waters of baptism. He is a lover of women, but he does not adore the fire or the elements. He may deserve the reproach of lewdness, but he is an undoubted Catholic, and his faith is pure though his manners are flagitious. I will never consent to abandon my sheep to the rage of devouring wolves, and you would soon repent your rash exchange of the infirmities of a believer for the specious virtues of a heathen. The exasperated nobles accused the king and the archbishop as the secret adherents of the emperor.⁷ The history of Christianity in Persia from the days of the apostolic missions till the persecution in the fourth century is not extant, but most likely after the confederation of churches in the third century the wealthy bishops sent ordained bishops to rule the churches, and so produced schismatics who maintained the primitive simplicity in faith and practice. These may have escaped the persecutions instigated by hostility to the imperial government. When we read of great conversions from paganism, after A. D. 325, we must remember they are conversions to the empire church, and so they are obnoxious to all national hostility to the Roman empire. Though Armenia received the Gospel in the apostolic times, a history of it was not known till what is called the Armenian church was formed by Gregory, who was consecrated bishop of Armenia by Leontius, bishop of Cappadocia, in the fourth century. Gregory, with his ministers, converted Tridates, the king, and all his nobles, and the whole province. The same is true of the Abassines, or Ethiopians, whose first provincial bishop was consecrated by Athanasius, bishop of Alexandria. The Iberian king and queen were converted by a captive woman during the time of Constantine; but they sent to Constantinople for one to perfect the work. Part of the Goths had received the Gospel before the fourth century, but, being vanquished with the Samaritans by Constantine, many of them were brought into the empire church.⁸ In this way was Polytheism made to augment and give its power to the empire church, while the advocates of primitive truth, purity, and simplicity were denounced and persecuted under the names of schismatics and heretics.

5. THE DRAGON PERSECUTES THE WOMAN. (Continued from chap. 127, §§ 1, 2, 5, 6.)—¶ 1. The kingdom of God, at the time the dragon was cast down, bore a remarkable resemblance to its condition when the iron sceptre Prince was born. Then the ruling part was impious and domineering, while a portion of the citizens were anxiously and devoutly waiting for His birth. Then the domineering part rejected the Prince and chose Cæsar for their king, persecuted His cause, and forced His elect out of their community to hunt a place of sojourning in the wilderness between Egypt and the promised land, or between Levitical bondage and the consummated age of the kingdom; but it took time to disintegrate the chosen from the impious. At this time the domineering part was a hierarchy,

(5) Mosh. 5:1; 2, § 4. (6) 6:1; 2, § 3. (7) Gbn. 1:32, p. 451. (8) Mosh. 4:1; 1, §§ 19-21.

ready to accept the honors of this world; to adopt heathen rites for sake of wealth and power; to accept a Cæsar for a king, and to persecute all advocates of primitive truth, purity, and simplicity. The Novatian schism had taken place already, but it required time to disintegrate the true Christian churches from this domineering hierarchy. How far a church may deviate from the primitive and true standard, and still be a church of Christ, would be hard to determine. We find among the seven churches of Asia Minor some had fallen greatly from the true standard, and though reprov'd, admonished, and threatened, yet the memorial of their existence and recognition was still retained by the Savior. How many individuals and churches under this hierarchy disapproved of innovations and a union with civil government we can not discover; hence, when the dragon undertakes to persecute the woman he must persecute the universal, or Catholic, churches until the true churches are all separated from the spurious, and then he can select his victims. How much of the work we have attributed to the wrath of the devil belongs to the dragon's persecution of the woman we can not say, but perhaps all of the fourth century, and in all those nations remote from or not at war with the Roman empire. But the wrath of the Diabolos against all recognized and protected citizens of the Roman empire and of other nations coöperates with the dragon's persecution of the woman, and it is often hard to discover whether the destruction of the nation or of true Christianity is the supreme object. But while the devil, by an unseen policy, vents his wrath in many ways against the nations, in his dragon development he makes the true churches of Christ the special objects of persecution. Much of what we attributed to the wrath of the devil may be considered the persecutions of the dragon, and much of the destruction produced by the flood out of the dragon's mouth may be attributed to the devil's wrath. The dragon may be disappointed, but the devil will make the citizens and sovereigns of nations about to abandon his Red Dragon development feel his wrath. Though in his Satanic and Diabolonian development he will practice till the time of his appointed perdition in the fire prepared for him and his angels, yet his Red Dragon development in antagonism to the kingdom is short; the sword of monotheism, in the hands of Unitarians and Trinitarians, will destroy the power of Polytheism. To accomplish his object successfully, the dragon delegated his power and work to a wild beast, which we shall view in Chapter 129. By this deputy he could distinguish the true churches of Christ and persecute them without incurring the displeasure and opposition of the monotheistic children of the devil. The Dragon has lost his credit in the ruling portion of Satan's empire, and must give over his antagonism to a substitute. Changes had taken place in the kingdom of God, as we have seen,⁹ and one schism was perfected before the dragon was dethroned, or the wild beast appeared.¹

¶ 2. The wild beast called a council of bishops to heal divisions in the (so called) Catholic church; Constantine, the emperor, asked Acesius, a Novatian bishop, why he separated from them? Acesius replied: Because we think to apostatize is the sin unto death, and those guilty of it ought never to be restored to the communion of the church, though they are to be invited to repentance and to be left to God, who alone has the power to forgive sins. Constantine replied: Acesius, set up a ladder and climb up to Heaven by yourself.² If this is correctly reported, we have two antagonistic principles which exist to the present day. The Novatian considers a church to be a foundation and pillar to bear up the truth of God to the world, a light to the human family, and the salt of the earth, and therefore the purity of a church in principle and practice is of supreme importance.

This position is true, but it may be carried too far, as the Novatians are said to have done. The Catholics considered the church to be a ladder, or pathway, to Heaven, and none out of it can be saved, and the bishops, pope, or

(9) Chap. 127, §§ 3, 4. (1) Idm., §§ 5, 6. (2) Mlner. 4:3; 282.

clergy have alone the power to let men into or out of it. Hence the necessity of entering and receiving the church ordinances before death, and the horror of excommunication which the clergy could inflict. This principle is false, and its consequences most pernicious. The Novatians were spread over all the provinces wherever the Gospel had reached.³ Their vast extent is manifest from the names of the authors who have mentioned or written against them, and from the several parts of the Roman empire where found; they had men among them of note and eminence; they set the example of contending for the purity and simplicity of Christian worship, and a firm adherence to the laws of the King of Zion.⁴ The purity and orthodoxy of these is acknowledged by all, and they flourished into the fifth century and had no fellowship with the empire church,⁵ and that they existed toward the end of the sixth century is evident from the book of Eulogius, bishop of Alexandria.⁶ They were included in Constantine's edict of persecution of heretics, but afterward exempted.⁷ Paphlagonia was filled with them, and they defeated the legions sent by the Arian bishop, Macedonius, to convert them to the Arian, or to extirpate them.⁸ They were numerous in Phrygia and a number of eminent men were raised up in the work of the ministry.⁹ Their books were burnt, and they were persecuted by both the Arians and the Catholics, by bishops and civil magistrates, by councils and imperial edicts; they were robbed of churches and property; they were banished and put to death, till they disappeared in the wilderness[†] (about A. D. 432-455).

¶ 3. Another schism took place in the Catholic hierarchy before it became the empire church, called the Donatists schism, A. D. 311-314. The doctrine of the Donatists was orthodox, as even their adversaries confess; nor were their lives less exemplary than those of other Christian societies, if we except the Circumcelliones, who the greatest part of the sect regarded with detestation and abhorrence,² and, like the Novatians, they had no fellowship with the empire church. As in the Novatian schism, so here we have two men of the same name, Donatus, and Donatus the Great. The schism originated in the election of a bishop, and some person is to be blamed for it; and some things are said about Donatus and his party, which, if true, we can not justify. These impeachments may be false, or the misrepresentations of party fury and exaggerations. I once saw a history of the Protestant reformation, written by a Paptist, which set Luther and the reformation in a worse light than the Novatians or Donatists; but the Protestants, having written their own history, have vindicated their originators and their work. In this case of the Novatians and Donatists, their enemies have accused, tried, condemned, and punished them for schism, and not for crime or false doctrine; and then they have written the history of the whole affair and burnt all their writings that they could find, A. D. 331.³ Again, the originators may have been in the fault, and yet the churches called by their names, or, perhaps, only stigmatized, may in no way be chargeable with it.

The reformation in England originated with Henry VIII., whose character, motives, and actions can not be justified by the teachings and laws of Christianity, yet the reformation in England was good, great, and glorious. In regarding the Novatians and Donatists as the true churches of Jesus Christ, we are under no necessity to prove the actions or motives of the first originators of the schisms, nor are we authorized to admit the inflamed and exaggerated charges of their enemies. The account of the savage barbarity of the Circumcelliones in Africa may be true or false, and yet the Donatists may be in no way accountable for them. If the Circumcelliones were desperate and cruel assassins, the legions of the empire were no better, and the mutual persecutions of Arians and Catholics and their treatment of heretics and schismatics were as cruel and savage as could be. It has always been the policy of civil factions to animate their soldiers

(3) Mosh. 3:2; 5, §§ 17. 18. (4) Ben, pp. 1-8. (5) Neander 140-8. (6) Ben., p. 8. (7) Gbn. 1:21; 285. (8) Gbn. 1:21; 283. (9) Orch., p. 56. (1) See Mosh., Mlner., Jones, Orch., Ben. (2) Mosh. 4:2; 5, § 8. (3) Ben., p. 7. Orch. p. 57.

by religion, and where they find a religion opposed to the religion of their enemies it is sound policy to adopt or profess to defend it; and there is no sect so pure and entirely Christian that some of their number, or friends, or abettors, when driven to madness by oppression, will not unite with those promising them deliverance. Even the peaceful Quakers, with much less provocation, furnished soldiers in the Revolutionary war of these United States, and yet the society condemn all wars and resistance. So here, rebels for some cause, found a persecuted religion, opposed to the empire church, and espoused its cause, and, very likely, received some of its abettors into their ranks. This gave the empire church a pretext to slander, like the Red Dragon, and excuse their own blood-stained religion. Their inveterate enemy, Augustine, owns concerning one party of the Donatists, the Rogatians, that they carefully distinguished themselves from the Circumcelliones;⁴ and Mosheim says: The greatest part of the Donatists regarded the Circumcelliones with detestation and abhorrence.⁵ The motto of the Donatists places them in direct antagonism to all state churches; they said: What has the emperor to do with the church? What have Christians to do with kings? What have bishops to do at court?⁶ The Donatists flourished extensively in Africa, while the Novatians spread over every province, and they resembled each other in doctrine and discipline. Both taught that none should be admitted into the church but true believers, or true saints, and so maintained purity of church discipline. Both taught the independency of each church, did not recognize the baptisms of the imperial church, or of heretics, and rebaptized all of them that united with them; but the Donatists readmitted penitents.⁷ The Donatists were banished by Constantine and his sons, but were permitted to return by Julian. By the edicts of Honorius and Theodosius II., they, with the Novatians, were doomed to death A. D. 413. The edict ordered that all those rebaptizing and those rebaptized should be put to death.⁸ This is in the Theodosian code, but appears to have been promulgated by Honorius A. D. 414.⁹ Three hundred bishops of the Donatists in Africa, with many thousands of the inferior clergy, were torn from their churches, stripped of their ecclesiastical possessions, banished to the islands, and proscribed by laws if any concealed themselves in Africa. Their numerous congregations were deprived of the rights of citizens and religious worship, but they found a deliverer in Genseric and the Vandals¹ A. D. 428. But when the Vandals were overthrown, A. D. 534, the Donatists were again oppressed and marched out for vengeance by Pope Gregory, A. D. 591; they disappeared A. D. 604.²

¶ 4. Aerians—a sect that arose A. D. 375, in Armenia, Pontus, and Cappadocia, the followers of Aetius, a presbyter of Sebastia in Pontus. His purpose was to reduce Christianity to its primitive simplicity; he maintained that bishops were not distinguishable by divine right from presbyters; condemned prayer for the dead, and other such rites, and rejected fasts and festivals observed in a superstitious manner; and this was highly agreeable to many good Christians who were no longer able to bear the tyranny of the bishops of the fourth century.³ His followers were driven from the churches and out of all the towns and villages, and were obliged to assemble in the woods, caverns, and open defiles.⁴ The progress of superstition and erroneous notions of religion excited the zeal and effort of many to stem the torrent, though exposed to infamy and reproach. Most eminent among these was Jovinian, an Italian, whose judicious opinions began to be adopted. But he was condemned by the church at Rome, and by Ambrose in council at Milan, A. D. 390. Jovinian was banished by the Emperor Honorius.⁵ Honorius ordered him and his accomplices to be whipped with scourges armed with lead, and then to be banished to different islands. He

(4) Mlner. 5:6; 433. (5) Mosh. 4:2; 5, § 8. (6) Ben., p. 9. Jones 226. Orch. 88. (7) Orch. 87. Ben. 9. 10. Jones 225. (8) Ben. 10. Orch. 94. (9) Gbn. 1:33; 455. (1) Gbn. 1:3; 454-5. (2) Orch. 100-101 Encp. R. K., Donatists. (3) Mosh. 4:2; 3, § 21. (4) Encp. R. K., Aerians. (5) Mosh. 4:2; 3, § 22.

was banished to the isle of Boas and died about A. D. 406.⁶ These two were condemned as heretics, and not schismatics; but they were reformers and the legitimate seed of the woman; and it is now evident that the true churches of Christ cannot be nourished where emperors and imperial prelates can find them; and war is waged against the seed of the woman who keep the commandments of God and have the witness-bearing for Jesus Christ. The beginning of persecution of the woman by delegated authority of the dragon may be dated from A. D. 331 till A. D. 432, and soon after this she disappears to the princes and prelates of the great monotheistic empire, and can not be nourished in their presence till a date from A. D. 1591 till A. D. 1692.

¶ 5. But ample facilities were furnished the true churches to fly into the wilderness, or obscure retreats, as the persecution became severe.

6. FACILITIES FOR FLEEING INTO THE WILDERNESS.—According to the divine programme, the true churches advocating the primitive purity, truth, and simplicity, fled into the wilderness during these persecutions after the fall of the dragon; as this flight was to hide from the serpent it must have been imperceptible and not en mass. This secretly slipping away into obscurity would require time and opportunity; and where they went can not be known till they are discovered. Renarious Sacco, of the bloody inquisition, mentions authors of note among the Waldenses who made their antiquity remount to the apostolic age,⁷ and so they have been there from the first. Claudius Leyssel, a papal archbishop, traces the rise of the Waldensian heresy to a pastor named Leo, leaving Rome during the last persecutions of Constantine, A. D. 331–337, and retiring to the valleys.⁸ But we must remember that the kingdom of God was not restricted to the Roman empire; nor were all churches effected by its persecutions; and of persecutions in other nations we have but little or no account. Polytheism was the national religion of all governments, and we may safely conclude Christianity had similar conflicts in all of them and had sequestered churches in all lands where it was first propagated. The valleys of Pidmonte are not the only spots on earth consecrated to the kingdom of God. When persecuted in pagan countries, Christians would naturally flee into the Christian empire; but when the true churches were proscribed in the Christian Roman empire where could they be nourished except in the obscurity of the wilderness? and for flying into obscurity ample facilities were furnished to them, like the wings of the great eagle. These facilities were wars and invasions, rebellions, conspiracies, and revolutions in the nations, and dissensions in the established religion; but history enables us to notice these facilities in the Roman empire alone.

We know Christianity was persecuted outside the Roman empire, but self-interest and state policy may have led rulers to tolerate, or protect, or favor, the heretics and schismatics persecuted by the Roman empire; and by these terms were the true churches of Christ designated after the fourth century. The Catholic hierarchy have accepted a Cæsar for king and proscribed all reformation and reformers. The Catholics under Constantine, and the Arians under Constantius, persecuted the Novatians, Donatists, and Aerians A. D. 331–352; and war with Persia, and civil wars between Constantine's sons, and usurpations, and the elevation of the apostate Julian to the throne of the empire, A. D. 340–363, furnished opportunities and facilities to flee from the supervision of persecuting prelates; and the bloody struggles between Arian and Catholic bishops would induce subordinate magistrates to nourish these true churches. The Emperor Valens persecuted A. D. 375, but involved in a war with the Goths he was slain A. D. 378. Gratian commenced to persecute, but a revolt proved his death and the elevation of Maximus. Maximus, said to be the first emperor that shed Christian blood, was slain in a civil war with Theodosius, A. D. 383.

(6) Encp. R. K., Jovinians. (7) Mosh. 12:2; 5, § 11. McLain note. (8) Orch. 58.

Cyril, bishop of Alexandria, persecuted the Novatians A. D. 412, but was soon involved in the great dissension with Nestorius of Constantinople. Inocent, bishop of Rome, persecuted the Novatians A. D. 412-415; Augustine, bishop of Kippo, persecuted the Donatists in Africa A. D. 413-415. In A. D. 404 the Emperor Honorius was solicited by bishops to enforce the persecuting edicts of the Theodosian code; in A. D. 405 he imposed fines; in A. D. 413 the edict imposing death on the rebaptised and rebaptizers was issued by Honorius, or by him and Theodosius II., which included the Novatians and Donatists, who rejected the baptism of the empire church. Alaric, the Goth, invaded Italy and plundered Rome A. D. 400-410; and Adolphus founded the kingdom of the Vis Goths in Gaul and Spain A. D. 425. Honorius died A. D. 423, and the Vandals conquered his African provinces A. D. 428. Celestines, bishop of Rome, persecuted the Novatians A. D. 432, and the council at Ales and at Lyons controverted their views A. D. 455, but they still existed A. D. 475. The western empire was torn to fragments and ceased to give laws A. D. 476. The Vandals protected the Donatists in Africa A. D. 428 till A. D. 533, when their empire was overthrown; and in A. D. 591 Pope Gregory persecuted the Donatists till they disappear, A. D. 604.⁷

In the eastern empire, the invasion of the European provinces by the barbarians, wars with Persia, conspiracies and rebellions of generals, intrigues of ministers of state, contests of a corrupt court with faithful prelates, as John Chrysostom, the Nestorian, and other controversies, in which Cyril, bishop of Alexandria, was involved, furnished ample opportunities and facilities to the true churches to retire from the supervision of emperors, patriarchs, and empire bishops; while interest and state policy taught Persia and the invading barbarians to tolerate, protect, and favor them, though the Jews, Magi, and pagan priest-hoods might hate and try to instigate their persecution. In A. D. 604 the last of the Donatists were seen, and in A. D. 575 the last sight of the Novatians is recorded in the book of Eulogius, bishop of Alexandria.¹ (See Chap. 134:12.)

7. While the dragon persecuted the woman, in his own person in other nations, and by delegate in the Roman empire, he also poured out a river, or flood, to destroy her and sweep her away. A flood destroys indiscriminately whatever may be in its way, though the main object of those sending it may be to destroy some particular object. Here the main object was to sweep away the true churches, which began to fly into sequestered spots when persecuted by the dragon's delegate; but participating in the wrath of the devil against the inhabitants of the earth and the sea, he wishes to destroy indiscriminately, and so sends a flood, or river, to inundate and sweep away. Satan prefers a Heaven-daring impiety in the presence of God Himself; if he cannot get this, he will accept atheism; if this is too strong for human nature, he will accept Polytheism; if defeated in this policy, then he will advocate the doctrine of one God, one Savior, and a divine revelation; but will persecute any or every divine truth, or law, to his utmost power. Satan hates divine truths and laws, and labors to destroy them in all times and places. And while he advocates monotheism and Christianity, he will instigate the Jew to destroy Christianity, and the Polytheist to destroy monotheism, and the atheist to destroy Polytheism, and then he will inspire the impious to disregard and defy Jehovah. And though the empire church was more pleasing to Satan than the true churches of Christ, and he had delegated his Red Dragon authority to it, yet he continued to rage against the Roman empire, and in his dragon development sends inundations of Polytheists to destroy it with its established religion, and at the same time to sweep the true churches of Christ into perdition.* The flood of the dragon and the wrath of the devil are blended to destroy the woman. But the earth swallowed up the flood, and the true churches escaped to obscure retreats, where also they can be

(9) Orch. 57-63, 86-101. (1) Orch., p 63. For dates of wars see Gbn. and Thal. (*) Gbn., Vol. I., chap. 134:12.

nourished. The imperial edicts confiscating and banishing, and especially that one A. D. 413, decreeing death to them, prohibited them to grow and prosper, in view of an emperor's palace or a bishop's cathedral. The first inundation was led on by the Goths, many of whom had embraced Christianity; in their long and victorious march from the Danube to the Atlantic ocean, they converted their allies, and they educated the rising generation.* Their example was followed by all invaders of the west; and, having adopted the Arian creed, they protected schismatics and heretics, and also tolerated the Catholics. In the east, all the invaders adopted the religion of Mahomet and extirpated Polytheism, and the Greek-Roman empire saw monotheism established on the ruins of Polytheism from the Ganges to the Atlantic, and from the frozen north seas to the sunny Abyssinia and happy Arabia. Thus, the monotheistic Roman empire absorbed all these inundations of Polytheism, and left the true churches of Christ nourished in safe retreats. But after some time the dragon, in another disguise, waged war with the seed of the woman in the west, and discovered the woman herself, and renewed his persecution of her; and in the east his delegated wild beast waged perpetual war with her seed that kept the commandments of God and had the witness-bearing of Jesus Christ. (Continued in chap. 146. See also The Sealed ones, Chap. 131, § 2.)

CHAPTER CXXIX.

THE FIRST WILD BEAST. A. M. 4330-5465. (Continued from Chap. 113, §§ 1-3.

1. THE COMPROMISE WITH THE RED DRAGON.—The heart of the Roman empire was the Mediterranean sea, and its revolutions and civil wars are appositely symbolized by the commotions of this sea; and the change of the national religion was consummated out of great commotions, civil wars, and persecutions of Christians. Six emperors reigned at one time, and all of them fell in conspiracy or civil war except Galerius, who died before the one who made this change became sole emperor.² The seventh head of the Red Dragon was this Roman empire, and the throne, though often divided and removed, was properly in Rome, and the legitimate power was in the senate at Rome, which conferred, or confirmed, the titles and authority of emperors and the divinity of the gods. The title of Augustus was conferred on Constantine by his army, but it was confirmed by the senate. After great commotions and bloody battles the entire throne, the armies, and all authority passed into the hands of Constantine, and in the plenitude of his authority he changed the national religion from Polytheism, and his successors perfected the change. Excepting the sixteen or twenty months' reign of Julian, Polytheism continued to transfer all its wealth, all its devotees and temples, all the authority of the senate, and all the power of the army to these Christian, or monotheistic, emperors. The senate did once petition for the restoration of the altar of victory, but in vain. In a full meeting of the senate, the Emperor Theodosius proposed, according to

(*) Gbn., Vol. I., chap. 37; pp. 503, 508. (2) Gbn. Vol. I., chap. 126, § 11, 12.

the forms of the republic, the important question: Whether the worship of Jupiter, or that of Christ, should be the religion of the empire? On a regular division of the senate Jupiter was condemned and degraded by the sense of a large majority. Many of these reluctant proselytes betrayed on every favorable occasion their secret disposition to throw aside the mask of odious dissimulation. But they were gradually fixed in the new religion as the cause of the ancient became more hopeless. They yielded to the authority of the emperor, to the fashion of the times, and to the entreaties of their wives and children, who were instigated and governed by the clergy of Rome and the monks of the east. The decrees of the senate which proscribed the worship of idols were ratified by the general consent of the Romans.³

But the greatest transfer of power was the wholesale spurious conversions of Polytheists into the empire church, and this gave it substantial power. There is no doubt but that the victories of Constantine the Great, the fear of punishment, and the desire to please this mighty conqueror and his imperial successors, were the weighty objects that moved whole nations, as well as particular persons, to embrace Christianity.⁴ Themistius, deputy of the senate to Emperor Jovian, observes: In the recent changes both religions had been alternately disgraced by the seeming acquisition of worthless proselytes, who could pass, without reason or a blush, from the church to the temple, and from the altar of Jupiter to the sacred table of the Christians;⁵ and whilst they devoutly imitated the postures and recited the prayers of the faithful, they satisfied their conscience by a silent and sincere invocation to the gods of antiquity.⁶ Thus, they worshiped the beast in form by obeying his imperial orders, and they worshiped the dragon in fact, who had given his power to the beast. They thought the beast too powerful to be resisted, and so obeyed him; but they worshiped the dragon as a matter of choice and piety.⁷ The title, the ensigns, the prerogatives of sovereign pontiff, which had been instituted by Numa and assumed by Augustus, were accepted without hesitation by seven Christian emperors, who were invested with a more absolute authority over the religion which they had deserted, than over that which they professed,⁸ and Gratian was the first emperor that rejected it.⁹

Another means of securing the power of Polytheism was by adopting pagan rites and ceremonies in the churches, practicing pious frauds, substituting the veneration of the saints for the worship of the gods, and transforming Christianity into heathen shows and festivals. The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstition of Polytheism if they found some resemblance—some compensation in the bosom of Christianity.¹ The rites and institutions by which the Greeks, Romans, and other nations had formerly testified their veneration for fictitious deities, were now adopted with slight alterations by Christian bishops and employed in the service of the true God. In these times (fourth century) the religion of the Greeks and Romans differed very little in its external appearance from that of the Polytheists. Both had a most pompous and splendid ritual, gorgeous robes, mitres, tiaras, wax tapers, crosiers, processions, lustrations, images, gold and silver vases, and many such circumstances of pageantry were equally to be seen in the heathen temples and in the Christian churches. No sooner had Constantine the Great abolished the superstition of his ancestors than magnificent churches were everywhere erected for the Christians, which were richly adorned with pictures and images, and bore a striking resemblance of the pagan temples, both in their outward and inward forms, and were consecrated with great pomp and with certain rites borrowed mostly from the ancient laws of the Roman pontiffs.² Well might the Red Dragon, or Polytheism, compromise with a monotheistic empire wedded to such a Christianity upon condition it persecuted the true churches of Christ and made war upon true reformers who

(3) Gbn. 1:28; 388. (4) Mosh. 4:1; 1, § 23. (5) Gbn. 1:25; 329. (6) Gbn. 28; 392. (7) Rev. 13:4. (8) Gbn. 1:21; 386. (9) Idm., note L. (1) Gbn. 29:395. (2) Mosh. 4:2; 4, §§ 1, 2.

sought to know and keep the commandments of God and the testimony of Jesus Christ; for he gained more than he lost and established a more impious religion.

2. CHARACTERISTICS OF THE BEAST.—This beast was variegated as a leopard in appearance; it was a Christian and a pagan; proclaimed the Gospel of peace, and forced compliance by war; it persecuted the pagan, the Jew, the heretic, and the true Christian; yet its skin, or outward appearance, was spotted with them all. Its citizens were of different colors, nations, languages, and customs; it had all kinds of institutions and pursuits, and it had the cunning and stealthy spring of the leopard. Its tramp was crushing as a bear, and oppressed by its weight wherever it set its foot. Its voice was powerful, and its mandates shook the city, the wilderness, the land and the sea; and it had the jaws of a lion, and could devour an inoffensive Christian or an opposing pagan. When its strength was exhausted it was restored by the Red Dragon. Whole tribes of pagans would become monotheists and recruit the empire. This monotheistic wild beast occupies the throne of the Cæsars, and the dragon retires to the country villages, which in the Latin are called pagi, and hence, the term pagan, designating obscurity—or divested of power and prominence—becomes the title of Polytheism. This beast has seven heads, not yet developed, and ten crowned horns, not yet visible in history. The Roman empire had often two or more emperors, having their palaces in different cities, while the senate at Rome was honored as the head, although the emperors generally proved to be the neck and turned the senate as they pleased. But Constantine built Constantinople for an imperial rival to Rome and created a senate in it. This was a second head, and, after Theodosius, became permanently separated from Rome, survived and superseded it as the head of the great monotheistic empire.³ After the death of Theodosius, A. D. 395, his sons, Arcadius and Honorius, were saluted by the unanimous consent of mankind as the lawful emperors of the east and of the west, and the oath of fidelity was eagerly taken by every order in the state—the senators of old and new Rome, the clergy, the magistrates, the soldiers, and the people. The division line, in Europe, of the empire was not very different from the present Turkish boundary, including Greece, and in Africa it was the west boundary of Egypt, and the respective advantages of territory, riches, populousness, and military strength were fairly balanced and compensated in this final and permanent division of the Roman empire.⁴ Thus, the Roman empire was permanently divided into the west and the east empires, or the Latin and the Greek empires, having Rome and Constantinople, or old Rome and new Rome, for empire heads. The title, New Rome, given to Constantinople was engraved on a column of marble.⁵ We remarked on Daniel's prophecy that it was evident this Roman empire would be divided,⁶ and the west would be subdivided into ten divisions and would remain till Christ's second advent, while the east would be destroyed by a northern power; and here now we meet with a permanent division. The east must be pushed by a southern power, but destroyed by a northern.⁷ Before this division took place, Constantine had surveyed the lands for the purpose of taxation, or divided it for a price, or gain, or for fixing a price on them for taxes.⁸ This great empire, whose senate decided the divinity of all gods to be worshiped and deified its emperors, but in fact regarded no god and made its laws superior to all gods, has now bestowed adoration and riches on God Almighty, who its founders never knew, or acknowledged by any senatorial action, and has cast off the gods of their fathers.⁹

3. CIVIL AND ECCLESIASTICAL CHARACTERISTICS.—Let us now take a view of this wild beast with its new capital, new policy, and new religion.¹ Unlike pagan Rome,² it is a civil government, distinct from any religious intermixture; no civil office conferred any ecclesiastical office, nor did any ecclesiastical office

(3) Gbn. 1:27; 383. (4) 29; 395. (5) 17; 211. (6) Chap. 81, §§ 3, 4. (7) Dan. 10-12. Chap. 65, §§ 1-8. (8) Gbn. 1:17; 211-222. (9) Dan. 11:36-9. (1) Gbn. 1:17; 205, 211. (2) Idm. 28; 387.

confer any civil office. Such a distinction between civil and ecclesiastical affairs was unknown to ancient Romans.³ It is a monarchy sustained by the power of the sword and the force of the army.⁴ The senate was only a nominal court to sanction the counsels, edicts, and actions of the emperor, and they feared to offend or disobey him. All offices, civil—military, and financial—were bestowed by the emperor and held by his power; and they were so divided, arranged, and balanced as to be mutual checks to rebellion and aspirations, and all finances were arranged to flow the wealth of the citizens into the disposal of the despot. The emperor might be assassinated, but all power immediately passed into the hands of the successful usurper, or substitute, promoted by the army. A conspiracy or rebellion might be successful, but if so, it took the throne and exercised all the powers of the vanquished monarch. In short, he was a wild beast whose will was the law, and he was governed by his own inclinations. He recognized the church as distinct from the state; yet he claimed to be its supreme head on earth, and the right to model and govern it as he pleased. And though he allowed ecclesiastics to decide and control their own business, yet if they did not please him he compelled them to comply, or superseded them by the calling or appointment of others. He called councils and enforced their decisions if agreeable to him, but if averse to his wishes he convoked others that did please him and enforced their decree; or if he was indifferent he neglected their requisitions. Hence, persons were banished and recalled, condemned and acquitted by different councils and emperors, according as unitarian and trinitarian had the emperor on their side;⁵ and heretics and schismatics were persecuted or protected against the ecclesiastics, as the emperor pleased. These monotheistic emperors exercised the same authority over religion that the Polytheistic emperors did, though they did not claim to be ecclesiastical pontiffs. Though Constantine the Great permitted the church to remain a body politic, distinct from the state, yet he assumed to himself the supreme power over this sacred body, and the right of modeling and governing it in such a manner as should be most conducive to the public good. This right he enjoyed without any opposition, as none of the bishops presumed to call his authority in question. He established, by imperial authority, general, universal, or ecumenical councils, consisting of commissioners from all the churches in the world, and assembled the first of these at Nice, A. D. 325. His successors modified, in various ways, the ancient customs of the churches according to their own pleasure; and at the end of the fourth century no more remained of the ancient church government than a mere shadow, and many of the rights formally invested in the universal church were transferred to the emperors. As Constantine made several changes in the laws of the empire, to fix his authority upon solid and stable foundations and in the form of government, so he suited the administration of the church to these changes in the civil constitution. He created four patriarchs—one at Rome, one at Antioch, at Alexandria, and at Constantinople—corresponding to the four pretorian prefects in the state government. In the fifth century, the bishop of Jerusalem was made patriarch of Palestine.⁶ Under these were the exarchs having the inspection over several provinces, corresponding to the civil exarchs. Under these were the metropolitans, having the government of but one province; and under these the bishops brought up the rear. Though the emperor claimed only the external inspection of the church, yet he frequently determined matters purely ecclesiastical; and bishops decided things merely external.⁷ Thus, we find the head of this church, which calls itself the Catholic, or universal church, to be a civil ruler, who is not the Anointed Son of David, but an usurper of the prerogatives of Jesus Christ. How many individuals and individual churches declined, or disapproved of, this religious civil monarchy and pursued their own course we can not discover; but so soon as they testified against it, as Aetius

(3) 17; 205. (4) 1:17; 211-224. (5) See History of Councils in Gibbon; follow index, Vol. II., p. 503. (6) Mosh. 5:2; 2, § 2. (7) Mosh. 4:2; §§ 1-4.

did, they were persecuted, banished, and fled to the wilderness of obscurity; and it was hard to escape the eyes of this hierarchy, which was now under the headship of the Roman empire. Here is the first organized development of the monotheistic antagonism to the kingdom of God; and the throne of the apostle and tombs of the Cæsars* were united and worshiped.

4. BLASPHEMOUS TITLES ON THE HEADS OF THE WILD BEASTS.—The title, or titles, on the heads of this monotheistic wild beast are blasphemous. To blaspheme is to reproach or defame contemptuously. This may be done by disparaging a superior in assuming his titles, attributes, or prerogatives. The Jews accused Christ of blasphemy when He called Himself the Son of God, because He thus assumed equality with God. The Jews caused the name of Jehovah to be blasphemed by professing to be His people and yet acting wickedly; and hence, professing to be the head of the kingdom of God and yet wearing a pagan title, is disparaging the king. The Jews disparaged Jesus when they rejected Him and chose Cæsar for their king. Cæsar was a Polytheist and was the first emperor of Rome, and his name became the title of all Roman emperors. The name Augustus was chosen by Octavianus, the second Roman emperor, as title of superexcellency, expressing the character of peace and sanctity which he uniformly affected.⁸ Both Cæsar and Augustus were deified heathen emperors,⁸ and any person professing to be preëminent in the kingdom of God, who wears the titles Cæsar or Augustus, is guilty of wearing a blasphemous title, which disparages Jesus Christ and exalts the Red Dragon to the throne of His kingdom. Cæsar Augustus! a pagan-Roman god! sits on the throne of Christ, and claims to be the head and ruler of His kingdom. Upon his heads—all of them—is a name of blasphemy, or a blasphemous title; one that disparages Christ and dishonors God Jehovah. The Jehovah's anointed! Augustus! Cæsar! And it is the fact that all the seven heads of this monotheistic antagonism have claimed the title Cæsar, or Augustus, or blend them both into one title; or, the title of Vicar of the Prophet, or of the Apostle of God, or the Commander of the Faithful. And if we take the singular for the plural, we find the emperor and under officers wearing presumptuous titles, inconsistent with Christianity. Jesus Christ is not only the Prophet, like Moses; the Priest, after the order of Melchizedek; but also the Anointed King of the seed of David. Any person or power placing themselves over the kingdom of God as supreme prophet, priest, or king, and assumes titles or attributes belonging to the Father, Son, or Spirit, wears titles of presumptuous blasphemy. The Scriptures never confer titles of superior excellency upon civil or ecclesiastical ministers in Israel, nor among the nations. There are kings, judges, rulers, and captains; priests, prophets, and levites—all titles of service—but no majesties, excellencies, highness, nor highnesses. But in this empire we have: your sincerity! your gravity! your excellency! your eminence! your sublime and wonderful magnitude! your illustrious magnificent highness! All the magistrates of the Byzantine empire were divided into three classes: the illustrious, the respectables, and the most illustrious. In this divine hierarchy—for such it was frequently styled—every rank was marked with the most scrupulous exactness, and its dignity was displayed in a variety of trifling and solemn ceremonies, which was a study to learn and a sacrilege to neglect.⁶

The most lofty titles and the most humble postures applied to the Supreme Being have been prostituted by flattery and fear to creatures of our own nature. The adoration by falling on the ground and kissing the feet of the emperor was continued to the last age of the Greek empire, or monarchy, and was exacted off all ranks who entered the royal presence.¹ But the emperor assumed titles above and superior to Augustus, which were not only impious but extremely foolish, and not worth reporting.² However these titles may be regarded in Polytheistic, atheistic, or infidel governments, they are impious and blasphemous when viewed

(*) Gbn., Vol. II., chap. 2, p. 36. (8) Vol. I., 3; 36. (9) Gbn. 1:17; 212. (1) Gbn.; Vol. II., 14; 273. (2) Gbn. 2:14; 272.

from a Christian or Jewish standpoint in relation to the government of the kingdom of God. Not any titles of honor or excellence are admissible in the civil or ecclesiastical administration of the kingdom of God; but only those titles designating office and service are admissible. But we shall defer any farther consideration of titles or blasphemous speeches till we see all the heads developed. However, we must not suppose this monotheistic empire had nothing good in it, or that it did nothing to advance the cause of God. Some of the Polytheistic empires did more for the Jews and their temple than some of the sons of David sitting on His throne. This empire has brought whole tribes and nations to a knowledge of God and the Savior; and the divine truth may sometime dispell their darkness and produce genuine reformations; and this empire church may still reform whole tribes and nations from Polytheism. (See Chap. 130, § 2. Continued in Chap. 151, §§ 6, 7.)

CHAPTER CXXX.

THE SECOND SEAL CHARACTERISTICS. A. M. 4330-4600.

(Continued from Chap. 109, § 9.)

1. RED HORSE CONSPICUOUS.—The characteristics of the first seal, which, shown conspicuously in the first age of Christianity, began, with the change of government about the middle of the third century, to be streaked, or interspersed, with some of the second seal's, which dishonored the character and authority of those administering the affairs of the churches;³ but in the fourth century, and onward, the fire red horse and his rider supersedes the white. Two monstrous errors were most universally adopted in the fourth century and became a source of innumerable calamities and mischiefs in the succeeding age. The first was, that it was an act of virtue to deceive and lie when by that means the interest of the Catholic church might be promoted. The second was, that errors in religion, when maintained and adhered to after proper admonition, were punishable with civil penalties and corporal tortures. The first had already disgraced Christianity in the third century, but in the fourth the greatest men and most eminent saints of the empire church, as Ambrose, Hilary, Augustine, Gregory Nazianzen, Jerome, and others were involved in this accusation.⁴ The morals of empire Christians, or of the Catholic church, were a mixture of good and evil; but the immoral and unworthy began to predominate, so that the examples of real piety and virtue became extremely rare. Most of the bishops exhibited the contagious examples of arrogance, luxury, effeminacy, animosity, and strife, with other vices too numerous to mention; inferior rulers and doctors neglected their duties and fell into wrangling and idle disputings, and many professed Christianity for gain or the fear of punishment, and dissensions and intestine troubles were fomented.⁵ Augustine and others obtained penal laws from the emperor against the Donatists in Africa,⁶ and when the Donatists reproached him with making martyrs of their bishops and elders, as Marculus, Maximian, Isaac, and others, and told him God would require an account of their blood at the day of judgment, he answered: I know nothing about your martyrs. Martyrs! martyrs to the

(3) Mosh. 3:2; 2, §§ 3, 4. (4) Mosh. 4:2; § 16. (5) Idm., §§ 16-18. (6) Gbn. 1:33; 455. Orch. 93.

devil! They were not martyrs; it is the cause, not the suffering, that makes a martyr. There is no such thing as a martyr outside of the church. Besides, it is owing to their obstinacy; they killed themselves, and now you blame the magistrates.⁷ Nestorius exclaimed: Give me, O Cæsar, give me the earth purged of heretics, and I will give you in exchange the kingdom of Heaven. Exterminate with me the heretics, and with you I will exterminate the Persians.⁸ Thus, we see the empire church approved persecution to extermination, and none that they murdered could be martyrs, because they were out of the church and would not submit to lordly bishops. Thus, the domineering bishops instigated and enforced the persecution of Novatians, Donatists, Aerians, and Jovinians, as we have seen.⁹ But the empire church was divided between the Catholics and Arians, or Trinitarians and Unitarians, and, though both parties persecuted the Novatians, they fought and shed each other's blood freely. The Arian emperor, Constantius, was exasperated by the tumults of the capital and the behavior of the orthodox who opposed the religion of their sovereign. Many were imprisoned, persecuted, and driven into exile. Whole troops of heretics, as they were called, were massacred; towns and villages were laid waste and utterly destroyed, and the flames of the Arian controversy consumed the vitals of the empire. The simple narrative of the intestine divisions which distracted the peace and dishonored the triumph of the church will confirm the remark of a pagan historian and justify the complaint of a venerable bishop. Ammianus said: The enmity of the Christians toward each other surpassed the fury of savage beasts against man; and Gregory Nazianzen laments that the kingdom of Heaven was converted by discord into the image of chaos, of a nocturnal tempest, and of hell itself.¹ The decisions of the council of Constantinople completed the theological system established in the council of Nice, and reduced the Arian party to the condition of heretics, and the edicts of Theodosius doomed them, with all other heretics, to exile, confiscation of property, and death.² The zeal of the Roman people in the cause of their orthodox bishop, Liberius, against the Arian Felix, was not confined to words alone, and they excited a dangerous and bloody sedition; Felix was expelled, and his adherents inhumanly murdered in the public places, in the baths, and even in the churches. In the dispute of the archbishopric of Constantinople between orthodox Paul and Arian Macedonius three thousand one hundred and fifty lives were lost. On removing the body of Constantine from the chapel into the church of Saint Acacius, the Arians and orthodox flew to arms, and the well before the church overflowed with a stream of blood which filled the porticos and adjacent courts.³ These are only samples of the Arian and Catholic dissensions. The orthodox fought among themselves for offices, and in the contest between Damasus and Usinus for the Episcopal seat at Rome one hundred and thirty-seven dead bodies were found where the Christians held their religious meetings.⁴ The Novatian and monophysite dissensions will be noticed under the third trumpet,⁵ and enough has been produced to show the fire red horse and his great sword rider. These dissensions took peace from the earth, or monotheistic empire, and these empire Christians killed each other with the sword during this whole period. The moving force and energy most conspicuous in the Catholic church, and throughout the Roman empire, is contention, strife, and war, and the guiding intelligence is leadership clothed with civil and military authority. They invoke the sword and use the power supported by the sword.

2. THE WHITE HORSE STILL VISIBLE.⁶—But we must not suppose the white horse has entirely disappeared. The facility with which Novatian, Donatus, Aerius, and Jovian found adherents shows multitudes of genuine Christians who did not worship the beast nor the dragon, and reformations after this period show they had not all left the Catholic church.⁷ Ammianus, a pagan historian, in

(7) Rob. Hist. Bap., p. 199. (8) Gbn. 2:8; 131. (9) Chap. 128, § 5. (1) Gbn. 1:21; 283-4. (2) 27; 372-5. (3) 21; 282. (4) Gbn. 1:25; 337. (5) Chap. 136. (6) 129, § 4. (7) 146, § 2.

speaking of the opulence and arrogance of the bishop of Rome, says: They had better imitate the exemplary life of some provincial bishops whose temperance and sobriety, mean apparel, and downcast looks recommend their pure and modest virtue to the Deity and His true worshipers.⁸ But such humble characters do not fill the pages of history. And we must not suppose that all persons among the dissenters were genuine Christians any more than that the first company of disciples had no Judas among them. The purity of the Novatians, their persecution by the Arians, and their sympathy and aid to the orthodox when persecuted and themselves exempted, is granted by all.⁹ The Donatists were reproached with the crimes of the circumcillions, but unjustly, for they condemned their conduct. We can not infer the universal, or total, corruption of the Catholic, or empire, church from the characteristics of the second seal any more than from the pages of history, for the sacred history itself presents the changes and unfavorable aspects in Israel while the truly pious are but incidentally brought to light, and in the period of the first seal there were many hypocrits and disobedient, and in error. The divine programme presents the historical development, and not the internal condition known to God alone. Those participating in all the graces, joys, and sorrows of genuine Christians may know where to find many of the same character; but these seldom write their own history and are overlooked by others. How little we know of the apostles and their labors! (Chap. 135:6.)

CHAPTER CXXXI.

NECESSITY FOR MEASURING AND SEALING. A. M. 4400, AND ONWARD.

1. NECESSITY FOR MEASURING. (Continued from chap. 111, § 3.)—The Catholic church was the phrase by which the stronger party of the Christian hierarchy called themselves, and comprehended all the churches in every tribe or nation that belonged to that party. This party, becoming united with the Roman empire, became the empire church, and as the emperor called the Catholic councils and enforced their decrees, all churches in other nations uniting in these councils and endorsing their decrees may be regarded as empire churches, or state churches, and as the Roman empire, in all its parts and divisions, was the only civil government united and identified with them, they might justly be regarded as favorable to it, and desirable for its extension over them, and the subjugation of their rulers and country to its control; and those persecuted by the empire church might be regarded by all statesmen as hostile or indifferent to the empire and favorable to other governments, and if not in the empire they might be regarded as more favorable to their own nation than to it. The empire church is now (A. D. 400) established, and is, indisputably, not the pure, simple, and faithful institution Christ set up on the earth, and hence not anything in it, or about it, can be received as apostolic, unless it can be proved from the Scriptures to have been taught, given, or instituted by Christ or His apostles. The Novatians, Donatists, and other sects, called schismatics or heretics, may claim to have preserved the simplicity and purity of the faith and practice of the primitive Christians, but this claim

(8) Gbn. 1:25; 337. (9) Mlner. 4:11; 321, and note *.

must be examined by the Scriptures; for many heretics did pervert both the teachings, institutions, and practices of the apostles. Reformers from the Catholic, schismatic, or heretic churches may not have reformed in every point of faith and practice, or their professed reformation may have restored some points and perverted others, or carried some sound principles too far. Hence, all churches, or sects, must be measured by the divine reed, or measuring rule—the Scriptures.

Since the destruction of Jerusalem by Titus the kingdom of God has had no temple, or royal palace on earth, and so when spoken of as on earth it must be taken figuratively. The temple is a very apposite figure for all divine worship or service in the churches, and its measurement denotes the testing of the churches themselves and of their worship. John was told to measure the temple and everything in and about it.¹ The outer court appositely represents a profession of the Christian religion and an observance of rites and ordinances. But there was no use in measuring these rites and institutions nor those observing them, for these were so altered and abused, as we have seen,² that they bear no resemblance to the originals, and those appropriating them to themselves are the unconverted masses of the nations; you might as well hunt a needle in a haystack as to hunt the genuine Christian, or primitive truth, purity, or simplicity there. Go in and measure the altar, where they offer sacrifices or incense; for even the way of obtaining reconciliation with God is changed from faith and repentance to penance, and bestowing gifts on bishops, churches, and enterprises; and prayers, and praises, and reading, preaching, and meditation are perverted into idle ceremonies, amusements, entertainments, and mockery, and the mass of these worshipers are not genuine Christians. The churches themselves are so altered in their ministry, discipline, labors, designs, pursuits, and influences they must be examined and measured by the Scriptures of the new covenant before you can tell what is the temple, what are the appendages, what are the alterations, and what are the substitutes. The Novatians and Donatists rejected the empire church entirely, rebaptized all Catholics joining their churches, and reordained all their ministers coming to them, because the loose discipline and unchristian members in it and in its ministry could not stand the measurement of God's Word. Aerius disputed the assumptions of power by the bishops, from the Scriptures.³ Henceforward all reformers must measure everything they reject and everything they embrace by the Scriptures, and not anything can be received on tradition of the fathers, nor on the practice of apostolic churches; even the Novatians and Donatists, and all other sects, must be measured by the new covenant Scriptures. Christ's witnesses may not yet be necessitated to put on sackcloth, but perhaps soon will.

2. NECESSITY OF SEALING THE SERVANTS OF GOD. (Continued from Chap. 109, §§ 22–4.)—For many centuries the Jews out of Judea had been accustomed to live under gentile governments, while they were permitted to be governed by their own laws, administered by their own priests and elders, and their synagogues became both courthouses and places of worship. Under this perigrinating system of government they often became powerful in communities. In the fifth century a community of them, under the patriarch, Gamaliel, a man of the greatest power and influence, persecuted the Christians, but were restrained by an edict from the Roman emperor, Theodosius II., A. D. 415.⁴ But we must not suppose all these unbelieving Jews were impious persons, actuated simply by a spirit of malice against Christianity. About four hundred years and many revolutions had intervened since the crucifixion of Jesus of Nazareth, and few, or none, of the Jews of the fourth and fifth centuries knew anything about the evidence of his Messiahship; and when they looked on the empire church and Christians, and many heretics, they could see but very little of the characteristics of their Messiah's people, as given by their old prophets. They had been taught to look upon Jesus of Nazareth as an impostor, and His followers as

(1) Rev. 11:1–13. (2) Chap. 127, §§ 3, 4, 6. (3) Mosh. 4:2; 3, § 21. (4) Mosh. 5:1; 2, § 4.

usurpers of their prerogatives in monotheistic religion; and if Paul could, in his day, ignorantly persecute Christianity out of zeal for Jehovah's cause, how much more might pious Jews of this age look upon the corrupted Christianity of their days as an imposition on the nations, a usurpation of their prerogatives, and treason to the covenant and laws of Moses! They were still witnesses for Jehovah's sole divinity, for His word and His covenants, oaths, and promises, and some of them have the mark of Jehovah's servants, and may be one of the two candle-sticks. But the Jews, as a nation, were cast off by Jehovah, and only the election by faith could receive the adoption.⁵ These being persecuted by the synagogues as apostates from Moses, and by the empire church as heretics in Christianity, needed to be sealed with the seal of the Living God, that they might be recognized by any or all of the true churches and genuine Christians from the gentiles. Many Jews after this were converted into the empire church, by force and other means, and by so doing gave up the hope of Israel. From the first till the fourth centuries we find Christian churches composed wholly of Jews, which were the true churches of Christ, and bore the original name of Nazarenes. In the writings of Jerome, under the name of Nazarene, we find the descendants of these Jewish Christians of a genuine evangelical disposition, who observed the ceremonial law but did not force it on gentile believers. They taught the harmony of the teachings of the apostles, acknowledged Paul as a teacher of divine wisdom chosen of God to bring the tidings of salvation to the gentiles; they lamented the unbelief of their own people, and longed for the time when they, also, should be converted to the Lord whom they had crucified.⁶ But these, being branded by the empire church as heretics,⁷ no doubt suffered with Novatians, Donatists, and others, till dispersed and driven into the wilderness, and no longer do we find a band of Jews leading on the hosts of Christians in the contests between truth and falsehood. Persecuted by Jews and Christians, they disappear from the page of history with the gentile believers who maintained the primitive truth, purity, and simplicity of the Gospel. But, having the mark of the servants of the Living God in their foreheads, they could recognize one another in the wilderness, or wherever they met.

3. HOW STATESMEN AND HEROES REGARD GENUINE CHRISTIANITY, OR TRUE PIETY.—The character of the empire church and the Jews, and their relation to the kingdom of God and hostility to the true churches, show the time has about come for the four angels to let loose the four winds of Heaven upon the earth and sea.⁸ These winds were empowered to hurt the occupiers of both and denote the wrath of God; and as their time to be let loose had certainly come in the fifth century, so the time for sealing the servants of the Living God had also come, and the mark had been impressed. The design of this sealing may be that they may know each other wherever they meet; but, judging from the context, it was also for protection from these winds of wrath let loose upon hostile Jews and persecuting Christians. As Satan sowed tares in the kingdom, we cannot regard every one in the wilderness to be genuine Christians, whether Nazarene, Arian, Novatian, Donatist, or others; nor can we suppose every one among the Jews or in the empire church were impious and devoted to the wrath of God any more than that no centurions in pagan Roman armies could excel the Jews in faith in Jesus Christ, or that they could not equal Cornelius in piety and good deeds. The individual saints are sealed ones, known to God and recognized by one another. Now the conspicuous seal, or seal in the forehead of the Living God, is the true Christian character. Herein is My Father glorified, that ye go forth and bear much fruit; so shall men know ye are My disciples. By their fruits ye shall know them. If ye do whatsoever I say unto you, or keep My sayings, then are ye of My disciples indeed. Hereby shall men know

(5) John 1:11, 12. (6) Neander, p. 238. (7) Mosh. 2:2; 5, § 2, note C. Gbn. 1:15, 160-1. (8) Rev. 7:1-8.

that ye are My disciples, if ye love one another. Now the true Christian will come to the light and not love darkness; will seek to know the truth and obey Jesus Christ in all things; will obey civil rulers and support them in their lawful government, and not conspire against them; they will not usurp authority over their brethren, nor try to grasp the sword of persecution. Hence, all heroic warriors and bold invaders will soon learn to distinguish them from those identified with national governments and military operations; and especially so where they have been the objects of persecution in their own country. The history of the Jews in their dispersion shows that great generals and able statesmen do not persecute religion where they do not fear its influence against their own interests or authority. It is the priesthood ruling unprincipled or superstitious sovereigns, and the degraded, or ignorant, rabble that instigate and intensify persecution; and often the Polytheistic Roman emperors and governors shielded the Christians from persecution by the priests and rabble. But this sealing was an interlude in the sixth seal, and may refer to the time and scenes of that seal. (See chap. 174, § 9.)

The first occasion for this conspicuous distinction among Christians was in the east, in Persia. There the Jews and Magi instigated the persecution of Christians by persuading the monarch that they favored the Romans, and that the archbishop sent intelligence of all that passed in Persia to Constantinople.⁹ This archbishop, as his title shows, belonged to the Catholic hierarchy, and no doubt did desire the Roman empire to extend over Persia and clothe him with power to destroy Polytheism and persecute schismatics and heretics. In A. D. 414 Ahdas, bishop of Suza, pulled down the temple of the sun and refused to rebuild it at the orders of the king. This secured his death and a persecution of the Christians. The Armenian nobles wished the archbishop, Isaac, to join in an accusation against their king, Artisires, for his vices and debaucheries. Isaac refused because the king was a genuine Catholic, although guilty of licentiousness, lewdness, and debaucheries, and said he would accuse him to a Christian emperor but could not abandon his sheep to the rage of devouring wolves, and asserted such infirmities of Christians better than the specious virtues of a heathen. The exasperated nobles accused both the king and bishop as secret adherents of the emperor.¹ Whenever the Romans and Persians were at war the Christians in Persia suffered; and in the treaty of peace the emperor stipulated for the rights of Christians.² Now, though the Jews and Magi were instigated by hatred to Christianity, the monarch appears to have acted from state policy, and it is not likely he would destroy his subjects who were schismatics and heretics, and persecuted by the empire church and state; and the Persian monarchs did protect the Nestorians and gave them the Catholic churches.³ The Vandals in Africa did protect the Donatists, and the Goths granted toleration to all.⁴ The Iherian king and queen were converted by a captive Christian woman; and Ulphilas, the Arian bishop and apostle of the Goths, was a son of captives, and acquired their love and reverence by his blameless life and indefatigable zeal.⁵ Hence, we conclude the genuine Christian character, openly manifested as a mark on the forehead, did protect the servants of the Living God in captivity in Persia and in the barbarian invasions; and we know it did in the settled governments of the Goths, Vandals, and Franks, on the destruction of the western empire. Also, their persecution by the empire church drove them out of those places most exposed to the ravages of invasions, and the Saracens always offered protection to those who accepted toleration on paying tribute.⁶ All Catholic Christians would be regarded as identified with the civil government, while persecuted schismatics and heretics would be considered as disaffected subjects; and genuine Christianity, conspicuously developed, would command the respect of all but persecuting and bigoted priests and clergy,

(9) Mosh. 4:1; 1, § 24. (1) Gbn. 1:32; 451. (2) Mosh. 5:1; 2, § 4. (3) Gbn. 2:8; 143. (4) 1:37; 505. (5) Idm. 503. (6) Gbn. 2:12; 226, 237.

and their power appears to have been lost in these revolutions, and wrathful winds, announced by seven trumpets, and sent on the domineering churches which had abandoned the primitive truth, purity, and simplicity of the Gospel. (See chap. 134, § 12.)

CHAPTER CXXXII.

FALLEN STAR, ABYSS, AND SMOKE. A. M. 4200-4400.

1. HEATHEN PHILOSOPHY.—In the great revolutions of nations, when the Assyrians, and Chaldeans, and Persians destroyed temples and kicked the gods about, the folly of Polytheism as developed in idolatry became manifested to all rational and reflecting minds, while the religion of Jehovah vindicated its divine origin in Assyria, Chaldea, Media, Persia, Egypt, and Syria by the predictions and history of the Jews. This knowledge of the divine programme in relation to Israel and those empires was carried into every land and presented to view on every Sabbath in the synagogues dispersed throughout the known world. The purity of this religion, its support by superior evidence, and its excellence far surpassing all systems of Polytheism, necessarily attracted the attention of all thinking minds. Proud science, however, refused to sit at the feet of Moses and the prophets and implicitly receive instruction as little children, but, being convinced of the wisdom and truth of their teachings about God and man, it incorporated some of these leading truths into its systems of philosophy. Unwilling to acknowledge themselves and their ancestors to be fools, they began to talk and write about God and man what they falsely called philosophy, and tried to justify Polytheism; excuse idolatry, and perpetuate all pagan rites. They tried to persuade the people that they all worshiped one and the same God, in His different attributes, by different images and rites manifesting these divine traits of character, or characteristics of the Divine Being.² When Christianity came forth in its pure and practical simplicity, this same heathenism tried to attach itself to the Gospel of Jesus Christ, promising superior and more comprehensive knowledge of God, angels, or celestial beings, of man, and all creation, and all relations, with reasons for all actions and institutions. Hence, it would account for all mysteries and ordinances in religion, and induce new teachings, rites, and arrangements. This unholy alliance with heathen philosophy was firmly and absolutely rejected by the apostles, apostolic men, and by their immediate followers and faithful witnesses, as Polycarp, Papias, Melito, Ireneus, and others.⁷

Christianity starts out with the simple facts that all men are subject to divine law; all have sinned and are in a state of condemnation. God will not suffer His laws to be violated with impunity. Jesus Christ has sustained the dignity of the law, and secured a way of salvation in accordance with all the attributes of God. All who believe in Christ Jesus, or become His true disciples, are justified and so have passed from death into life. Holiness and obedience are essential to eternal life, and the Spirit, as its agent, the word and institutions of God as the means, insures the genuine character of the children of God. Churches are their schools and mutual aid societies; the advancement of the kingdom of God in the reformation, salvation, and government of the world is their primary object; rest in Heaven, the first resurrection, and final triumph of the kingdom are their hopes and incentives to action; mutual love for Christ's sake is their bond of

(2) Gbn. 1:13; 142, and 16; 198. (7) Neander 325.

union; unity in faith and practice is the ground of their coöperation in the advancement of their great work. The genuine Christian character, and the happy fruits of it among themselves, are the great arguments in favor of its divine origin and adaptation to the reformation and happiness of mankind. But, as it advanced in its glorious conquests, philosophy, falsely so called, proffered to help by explaining mysteries, removing difficulties, and making it more acceptable to the world and more respected by men of science. This proffer was at first rejected by the churches, and its abettors were excluded as heretics; but, in the end of the second century it was introduced by a fallen star, Ammonius Saccas, promoted by Origen and others in the third, and its pernicious effects were experienced in the fourth and onward, and historians speak of it and its effects in figures similar to those used in the divine programme.⁸

2. THE FALLEN STAR.—Ammonius Saccas was born of Christian parents and educated a Christian, and, perhaps, never gave up entirely the profession of it. Porphyry asserts he did and embraced paganism, and Eusebius asserts he persevered constantly in the profession of Christianity to the end of life.⁹ This, he says, is evident from his writings, viz: The Harmony of Moses and Jesus, and the Harmony of the Four Gospels. But, unless these were written at the last of his days, this fact will not prove that he did not apostatize at last. The harmony of Jesus, Moses, and Polytheism, or heathen philosophers, was his new doctrine. That he was a fallen star in appearance is evident from the fact that he was claimed by both pagans and Christians, and that he was so in fact is evident from his teachings as they are derived from his disciples. He reckoned an inferior worship was due to celestial ministers, who were in fact the pagan gods. He acknowledged Christ to be a most excellent man, the friend of God, the admirable Theurge, but denied that Jesus designed to abolish entirely the worship of demons and of the other ministers of Divine Providence.¹ If this is not fallen from the starry Heaven of Christianity, I know not what can be called fallen. Christ, only a good man! only a friend of God! Christians, partake of the Lord's table and the table of the demons! drink the cup of the Lord and the cup of demons! Ammonius Saccas was a fallen star.

3. THE BOTTOMLESS PIT AND THE SMOKE.—The heathen philosophy and the controversies originating from it are appositely represented by an abyss, or pit without a bottom. Gibbon says: The same subtle or profound questions, as Plato's, concerning the nature, generation, the distinction, and the equality of the Three Divine Persons, were agitated in the philosophical and Christian schools of Alexandria. An eager spirit of curiosity urged them to explore the secrets of the abyss, and the pride of the professors and of their disciples was satisfied with the science of words.² Again, he says: The mind of Constantius, the emperor, was blindly impelled to either side of the dark and empty abyss by his horror of the opposite extremes.³ If the Arian controversy was an abyss, what was that heathen philosophy out of which it arose—but one bottomless pit below another? A lower deep within the lowest deep. The pelagian controversy which attempts to sound the abyss of grace and predestination soon became the serious employment of the Latin clergy,* and Augustine boldly sounded the dark abyss of grace and predestination, free will and original sin,† and a thick mist for ages pervaded the Christian world, supported and strengthened by Origen's absurd allegorical manner of interpretation.‡ Thus, the language of an infidel historian presents the same figure which we find in the divine programme. Again, he calls the two natures of Christ an incomprehensible mystery and a theological labyrinth involved in the gloom of impenetrable orthodoxy.⁴ He confesses these subtle and loquacious disputes obscure doctrines and mysteries

(8) Mosh. 2:2; 1, § 7, note, M, and §§ 8-12. Mlner 2:9; 135, and 4:7; 301. (9) Euseb., p. 238-9. (1) Mosh. 2:2; 1, § 11. (2) Gbn. 1:21; 269. (3) 275. (*) Gbn. 1:30, 412. (†) Gbn. 1:33, 456. (‡) Mlner 3:15, p. 220. (4) Gbn. 2:8; 130.

to have come out of heathen philosophy,⁵ and when he calls them metaphysical quarrels,⁶ and the disputants men of scholastic theology, of allegory, and metaphysics,⁷ he might as well have characterized them smoke out of the abyss of heathen philosophy.⁸ Thus, this philosophy is recognized to be a pit without a bottom, or the unfathomable gulf of falsehood and corruption which was locked up from the Christian churches when Paul admonishes them to avoid the falsely named philosophy.⁹ The controversy which Egypt derived from the Platonic school was terminated after a war of three hundred years by the final conversion of the Lombards.¹ But the establishment of an obscure doctrine suggested new questions and new disputes, and the east was distracted by the Nestorian controversies, which attempted to explain the mysteries of the incarnation and hastened the ruin of Christianity in its native land, by the Mahomedans.¹

4. Gnostics.—Of all the systems of philosophy none was more detrimental to the Christian religion than the Gnostic, or oriental. From this oriental science issued forth those chiefs who perplexed and afflicted the churches in the first three centuries. They endeavored to accommodate the pure, simple, and sublime teachings of the Son of God to their phantastic philosophy; and thus brought forth a multitude of idle dreams and fictions, and imposed upon their followers a system of opinions, perplexed with intricate subtilities and covered with impenetrable obscurities.⁵ Impenetrable obscurities may well be called smoke, and the oriental philosophy a bottomless pit. They corrupt all the teachings of Christ and His apostles in such a manner as to reconcile them with their own pernicious tenets. Thus originated sentiments and notions most remote from the Gospel teachings and the nature of its precepts.⁶ They adopted austere rules of life and severe bodily mortifications in order to purify the mind and enlarge it for the contemplation of celestial things. Some of them went to the other extreme and denied any difference between right and wrong, and gave loose rein to all the passions.⁷ The rules and manners Maricon prescribed to his followers were excessively severe, prohibiting wedlock, wine, flesh, and all external comforts of life, and many adopted them.⁸ These were the Asiatic Gnostics; but the Egyptian branch blended into one mass the oriental philosophy and the Egyptian theology.⁹ All the heresies and sects down till Montanus were the offspring of philosophy,¹ and darkened every subject they touched; tarnished, distorted, and perverted every teaching and practice of revealed religion. The doctrine of Manes was a motly mixture of the tenets of Christianity with the ancient philosophy of the Persians, and accommodated to Jesus Christ the characters and actions attributed to the god Mithras; and Manes claimed to be the comforter promised by Christ, and he rejected most of the Scriptures.² Hierax excluded little children from Heaven, denied the resurrection of the body, and cast a cloud of obscurity over the Sacred Scriptures by his allegorical fictions.² As the Scriptures are the source of light in the kingdom of God, an obscuring cloud cast over them is the same as smoke in the atmosphere darkening the sun, moon, and stars; and this cloud came out of the abyss of the heathen philosophy. But all these sects were excluded by the churches which received the Scriptures as the word of God and supreme ruler of faith and practice; so, while they excluded the light from themselves, they did not prevent the light of divine truth from shining in the orthodox churches up into the third century. But the introduction of the platonic-eclectic philosophy by Ammonius Saccas did fill the whole atmosphere of the kingdom of God with a dense smoke that concealed the pure and simple light of the divine oracles from the minds of the Catholic churches; and these became the empire church in the fourth century.

5. ECLECTIC-PLATONICS.—Ammonius Saccas laid the foundation of the sect distinguished by the name, New Platonics.³ They all owned him for their

(5) 1:37; 509. (6) 2:8; 137. (7) 130. (8) 1:37; 509. (9) Col. 2:8. I. Tim. 6:20. (1) Gbn. 1:37; 509. (5) Mosh. 1:2; 1, § 4. (6) Mosh. 1:2; 5, § 4. (7) Idm., § 7. (8) 2:2; 5, § 7-9. (9) Idm., § 10. (1) Idm., § 23. (2) 3:2; 5, §§ 3-10, 11. (3) Mosh. 2:2; 1, § 7.

master.⁴ He maintained that the great principles of all philosophical and religious truths were to be found equally in all sects and that they differed only in the method of expressing them, and in some opinions of little or no importance; and that, by proper interpretation of their respective sentiments, they might be easily united into one body. By this new Platonic philosophy all the gentile religions, and even the Christian, too, were to be illustrated and explained. But to do this the fables of the priests were to be removed from paganism and the comments and the interpretations of the disciples of Jesus from Christianity, and forced allegories were to be subtly employed to accomplish this object. He supposed true philosophy originated in the eastern nations, was taught to the Egyptians by Hermes; and from them it was derived by the Greeks and deformed by subtilities; but it was restored by Plato. This scheme, he said, was agreeable to the intentions of Jesus Christ.⁵ He enjoined upon his disciples of the first rank towering contemplations, severe penance, and mortification of the body by hunger, thirst, and the like; and he gave an air of authority to these injunctions by expressing them partly by terms borrowed from the sacred Scriptures.⁶ To reconcile all religions he turned into allegory the whole history of the gods, reckoning them celestial ministers entitled to a worship inferior to what was due to the Supreme Deity; and he represented Christ as a most excellent man and the friend of God, whose only intention was to purify the ancient religion, or oriental philosophy, but not to abolish entirely the worship of demons, or celestial ministers.⁷ This new species of philosophy, imprudently adopted by Origen and many other Christians, was extremely prejudicial to the cause of the Gospel and to the beautiful simplicity of the celestial doctrine. From hence it was that the Christian doctors began to introduce their subtle and obscure erudition into the religion of Jesus, and to involve in the darkness of a vain philosophy some of the principle truths of Christianity that had been revealed with the utmost plainness and were obvious to the meanest capacity, and to add to the divine precepts of our Lord many of their own inventions having no sort of foundation in the Sacred writings. From the same source arose the mystics, who speculated about the origin and nature of souls; and monkery, which led myriads into that indolent and slothful life in deserts, and in cells, and on pillars, under the pretext of contemplation for the elevation of the soul.⁸ To this philosophy we may trace a multitude of vain and foolish ceremonies, proper only to cast a veil over truth and nourish superstition. But it would be endless to enumerate the pernicious effects of this philosophy, which alienated many in the following ages from the Christian religion and substituted in the place of the pure and sublime simplicity of the Gospel an unseemly mixture of Platonism and Christianity.⁹

6. ORIGEN ADVANCES IT.—The man who stands next to Ammonius Saccas in the advancement of this Platonic Christianity is Origen. From the fanciful mode of allegory introduced by him, and uncontrolled by Scriptural rule and order, arose that vitiated method of commenting on the sacred pages; and in a similar way his fanciful ideas of the letter and spirit tended to remove from men's minds all just conceptions of genuine spirituality. A thick mist for ages pervaded the Christian world, supported and lengthened by his absurd allegorical manner of interpretation. The learned alone were considered as guides, to be implicitly followed; and the vulgar, when the literal sense was hissed off the stage, had nothing to do but follow their authority wherever it might conduct them.¹ In his estimation the highest object of Revelation was the speculative improvement of man, by communicating the most elevated truths to spiritual men who were capable of understanding them. These refer chiefly to God; the nature of His Only Begotten Son, and the mode in which He is the Son of God; the causes which impelled Him to come down and take upon Him the nature of man; the

(4) Mlner. 4:7; 301. (5) Mosh. 2:2; 1, §§ 7-9. (6) § 10. (7) § 11. (8) 2:2; 3, § 13. (9) § 12. (1) Mlner 3:15; 221.

effects of His incarnation, and whom it effects; the higher kinds of reasonable beings who have fallen from a state of happiness, and the causes of their fall; the difference of souls, and whence this difference arises; what the world is, and wherefore it was created; why there is so much evil in the earth, and whether evil is found only there or elsewhere also. To determine these incomprehensible subjects, He adopted three meanings in the different texts of Scripture: the literal (historical), the allegorical, and the spiritual, or hidden, meaning.² Excepting this radical error in regard to philosophy, Origen was the greatest man of his day, and did most to obtain the genuine copies and readings of the Scriptures; and it was his good qualities and great labors that gave his errors such weight and caused such mischief in the churches. But he was not the first, nor the only one that promoted the principles of Ammonius Saccas. We can not condemn all philosophical knowledge, nor all who taught science and solved difficulties in their religious instruction; but the allegorizing and mystifying of the Scriptures to accommodate philosophical speculations on incomprehensible subjects is opening a bottomless pit we can not explore, nor tell what is in it, or what may come out of it. This abyss was now opened in the churches; the smoke now ascended in thick columns and was filling the Christian atmosphere, and its effects will be conspicuous in the future.

7. ITS RISE AND INFLUENCE IN THE SECOND CENTURY.—Of the second century Mosheim says: The Christian system, as hitherto taught, preserved its native and beautiful simplicity. This venerable simplicity was not, indeed, of long duration. Its beauty was gradually effaced by the laborious efforts of human learning and subtilities of imaginary science, and several tenets of a chimerical philosophy were imprudently incorporated into the Christian system by different sects; yet all were unanimous in regarding with veneration the holy Scriptures as the great rule of faith and manners, and hence that laudable and pious zeal of adapting them to general use.³ However, the expositors (toward the end of the second century) attributed a double sense to the words of Scripture, and the literal and obvious sense was neglected, and they turned the whole force of their genius and application to unfold the hidden and mysterious meaning, and were more studious to darken the holy Scriptures with their idle fictions than investigate the true and natural sense, and some of them forced the expressions of Scripture out of their obvious meaning to support their philosophical systems. Of these pernicious attempts Clement, of Alexandria, is said to have given the first example.⁴ Clement was of the eclectic sect of philosophers, and it is sincerely to be regretted that he had any acquaintance with them; for, so far as he mixed their notions with Christianity, so far he tarnished it, and though he did good to many by instructing and inducing them to receive the fundamentals of the Gospel, he clouded its pure light.⁵ In describing events by periods of one hundred years, some things are predicated of the century which is true of only a part; hence, what Mosheim says of the tarnishing and obscuring Christianity in the second century is said in relation to the last part. Mosheim places Clement in the second century, but Milner places him in the third. Paly places his quotations at A. D. 194,⁶ and he certainly wrote and taught A. D. 194–211,⁷ and lived during the persecution by Septimus Severus and in the reign of Caracalla. Ammonius Saccas also taught in Alexandria about the conclusion of the second century;⁸ hence, the corrupting and darkening influences of such teachers and teachings belong properly to the third century, though these effects are described under the second, when the causes originated. Remember, the Scriptures are the sun and source of all Christian light, and to mystify them is to darken the ecclesiastical sky.

The heathen philosophy concerning the nature of the soul, the influence of matter, the operations of invisible beings or demons, and the formation of the

(2) Neander, p. 355. (3) Mosh. 2:2; 3, §§ 1–4. (4) Idm., § 5. (5) Milner. 3:4; 146 (6) Paly's Works, pp. 298, 299. (7) Euseb. Chro., pp. 475–6, and bk. 6, chaps. 3, 11. Neander 430–1, and Chro., pp. 469, 470. (8) Mosh. Cent. 2, pt. 2, chap. 1, § 7.

world, adopted by the more learned of the Christians, produced that train of austere and superstitious vows and rites that cast a veil over the beauty and simplicity of the Christian religion, and produced penance, mortifications, and the innumerable swarms of monks, refusing their talents and labors to society in the senseless pursuit of a visionary sort of perfection.⁹ The maxim that to deceive and lie to advance truth and piety, or to use pious frauds, was adopted from the Platonists and Pythagorians.¹ The manner of exclusion was altered and enlarged by a vast multitude of rites used in the heathen mysteries.² Rites and ceremonies were adopted to captivate the vulgar accustomed to those of the heathen, which obscured the native lustre of the Gospel.³ Gospel institutions were called mysteries, and terms and rites were adopted from heathen mysteries, as also were images, signs, and actions.⁴

8. ITS PROGRESS IN THE THIRD CENTURY.—In the third century, the philosophy of Ammonius Saccas eclipsed all others. It was formed in Egypt, and issued forth from thence with such rapid progress that in a short time it extended almost throughout the Roman empire and drew into its vortex the greatest part of philosophers. The question concerning the excellence and utility of philosophy was now debated with great warmth among Christians, and the two parties were nearly equal in numbers. But, by degrees, letters and philosophy triumphed, principally by the influence and authority of Origen, whose fame as a philosopher increased daily among the Christians, and his method of proposing and explaining the doctrines of Christianity gained authority till it became almost universal. He recommended this new Platonic philosophy to his pupils, and some philosophers of the school of Plotinus embraced Christianity on condition they retained their superior opinions, which, of course, they would spread abroad.⁵ Origen was the greatest luminary in the churches of that age, and his virtues and labors deserve the admiration of all ages.⁶ However, during the greatest part of the third century the principal doctrines of Christianity were explained to the people in their native purity and simplicity without any mixture of abstract reasonings or subtle inventions; nor were the feeble minds of the multitude loaded with a great variety of precepts. But the Christian doctors, who had applied themselves to the study of letters and philosophy, soon abandoned the frequented paths and struck out into the devious wilds of fancy. Origen was at the head of this speculative tribe, and, enchanted with the Platonic philosophy, set it up as the test of all religion. He handled the subject with caution and ability; but his disciples overleaped his bounds, and destitute of his abilities, interpreted the divine truths of religion in the most licentious manner, according to the Platonic philosophy, and originated the scholastic theology and the mystic. The mystic theology produced solitary hermits, who macerated the body by severe discipline.⁷ A prodigious number of interpreters followed the method of Origen with some variations; nor could the few, who explained the Scriptures with judgment and a true spirit of criticism, oppose successfully the torrent of allegory overflowing the churches;⁸ and pious frauds and forgeries were used to establish the monastic-mystic theology and other subjects of like nature.⁹ As Origen became head of the Alexandrian school, A. D. 220, and was martyred A. D. 254, or 256,¹ the pernicious fruits of his philosophy in the third century must have been produced in the latter part of it.

9. ITS PROGRESS IN THE FOURTH CENTURY.—Most all the philosophers in the fourth century were new Platonists, and we find the principles of Platonism in all the writings of the Christians.² But the fundamental principles of the Christian doctrine were preserved into this fourth century, in most churches, uncorrupted, though they were often explained and defended in a manner that

(9) Idm. 3, § 14. (1) § 15. (2) § 17. (3) 4, §§ 2, 3. (4) §§ 5, 6. (5) Mosh. Cent. 3:2; 1, §§ 2, 5. (6) Idm., 2, § 7. (7) Mosh. 3:2; 3, §§ 1-3. (8) § 5. (9) §§ 10, 11. (1) Neander 471, Table 2d. (2) Mosh. 4:2; 1, § 2.

discovered greatest ignorance and utter confusion of ideas; so in the council of Nice, they appeared to substitute three gods in place of one. These vain fictions adopted by the doctors from the Platonic philosophy were now confirmed, enlarged, and embellished in various ways, and hence arose purgatory, veneration for departed saints, and the worship of images and relics, which, in after ages, almost utterly destroyed the Christian religion, or at least eclipsed its luster, and corrupted its very essence in the most deplorable manner—a cloud of superstition obscuring the glory of the Gospel.³ True religion was almost entirely superseded by horrid superstition.³ Among the interpreters very few discovered a just discernment, or a sound judgment,⁴ and the doctrines of Christianity had no better fate than the sacred Scriptures, from whence they were drawn. Origen was the great model; Gregory Nazianzen among the Greeks, and Augustine among the Latins, were followed for a long time as the only patterns worthy of imitation; and who, next to Origen, may be considered as the parents and supporters of the philosophical, or scholastic theology. They were both zealous Platonists, and holding all the tenets of that philosopher not totally repugnant to the truths of Christianity, they laid them down as fundamental and drew from them a great variety of subtle conclusions, which neither Christ nor Plato ever designed. Swarms of monks produced by the mystics almost overspread the Christian world,⁵ and a gloomy cloud of religious darkness began to spread itself over the minds of many.⁶ From the east this gloomy institution of monkery spread into the west.⁷ The inconsiderate and ill-directed piety of the bishops, under protection of the Roman emperors, cast a cloud over the beauty and simplicity of the Gospel by the prodigious number of rites and ceremonies they invented to embellish it, and which were to be seen equally in heathen temples and in Christian churches.⁸

In A. D. 317 the Arian controversy arose in the Catholic church, and with its offshoots filled that church in all its branches with smoke that darkened every source of light and happiness till the Saracens invaded the east empire. This controversy arose in Egypt and was the legitimate offspring of the New Platonic Philosophy of Ammonius Saccas, and the Scholastic Theology of Origen, and produced those bloody quarrels between Arians and Catholics. The power of these parties changed with the change of emperors till Theodosius I. gave Arianism a final defeat by the sword and drove it out of the empire. But this Arian controversy produced new sects by the indiscretion of the contending parties. Arianism disputed about the nature, distinction, and mutual relation of the Father, Son, and Holy Spirit;⁹ and out of this grew the dispute about the divine and human natures of Jesus Christ, and whether he had one or two wills.¹ These incomprehensible subjects and philosophical disputes furnished business for emperors, bishops, and councils; occasioned decrees, edicts, and persecutions, that distracted and weakened church and state till both were ruined.² (Continued in Chap. 139, 141.)

10. IT DISPELLED THE HOPE OF ISRAEL.—This Platonic theology dispelled the Hope of Israel, or the millennium, from the Catholic churches, and these became the empire church. The ancient and popular doctrine of the millennium was intimately connected with the second coming of Christ, and was supposed to be the seven thousandth year of the world. The assurance of such a millennium was carefully inculcated by a succession of the fathers, from Justine Martyr and Irenus, who conversed with the immediate disciples of the apostles down to Lactantius, the preceptor of the son of Constantine. But when the edifice of the church was almost completed, the doctrine of Christ's reign upon the earth was treated as a profound allegory, was by degrees considered as a doubtful and useless opinion, and at length was rejected as the absurd invention of heresy and

(3) Mosh. 3, §§ 1, 2, 3. (4) 4:2; 3, § 4. (5) Idm. § 5. (6) § 12. (7) § 14. (8) 4, § 1. (9) Mosh. 4:2; 5, § 9. (1) § 17. (2) § 5.

fanaticism.³ This tradition may be traced to Barnabas, of the first century. The testimony of Justine of his own faith and that of his orthodox brethren in the doctrine of millennium, is delivered in the most clear and solemn manner. It is unnecessary to allege all the immediate fathers, as the fact is not disputed.⁴ Papias, who received his information from those who followed the apostles and heard them, said there would be a certain millennium after the resurrection, and that there would be a corporeal reign of Christ on this very earth.⁵

Long before the time of Origen an opinion had prevailed that Christ was to come and reign a thousand years among men before the final dissolution of this world. This opinion, which hitherto had met with no opposition, was differently interpreted by different persons; nor did all promise themselves the same kind of enjoyments in that future and glorious kingdom. But, in this third century, its credit began to decline, principally through the influence and authority of Origen, who opposed it with the greatest warmth because it was incompatible with some of his favorite sentiments, and his disciple, Dionysius, of Alexandria, stopped its progress.⁶ They believed the struggle of the Christian church with the heathen state would continue until the victory should be conceded to it through the return of Christ and immediate interposition of God. Many formed a picture to themselves which had come from the Jews and suited their condition in persecution. This was the idea of a millennial reign which the Messiah should establish on earth, as the close of the whole career of the world, during which all the saints of all ages were to live together in holy communion with each other. This, they supposed, would be the seven thousandth year of the world. They imagined the happiness of this period in a spiritual manner that corresponded well with the real nature of Christianity, for they conceived only the general dominion of God's will, the undisturbed and blessed union and intercourse of the whole communion of saints and the restoration of harmony between man as sanctified and all nature as refined and ennobled. (See Barnabas, chap. 15.) But the gross images which the carnal sense of the Jews had made to itself of the delights of the millennial reign, were transferred in part, also, to the Christians.⁷ I do not know what Neander considers gross images, nor do I know what ideas all or any of those millennarians had about the consummated age of the kingdom of God, but I do know that, if these spiritual attainments be realized, God's blessing will rest upon His people, the earth will yield her fruits,⁸ the genuine arts and sciences will flourish—and such is the hope of Israel.⁹ Perhaps Neander is a little tinctured with Amminian Platonism. If this doctrine was not universal in the first periods of Christianity, it was extensively maintained, for we find it in Asia Minor, in France, and in Egypt, held by the realistic fathers, as Justine, Irenus, Papius, and others. Two causes operated in a more general repression of millennarianism—opposition to Montanism, on the one hand, and on the other the influence of the Spirit, meaning Scripture, which proceeded from the Alexandrian school.¹ By what arguments Korakion defended the doctrine, or what were the views of Nepos, or what were the arguments used against it by Dionysius, I do not know, nor does it matter to us. It is the hope of Israel, taught in the Scriptures of truth, insured by covenants, oaths, and promises, and it will be realized at the time fixed in the divine programme.

(3) Gbn. 1:15; 165-6, and notes O-T. (4) Gbn. 1:15; 165-6; notes P, T, and S. (5) Euseb. p. 125-6. (6) Mosh. 3:2; 3, § 12. (7) Neander, 403-6. (8) Ps. 67. (9) Chap. 70. (1) Neander, 405.

CHAPTER CXXXIII.

A REVIEW OF THE PROGRESS, POSITION, AND CONDITION OF CHRISTIANITY AT THE END OF THE FOURTH CENTURY.

1. PROGRESS AND PERVERSION OF CHRISTIANITY.—We now take our stand at the end of the fourth century, or A. M. 4404, or A. D. 400, and view the known world as it stands related to the kingdom of God. The Gospel of the kingdom has been carried by Jewish Christians from Jerusalem into all parts of the known world, wherever they sojourned, and reported in their synagogues. Persecuted by their unbelieving brethren, they were necessitated to form separate societies with the believing proselytes, and, on visitation of the apostles, by the imposition of whose hands the gifts of the Holy Spirit were imparted, the uncircumcised believers from the gentiles were received and acknowledged citizens in the kingdom. After this their progress and piety aroused the wrath of Polytheism in all nations, and they had to suffer for the cause of Christ Jesus. But in very few countries has the history of them been written, and their conflicts and sufferings will not be known till the kingdom of God is consummated and the faithful individuals be rewarded by their King, Savior, and Teacher. In the Roman empire, after ages of suffering, Christianity, in name, but monotheism in fact, supplanted Polytheism in the throne of the Cæsars. This taught the Red Dragon what fate awaited him in other nations by the success of the Gospel of Christ, and filled the devil with great wrath against the citizens of this great monotheistic empire, for he knew his time to rule the world in his Polytheistic development was short. But, when he could do no better, he animated and caused Polytheism to compromise with this monotheistic wild beast, and to delegate its throne, influence, and great authority to him, upon condition the beast would persecute the true branches of Christ and wage a perpetual war with all faithful Christians who kept the commandments of God and witnessed for the primitive truths, purity, and simplicity of the Gospel of Jesus Christ. The vanity and degrading influence of Polytheism were so obvious to all that even men without piety despised it, and now the devil himself professes to be a monotheist and both a Unitarian and Domitian Trinitarian. Still, he would rather destroy this wild beast and reëstablish his Red Dragon development. So, all pagans in the Roman empire embraced every opportunity to persecute the Christian citizens, and thus produced much suffering.

This empire Christianity was a confederated power, holding councils that regulated the faith and practice of the churches in all nations, which necessarily created an influence in favor of the Roman empire that might subvert the government and religion of other nations where these Catholic churches were located. This furnished a pretext to pagan priests for instigating civil rulers to persecute their Christian subjects as conspirators against their authority and in favor of the Roman interests, but whether these governments had the good policy to except and protect those heretics and schismatics, persecuted by the Catholic churches and the Roman empire, is not certain; most probably they did when they understood their relations to the Catholics. But wherever the dragon was

defeated, he gave his power and influence to the wild beast; and thus, this beast, though often defeated in battle and his existence endangered, continued strong and able to call councils and issue edicts, and to exterminate Polytheism, banish heretics, and persecute the true churches of Christ. This empire, or Catholic church, sent out commissioned missionaries to proselyte nations and to govern their churches, but of the success, suffering, or fate of the churches of primitive faith and practice, we have no account beyond the Roman empire.

This monotheistic Roman empire extended from the Atlantic ocean to Persia, and from Britain to Mauritania along the Atlantic, and from Egypt to the Caspian sea on the east. It took in Egypt, part of Arabia, Syria, crossed the Euphrates and Tigris, taking in part of Messopotamia, and all Asia Minor; these were its eastern provinces; Egypt, Cyrenaica, Africa, and Mauritania in Africa were its southern provinces; in Europe it comprehended all the countries from the Mediterranean sea to the Danube and the Rhine—twenty-seven provinces²—and was the most powerful, wealthy, and extensive empire in the known world at that time. When united and well governed, no nation equaled it, or was able to make war with it, and no Polytheists, Jews, heretics, nor schismatics could withstand the empire church wedded with this political wild beast. This Christian hierarchy, recognized citizens of the empire, considered their power established, so they worshiped the beast and the dragon and persecuted the true churches and faithful individuals. This great empire is now (A. D. 400–500) divided into two political divisions, governed by two independent sovereign headships. The prophecies of Daniel foreshowed this, and that they would have different histories and different destinies, or terminations;³ and so the churches incorporated with them must be considered separately, though often united in the same councils. The eastern division was called the Greek, Eastern, and the Byzantine empire; and the western division was called the Latin, and Western. The churches wedded with the Greek empire used the Greek language in their liturgies and records, and is called the Greek church, and the state churches in the Latin empire used the Latin language, and is called the Latin church. As no separation had taken place at this time, they were both comprehended in the name of Catholic. In the division the Greek empire occupied the territory now called Turkey, and the Latin empire was, properly, the old Roman domain before it began to conquer the Macedonian-Greek empire, and is properly the original fourth wild beast of Daniel.⁴

This whole monotheistic empire, under both headships, has now inaugurated its policy in relation to the woman, and to her seed who keep the commandments of God and have the witness-bearing of Jesus Christ. It has dispersed the Aerians, decreed death to the Novatians and Donatists for disowning the empire church and rebaptizing all their converts from it, and it has banished Jovinian, for attempting a reformation in it, and the prayers of Christ's witnesses who triumphed over the downfall of Polytheism are now turned against this rapacious wild beast. The angel has offered their prayers as incense upon the golden altar before the throne of God, and having filled his censor with burning coals from off that altar, he has cast it into the earth; and now conflicting voices have been heard, threatening aspects have appeared, and revolutions have been felt and expected which will break this great power threatening to extirpate the truth of God. The Aerian controversy distracted the councils of church and state; civil wars terminated by Theodosius the Great shook the empire, and new troubles appear. The servants of the Living God have been sealed; the seven angels are prepared to call attention to passing events by sounding seven trumpets, and the four winds are about to be let loose upon the land and the sea.⁵ Theodosius is now dead, and his son, Arcadius, governs part of Illyricum, Thrace, Asia Minor, Syria, and Egypt, and his son, Honorius, governs the Latin empire, comprising

(2) Thal. Anct. 326, § 182. (3) Chap. 62, §§ 4, 5. Chap. 65, §§ 1–11. (4) Chap. 65, §§ 1–11. (5) Chap. 110. (6) Gbn. 1:27; 386. 29; 395. (7) Mosh. 4:2; 5.

Italy, Africa, Spain, Gaul, Britain, and part of Illyricum. Arcadius makes Constantinople the capital of the Greek empire, and Honorius at first made Milan his imperial throne, but moved it for safety to Ravenna.⁶ There still remained in several places, especially in the remoter provinces, temples and rites of the pagan deities; the public profession of Arianism has fled to the Goths, Burgundians, and Vandals, and former sects and schismatics remained in both empires.⁷

2. THE RELATION OF THE EMPIRE, CHURCH, AND HERETICS, AND THEIR CONDITION.—At the conclusion of this fourth century the Novatians had three or four churches in Constantinople; also, they had churches at Nice, Nicomedia, and Cotiveus in Phrigia, all of them large and extensive bodies, and they were very numerous in the western empire. In A. D. 410 they had several churches in Alexandria, and Bishop Cyril shut up their churches, stripped them of all their sacred vessels and ornaments, and deprived ministers of all they possessed; and at Rome, Bishop Innocent, of Rome, did the same thing. In A. D. 413 an imperial edict condemned them to death for rebaptizing converts from the Catholics, and Albanus, with others, suffered death. These combined modes of oppression led the faithful to abandon the cities and seek retreats in the country. They had many places of worship and large congregations, but they were robbed and driven into obscurity by the tyrannical bishops of the empire church (A. D. 415–455); but in A. D. 476 the Gothic conquests put an end to all persecutions in Italy, and they are found to have existed A. D. 575, as is evident from the book of Eulogius, bishop of Alexandria; but they retired to obscure retreats and may be traced under other names.⁸ The banished Donatists were permitted to return, but an edict of A. D. 413 doomed them to death, and three hundred bishops, with many thousands of the inferior clergy, were torn from their churches, stripped of their property, banished to the islands, and their congregations were deprived of citizenship and rights to worship, and they were anathematized by Augustine and his council at Melea in Numidia. Under the Vandals they, with other dissidents, enjoyed freedom, and in the seventh century they disappear from the page of history.⁹ In the eastern empire the government was involved in every religious controversy and persecuted those condemned by councils, whether they were right or wrong.¹ When a civil government assumes the authority to decide on religious controversies, and to coerce or punish those condemned according to its judgment, it usurps a prerogative of Deity, and is as liable to persecute the servants and cause of Christ as to oppose falsehood and impiety, and such a Christian government may become as great an adversary to the kingdom of God as any pagan government, and must be broken down. And so must this wild beast.. (Chap. 117, § 2.

(6) Gbn. 1:27; 386. 29; 395. (7) Mosh. 4:2; 5. (8) Orch., chap. 2, § 1. Ben., pp. 4–8. (9) Ben., pp. 8–11. Orch. 84–102. Gbn. 1:33; 455. (1) Mosh. 5:2; 5, §§ 4, 8, 14–16, 21.

CHAPTER CXXXIV.

CENSER CAST UPON THE EARTH, AND FIRST AND SECOND TRUMPETS SOUNDED. A. M. 4400-4736.

1. ALARIC AND THE GOTHs. (Continued from Chap. 110.)—The Gothic invasion had been rolled back by the prudence, skill, and valor of Theodosius I., or the Great;² the alliance of Persia had been secured by treaty;³ the assassination of Gratian and almost successful civil war by Maximus had been successfully suppressed by him; yet the west had been exhausted by the Gothic war.⁴ The western provinces of Spain, Gaul, Britain, oppressed before, were robbed of what wealth they yet possessed by Maximus to maintain a barbarian army.⁴ Thus, the catastrophies attending the censer cast upon the earth are conspicuous; the threatening aspects glare as lightning and are astounding as thunder, and civil commotions like earthquakes indicated the fall of that mighty empire. Such was the portentous condition of both empires when Arcadius and Honorius ascended their thrones. The firm union and reciprocal aid of the two empires were necessary for their perpetuation; but, on the contrary, they were instructed by their masters to view each other in a foreign, and even hostile light; to rejoice in each other's calamities; to embrace, as their faithful allies, the barbarians, whom they incited to invade the territories of their countrymen. Intrigue, treachery, and murder were frequent among the best generals and officers of state, and deprived both empires of their only efficient protectors. The usurpation of Gildo, in Africa, was subdued by Marcezel, and the northern invader was defeated by Stilicho; but envy and jealousy procured the death of both, and left the west without a competent commander or statesmen. And in a divided court and among a discontented people, Arcadius, in the east, was terrified by the aspect of Gothic arms, but was protected by the fortifications and position of Constantinople.⁵

2. THE FIRST TRUMPET HAS SOUNDED.—The Goths, under the Arian Christian king, Alaric,⁶ issued from their forests, and disdaining to trample any longer on the ruined countries of Thrace and Dacia, south of the Danube, resolved to seek a harvest in a province that had hitherto escaped the ravages of war, and covered the fertile fields of Phocis and Baeotia with a deluge of barbarians, who massacred the men able to bear arms and drove away the beautiful females with the spoils and cattle of the flaming villages, leaving for years the deep and bloody traces of their march. The whole territory of Attica was blasted by Alaric's baneful presence, and Athens resembled the bleeding and empty skin of a slaughtered victim. Corinth, Argos, and Sparta yielded without resistance to the arms of the Goths, and the most fortunate of the inhabitants were saved by death from beholding the slavery of their families and conflagration of their cities. Works of art were distributed among the barbarians without appreciation. And the remains of paganism were extirpated. Stilico, general of Honorius' army, after a long and doubtful conflict, drove the Goths to a mountain where they were besieged by Stilico; but the Greeks in Stilico's army spread themselves over the country of their allies and stripped it of all that was

(2) Gbn. 1:26; 366-7. (3) 27; 379. (4) 371-379. (5) Gbn. 1:29-30. 400-3.

left, and so the Goths escaped to Epirus. Arcadius, emperor of the east, created Alaric, the Gothic leader, master-general of eastern Illyricum; Stilico, to avoid a civil war, retired, and the provincials and allies were indignant at the promotion. The Goths proclaimed Alaric king of the Vis-Goths, and having the magazines and manufactories under his control, he compelled the provinces to manufacture abundance of arms for their own destruction by his army.* Tempted by the fame, beauty, and wealth of Italy, Alaric invades Pannonia, Istria, and Venitia, and peaceable old rustics saw their contemporary trees blaze in the conflagration of the whole country. The pagans deplored the neglect of omens and interruption of sacrifices, but the Christians still derived some comfort from the powerful intercession of the saints and martyrs; and the public distress was exaggerated by some horrid tale of strange and portentous accidents. The legions of Rome were exterminated by the Gothic and civil wars, and it was impossible to assemble an army for the defense of Italy, without exhausting and exposing the provinces. But Stilico issued orders to the most distant troops of the west, raised an army, and defeated Alaric again, while the Goths were celebrating Easter festival and the scene of rapine and slaughter made some compensation for the calamities inflicted on the subjects of the empire. Alaric was again defeated at Verona with as great a loss; but he escaped. The first moment of public safety was devoted to gratitude, but the second to envy and calumny. Honorius now removed his capital to Ravenna, a fortification in the marshes, for fear of invasions.⁷ (A. D. 400, 403.)

3. RADAGAISUS, VANDALS, SUEVI, AND BURGUNDIANS.—While Italy rejoiced in her deliverance from the Goths a furious tempest was excited among the nations of Germany by an irresistible impulse communicated from the eastern extremity of Asia. Radagaisus marched from the northern extremities of Germany almost to the gates of Rome, and left the remains of his army to achieve the destruction of the west. The Vandals, Suevi, and Lombards formed the strength of his army; the Alani added their active cavalry, and the Gothic adventurers crowded to his standard. The revolutions of the north may have escaped the knowledge of Honorius in Ravenna till the dark cloud, collected along the coasts of the Baltic, burst in thunder upon the banks of the upper Danube. The safety of Rome was intrusted to the counsels and sword of Stilico. But so exhausted was the empire it was impossible to defend the Danube and prevent invasion, so he confined his efforts to the defense of Italy, abandoned the provinces, and called in all the troops. Many cities of Italy were pillaged, or destroyed, and Florence was besieged. Such a hoard of four hundred thousand, passing down to Italy without resistance, must have marked their inroad with wide spread devastation appositely compared to the devastation made by a storm of hail, fire, and blood. The savage Radagaisus was a stranger to the manners of religion and the language of civilized nations, and his fierce temper was exasperated by cruel superstition. The public danger, that should have reconciled all domestic animosities, displayed the incurable madness of religion; and the remaining votaries of Polytheism secretly rejoiced in the calamities of their country, which condemned the faith of the Christians. Stilico, conscious he commanded the last army of Rome, would not expose it in the open field to the headstrong fury of the Germans, but surrounded the enemy with a strong line of circumvallation, which was his former plan, and Radagaisus and his besieged army were starved or destroyed. The rest of his army, which remained beyond the mountains, turned and invaded Gaul after forcing their way through the Franks and losing twenty thousand men; and here may be considered the fall of the Roman empire in the countries beyond the Alps. The subjects of Rome in these parts, unconscious of danger, enjoyed quietude and prosperity. Their flocks and herds grazed on the pastures of the barbarians and they hunted in the dense forests without

(6) 30:407; note U. (*) Gbn. 1:30; 404-5. (7) Gbn. 1:25; 405-9.

fear, while the banks of the Rhine were crowned with elegant houses and well cultivated farms. This scene of peace and plenty was suddenly changed into a desert, and the prospect of the smoking ruins could alone distinguish the desolation of man from the solitude of nature. Mentz was surprised and destroyed, and many thousands of Christians were massacred in the church. Other cities experienced the cruel oppression of the German yoke, and the consuming flames of war spread from the Rhine over the greatest part of the seventeen provinces of Gaul. That rich and extensive country as far as the ocean, the Alps, and Pyrenees, was delivered to the barbarians, who drove before them in a promiscuous crowd bishops, senators, and virgins, laden with the spoils of their houses and altars. Britain was no longer protected from her enemies of the ocean, the mountains, and the Irish coast. The army, or remaining soldiers, chose a king who fixed his residence in Gaul after vanquishing what remained of the imperial army there. The total decay of national strength had annihilated the last resources of despotic governments, and the revenue of exhausted provinces could no longer purchase the military service of a discontented and pusillanimous people.⁸ (A. D. 405-408.)

4. DISCORDS, AND ALARIC'S SECOND INVASION.—The superior merits of Stilico brought upon him the jealousy of his sovereign and the envy and intrigues of aspirants, and he and his friends were assassinated by order of the pusillanimous emperor, Honorius.⁹ Honorius now restricted all offices to persons of the Catholic, or empire, church; and this disqualified some of his bravest officers, who were Arians or pagans. The foreign auxiliaries were attached to Stilico, but for the safety of their families and property, detained in strong cities of Italy, did not attempt to avenge his death. But at the same hour these cities of Italy were polluted by horrid scenes of massacre and pillage, involving in promiscuous destruction the families and fortunes of the barbarians. I suppose these barbarians were mostly Arians. Exasperated by such injury, thirty thousand of these bravest soldiers and weight of the army revolted to Alaric; and he soon found a pretext to invade Italy again and pitched his camp under the walls of Rome, which for six hundred and nineteen years had never been disgraced by the presence of a foreign enemy. Rome soon experienced the distress of scarcity and the horrid calamities of famine. The emperor in Ravenna had sent six thousand men to prevent the siege, but they were cut to pieces by the Goths while distraction, murder, and intrigue in the palace prevented wisdom or power from coming to alleviate the miseries of the city. Some fed on human flesh, and mothers ate the flesh of their slaughtered infants. Many thousands expired in their houses and on the streets, and the miseries of famine were aggravated by a pestilential disease. Thus, Christian Rome experienced some of the calamities suffered by Jewish Jerusalem. Alaric agreed to raise the siege for an immense sum, and retired into Tuscany, where he was recruited by forty thousand barbarian slaves who aspired to revenge the injuries and disgrace of their servitude, and by a reinforcement of Goths and Huns under Adolphus, who had cut his way through the imperial ranks. The city of Rome was supplied with food for the present and stores for the future. Negotiations were proposed by Alaric with Emperor Honorius and his court, who enjoyed the security of the marshes and fortifications of Ravenna, but were rejected, and Alaric returned to the siege of Rome. He secured the magazines of grain and then demanded the surrender of the city. The senate consented to surrender the city and place another emperor on the throne of Honorius. Attalus, prefect of the city, was proclaimed emperor and the gates were opened. More intrigue and perfidy was practiced. Attalus was despoiled of the diadem and purple by Alaric, who sent them to Honorius as the pledge of peace and friendship, and again proposed negotiations. Negotiations being insolently refused, Alaric renewed the siege; the gate was

(8) Gbn. 1:30; 409-414. (9) 414-416.

thrown open at midnight and the inhabitants awoke at the sound of the Gothic trumpet. Alaric commanded to spare the non-resisting citizens; the churches of Peter and of Paul should be holy and inviolable sanctuaries; and to the vatican he had safely conducted, in religious procession, the gold and silver plate of St. Peter; and a multitude escaped to the secure sanctuary of the vatican. But a cruel slaughter was made of the Romans. The Huns were pagans, and the Arian Goths were not much restrained by the Gospel precepts, and the streets were filled with dead bodies. In short, Rome experienced the fate of a sacked city; where fire, and sword, outrage, destruction, insult, and indiscriminate captivity, slavery, and plundering, fill the scene. Above four years the Goths reigned without control over Italy. After six days' pillaging, Alaric left Rome, marched to the extreme of Italy, attempted to cross to Sicily, designing to conquer Africa, destroying whatever opposed his passage, and plundering the unresisting provinces. But death ended his victories, A. D. 410. After possessing Italy four years (A. D. 408-412), Adolphus, brother-in-law to Alaric and now king of the Goths, concludes a peace with the emperor, Honorius, and marches with his Goths into Gaul.¹

5. The European third natural division of the Roman empire has now actually been destroyed by internal dissensions and foreign invasions, but its calamities are not yet ended. Adolphus, having made peace with Honorius and married the emperor's sister, Placidia, marched into Gaul as a Roman general, and he and his successors extended the Gothic conquests over the Suevi, Alani, and Vandals,² in the southern provinces of Gaul, and in Spain from Marseilles to the ocean, in the name of Rome; and after the Goths retired from Italy, Rome and the most injured provinces were so restored within seven years that the vestiges of the Gothic invasion were almost obliterated, and the tyrants beyond Italy were repeatedly vanquished in the name of Honorius. A Roman general of Roman origin, named Constantius, defended the imperial throne and conquered the usurper Constantine, of Britain and Gaul, and in five years seven usurpers yielded to Honorius, who was incapable of counsel or action, A. D. 411-416.

Before the sack of Rome by the Goths, or A. D. 409, the Suevi, Vandals, and Alani poured like a torrent with irresistible violence from the frontiers of Gaul to the sea of Africa. These barbarians exercised their cruelty on the Romans and Spaniards, and ravaged with equal fury the cities and the open countries. Famine reduced the inhabitants to feed on the flesh of their fellow-creatures. Wild beasts multiplied and boldly attacked their human prey; pestilence followed famine and swept away a large proportion of the people, and the groans of the dying only excited the envy of their surviving friends. At length the barbarians, satiated with carnage and rapine, and afflicted with the contagious evils which they introduced, fixed their permanent seats in the depopulated country, and, forming a relation with their new subjects, giving protection and exacting obedience, the ground was again cultivated and the towns and villages were occupied with a captive people. Adolphus being assassinated and his assassin being assassinated, Wallia became king of the Goths and reconquered Spain to the empire, but established there the kingdom of the Vis-Goths; and the Goths, Burgundians, and Franks obtained a permanent settlement and dominion in the provinces of Gaul, A. D. 415-420. Britain and Armorica had become independent, A. D. 409, under the usurper Constantine. After the usurpers of Gaul had successively fallen, the maritime provinces were restored to the empire, but the emperors wisely acquiesced in the independence of Britain and it was ruled by the clergy and nobles. Such was the condition of the nominal western Roman empire A. D. 420.³ The widow of Adolphus was married to the general, Constantius, who shared the honors of Augustus seven months with

(1) Gbn. 1:31; 417-432. (2) 31; 436-7. (3) Gbn. 1:31; 433-40.

Honorius, and died. Honorius died A. D. 423, and his secretary, John, usurped his throne. Placidia, sister of Honorius, widow of Adolphus and also of Constantius, and aunt of Theodosius II., had quarreled with Honorius and fled with her children, Honoria and Valentinian, to Constantinople to the protection of her nephew, Theodosius II. Theodosius sent an army, killed usurper John, and placed his cousin, Valentinian III., on the Latin throne in Ravenna. But, Valentinian III. being only six years old, his mother, Placidia, reigned in his name for twenty-five years. Her armies were commanded by two able generals, Aetius and Boniface, who may deservedly be named as the last of the Romans. Aetius was an Arian, and Boniface an orthodox. Boniface was always faithful to Placidia, and was made governor of Africa; but, in his absence Aetius instigated her to recall him. This recall Aetius represented to him as a sentence of death, and advised him to disobey; and this disobedience he represented to Placidia as a revolt. Boniface formed an alliance with the Vandals of Spain and promised them a permanent settlement in Africa.⁴ Now the second trumpet sounds the downfall of the African third natural division of the monotheistic Roman empire, and we see that the internal discords, dissensions, and commotions, appositely represented by voices, thunders, lightnings, and earthquakes, contributed as much to the destruction of the empire as the foreign invasions announced by the trumpets. But before we consider the events of the second trumpet, let us finish up those of the first, A. D. 428.

6. **ATTILA AND THE HUNS IN EUROPE.**—The destructive elements of calamities have not spent all their force yet upon the European third natural division of the great Roman empire, but, under Attila, the Huns again became the terror of the world, and alternately insulted the emperors of the east and of the west, invaded the European provinces of both, and urged the rapid downfall of the Latin empire. The Huns, under Attila, stretched from east to west on the north of the Black sea, and it was the subject of anxious conjecture whether the tempest would fall on the dominions of Persia or of Rome. But, the subtle Genseric now, A. D. 441, in Africa, by negotiations excited the Huns to invade the European provinces of the eastern empire, and thus compel Theodosius II. to withdraw his fleets and help from Placidia and Valentinian III. The Illyrian frontier was covered by a line of castles and fortresses, but these were instantly swept away by the Huns. They destroyed with fire and sword the populous cities, where the discipline of the people and the construction of the buildings had been adapted to the sole purpose of defense. The whole breadth of Europe, from the Black sea to the Adriatic gulf, above five hundred miles, was at once invaded, occupied, and desolated by the myriads of barbarians led by Attila. The troops Theodosius II. had sent against Genseric in Africa were recalled, the garrisons on the side of Persia were exhausted, and the whole military force of the eastern empire was collected into the European provinces and were vanquished in three successive engagements and driven back to the Hellespont. From the walls of Constantinople to Thermopile, Attila ravaged and destroyed the countries of Thrace and Macedon at his pleasure, and historians apply the words most expressive of total extirpation and erasure to describe the scenes; and Attila dictated the terms of peace to the court of Constantinople.⁵ Theodosius, being injured by a fall from his horse while hunting, soon died, and his sister, Pulcheria, was empress, A. D. 450. She gave her hand to the Senator Marcian, who was a man of worth.⁶ Marcian refused to be insulted by the Huns in demanding the tribute stipulated. Attila threatened to chastise the rash successor of Theodosius II., but he hesitated whether he should direct his invincible armies first against the eastern or the western empire, but decided to invade Gaul and then Italy.

The western empire was now ruled by the perfidious Aetius, in the name of Placidia and her son, Valentinian III. After the death of Boniface, Aetius, at

(4) Gbn. 1:33; 453-4. (5) Gbn. 1:34; 460-3. (6) Gbn. 1:34; 407-8.

the head of sixty thousand barbarians, solicited his pardon for perfidy and murder, which the weakness of Placidia and her son could not refuse, and he supported the ruins of the western empire for nearly twenty years in the name of his nominal sovereign. He attached to himself a numerous army of Huns and Alani in Gaul, and used them in maintaining the shadow of Roman authority; and the kingdom of the Vis-Goths, in the south of Gaul, formed an alliance with the Romans. Attila, with his confederates of Germans and Sythians, marched west seven hundred or eight hundred miles to the conflux of the Rhine and the Necker, where he was joined by the Franks, and the hostile myriads were poured with resistless violence into the Belgic provinces. The consternation of Gaul was universal, and the various fortunes of its cities have been adorned by tradition with martyrdoms and miracles. But most of them were besieged and stormed by the Huns who involved in promiscuous massacre the priests who served at the altar, and the infants who in the hour of danger had been providentially baptized by the bishop, and flourishing cities were given to the flames. From the Rhine and the Mossele, Attila marched into the heart of Gaul, crossed the Seine at Auxerre, and fixed his camp under the walls of Orleans. But Aetius, with an army of allies gathered in Germany and Gaul, and Theodoric, with his Vis-Goths from the south of Gaul, came to the relief after a breach had been made and the pillage had begun, and Attila sounded a retreat. The Roman allies pressed the Huns, and an encounter of the Franks with the Gepide, in which fifteen thousand of the barbarians were slain, was a prelude to a general and decisive action. There were Franks, Germans, and Goths in both armies, and the nations from the Volga to the Atlantic were assembled on the fields, or plain, of Chalons; the pagan Attila consulted his priests and haruspices, scrutinized entrails and scraped bones, and no doubt Christians called on God, Christ, and the saints. The conflict was fierce, various, obstinate, and bloody, unparalleled in the past or present, and the slain were computed at from one hundred and sixty thousand to three hundred thousand. Attila was defeated and retreated. Attila might have been destroyed, but Aetius, fearing the preponderance of the Goths, induced Torismond, their new king—his father, Theodoric, being killed in battle—to return home, lest his brothers might occupy the throne, and so Attila escaped.

The next spring (A. D. 452) Attila invaded Italy, reduced cities to heaps of stones and ashes, slaughtered the citizens, and forced many to the islands and marshes of the sea, which resulted in originating the republic of Venice. The desolate scenes marking the march of Attila and his horde of barbarians may be inferred from his boast that the grass never grew on the spot where his horse had trod. The Emperor Valentinian, the senate, and Roman people sent an embassy with Leo, bishop of Rome, to Attila, and purchased the deliverance of Italy by an immense ransom, for those allies that defended Gaul refused to march to the relief of Italy. Attila returned beyond the Danube, retired to bed oppressed by wine and sleep, and, having burst a blood vessel, died, and his kingdom fell to pieces.⁷ The patrician, Aetius, was murdered in the palace by Valentinian and his courtiers. Valentinian was in turn murdered by some friends of Aetius, and Patronius Maximus was proclaimed emperor, and in about three months was murdered, when Avitus was made emperor by the influence and power of Theodoric II., king of the Vis-Goths in Gaul, A. D. 453.⁸ Thus, European Rome, except the sea coast and islands, is destroyed from Constantinople to the Atlantic ocean, and a universal storm of hail, fire, and blood would not have produced greater devastation.

7. GENSERIC AND THE VANDALS IN AFRICA.—We have said the second trumpet had sounded and African Rome, including the islands and sea-coasts belonging to the Latin empire, was about to fall. The barbarians who overrun European Rome had no shipping, and cities, villages, and islands, as well as Africa, escaped

(7) Gbn. 1:35; 468. (8) Gbn. 1:35, 36; 478-81.

their ravages. But the Vandals of Spain accepted the proposition of Boniface and crossed into Africa in Spanish vessels and in those furnished by Boniface, and were joined by the Moors, and perhaps by the Circumcellians, A. D. 429. Placidia and Boniface discovered the perfidy of Aetius, and Boniface, Carthage, and the Roman garrison returned to their allegiance; but too late! Genseric refused to relinquish his prey. Boniface and his band of veterans and hasty levies were defeated with considerable loss; the barbarians insulted the open country; Carthage, Cirta, and Hippo Regius were the only cities that appeared to rise above the general inundation. On a sudden, the seven fruitful provinces were overwhelmed by the invasion of the Vandals, and the death of their countrymen was expiated by the ruin of the cities where they fell, without regard to age or sex, and they destroyed the olive and other fruitful trees. Boniface was besieged in Hippo, but the Italian fleet and army, reinforced by Asper with a powerful armament from Constantinople, came to his assistance A. D. 431; then he marched out against Genseric and was defeated, and Africa was irretrievably lost to the Latin empire. Boniface left for Rome, and was received and promoted by Placidia, but wounded in battle with Aetius, whom he defeated, he died. The inhabitants of Hippo were either slain or made prisoners by the Vandals. Carthage, the Rome of the African world, was taken by surprise; the licentious troops satiated their rage and avarice; a regular system of rapine and oppression was instituted, and the provinces of the eastern empire were filled with exiles from Africa A. D. 439⁹

8. The desolation and loss of the provinces from the ocean to the Alps impaired the glory and greatness of Rome, and her internal prosperity was irretrievably destroyed by the separation of Africa. The Vandals confiscated the estates of the emperors and interrupted the subsidies which relieved the poverty and encouraged the idleness of the plebians. Genseric next built fleets, which issued from Carthage and claimed the empire of the Mediterranean; the conquest of Sicily, the sack of Palermo, and the frequent descents on the coasts of Lucania alarmed the eastern and what remained of the western empires; but Genseric's confederacy with Attila compelled both to the defence of the north from A. D. 441 to A. D. 453. The revolutions, dissensions, outrages, and murders of the palace of Ravenna left the west without a defender, and at the invitation of the Empress Eudoxia to avenge her wrongs on the murderer of her husband, Genseric, with a numerous fleet of Vandals and Moors, cast anchor at the mouth of the Tiber and boldly advanced to the gates of the defenceless city, A. D. 455. He was met by a venerable procession of bishops, headed by the same Leo who ransomed the city from Attila and visited in person his camp. Genseric promised to spare the unresisting multitude, protect the buildings from fire, and exempt the captives from torture. But Rome and its inhabitants were delivered to the licentiousness of the Vandals and Moors; the pillage lasted fourteen days and nights, and all that remained of public or private wealth, of sacred or profane treasures, was diligently transferred to the vessels of Genseric. Among the spoils were the splendid relics of two religions—the pagan and the Jewish. The golden table and candle-stick, captured by Titus when Jerusalem was destroyed, and deposited in the Temple of Peace in Rome, were carried to Carthage in Africa by a tribe from the Baltic. The Christian churches, enriched and adorned by the superstition of the age, afforded more plentiful materials for sacrilege. In the forty-five years since the Gothic invasion the pomp and luxury of Rome was somewhat repaired, and it was difficult to escape or satisfy the avarice of a conqueror who had leisure to collect, and ships to transport, the wealth of the capital. The imperial ornaments, furniture, wardrobes, massive plate of gold, silver, brass, and copper, the empress, her two daughters, and many thousands of captives were transported to Carthage.¹

(9) Gbn. 1:33; 454. (1) Gbn. 1:36; 479–81.

9. The nominal Latin Roman empire was now ruled by Count Ricimer, one of the principal commanders of the barbarian troops that defended Italy, who was a Goth by his mother and a Suevi by his father.* The Emperor Avities was dethroned A. D. 456, and Majorian promoted A. D. 457-461. Majorian proved himself competent to reign, if he had the men and the means. He encountered the Vandals and Moors, at the mouth of the Liris, encumbered with the spoils of Campania, and slaughtered them and chased them to their ships. His army was composed of barbarians. He collected a fleet in the harbor of Carthagenia, in Spain, to invade Genseric, in Africa; but by the envy and treason of some of his powerful subjects Genseric was enabled to surprise it, and sink, burn, or capture, many of the ships. Ricimer impelled the barbarians against him, and he abdicated the throne and died A. D. 461. Ricimer now elevates to the throne Severus, whose virtues he did not fear, but soon dispatched him and managed affairs without an emperor; and the empire of the west dwindled down to the kingdom of Italy; and during the reign of Ricimer it was afflicted by the incessant depredations of the Vandal pirates. In the spring of each year the Vandals equipped a formidable navy in the port of Carthage, and, commanded by Genseric, repeatedly visited the coasts of Spain, Liguria, Tuscany, Campania, Lucania, Bruttium, Calabria, Venitia, Dalmatia, Epirus, Greece, and Sicily. They subdued the island of Sardinia, and spread desolation or terror from Gibraltar, in Spain, to the Nile, in Egypt. They took cavalry with them, landed unexpectedly, swept the country with their cavalry, and embarked again with their spoils. Their ranks were recruited with Moors, Romans, captives, and outlaws: a set of desperate wretches guilty of most atrocious crimes and cruelties. They massacred five hundred noble citizens of Zant and cast their mangled bodies into the sea. The eastern empire purchased a peace with them, but the west was still distressed. The haughty Ricimer was compelled by necessity to implore, as a subject, the throne of Constantinople for protection; and Italy submitted to accept a master from the choice of the emperor of the east, in the person of Anthemius, A. D. 467-472. And according to custom, Ricimer married the daughter of Anthemius. Genseric, who had long oppressed the land and the sea, was now threatened on every side with a formidable invasion. The cities of Tripoli were subdued, and the Vandals were driven from Sardinia by Marcellinus, the independent patrician of Dalmatia.

The fleet from Constantinople consisted of one thousand; one hundred and thirteen ships and one hundred thousand men. The army of Heraclius by land, and the fleets of Marcellinus and Basiliscus by sea, vanquished the opposing Vandals, and could have exterminated them. Genseric professed his willingness to surrender all in five days if a truce was granted; which was given. The wind becoming favorable, Genseric manned his largest ships and towed many large barks filled with combustible material, and in the darkness of the night these destructive vessels were impelled against the unsuspecting and unguarded fleet of the Romans, which was close and crowded. The noise of the wind, the crackling of the flames, and the dissonant cries of the soldiers and mariners increased the horrors of the nocturnal tempest. The Vandals also attacked them with skill and valor, and more than half the fleet was destroyed. Basiliscus fled to Constantinople; Heraclius effected his retreat through the desert, and Marcellinus retired to Sicily and was there assassinated by one of his own captains, perhaps instigated by Ricimer. Genseric again became the tyrant of the sea, and the coasts of Italy, Greece, and Asia were again exposed to his avarice and revenge. Tripoli and Sardinia returned to his obedience; he added Sicily to the number of his provinces, and before he died, A. D. 477, he beheld the final extinction of the empire of the west,² A. D. 476. Thus, the African, and seacoast, and island, natural one-third division of the Roman empire, is destroyed by a power, well represented by a burning mountain cast into the sea. Genseric destroyed two

(*) Gbn. 483, 492. (2) Gbn. 1:36; 479-90.

fleets by fire, and the seacoasts and islands were destroyed by blood, fire, and rapine. The western fleet was destroyed at Carthagina, and only two fleets remained on the sea: the one of Marcellinus, patrician of Dalmatia, who had revolted from under Valentinian III., and the other belonged to the eastern empire. Into these two Genseric rolled by the wind his fire ships like a burning mountain. Two-thirds, or two natural divisions, of the Roman empire have been destroyed; but the Asiatic third natural division remains.

10. THE FIRST HEAD OF THE MONOTHEISTIC WILD BEAST EXTINGUISHED.—The Latin empire, which was the original Roman beast of Daniel before it began to trample down the former wild beasts, is divided into ten horns. The peaceful and prosperous reign, which Anthemius promised to the west, was soon beclouded by misfortune and discord. Ricimer, by perfidy and the aid of Burgundians and Suevi, secured the murder of Anthemius and the pillage of Rome. The soldiers, who united the rage of facetious citizens with the savage manners of barbarians, were indulged without control in the licence of rapine and murder, and the city exhibited indiscriminate pillage, stern cruelty, and dissolute intemperance, A. D. 472. The tyrant Ricimer died of a painful disease; his nephew and emperor died in seven months; Julius Nepos became emperor A. D. 472, but fled before the confederated barbarians under Orestes, A. D. 476; and Augustulus, son of Orestes, was made the last emperor of the Latin, or western empire. The barbarian mercenaries—the Heruli, Scyrri, Alani, Turcilingi, and the Rugians—demanded that the one-third of the land of Italy should be divided among them; Orestes refused; the barbarians flocked to the standard of Odoacer, the Heruli chief; Orestes was slain, and his imperial son, Augustulus, implored the mercy of Odoacer. Odoacer, regarding the emperor as a useless officer, made Augustulus resign his title to the senate. The senate addressed a letter to Zeno, emperor of the east, disclaiming the necessity or wish of continuing the imperial succession in Italy; and, in their opinion, the majesty of a sole monarch could protect both east and west; and in their own name and in that of the people they transferred the seat of universal empire from Rome to Constantinople, and requested Zeno to invest Odoacer with the title of patrician and the administration of the diocese of Italy. Italy was all that remained of the western empire that was not under the control of the barbarians, and Odoacer was the first barbarian king that was recognized as the legitimate ruler of Rome, A. D. 476 or 479. The stern Goth, Ricimer, who trampled on the ruins of Italy, had exercised the power without assuming the title of king. Thus, the first head of the great Monotheistic wild beast was wounded to death; but these barbarian tribes may coalesce under some one headship.

11. Odoacer was an Arian, but tolerated the Catholics, and his interposition was required to protect the peace of the city during the choice of the Roman bishop. After the reign of fourteen years Odoacer and his Heruli mercenary barbarians and confederates were defeated by the Ostrogoths, in the name of the eastern empire, and universally massacred. Then the kingdom of the Ostrogoths was established in Italy by Theodoric, A. D. 493–526.³ The Franks, under Clovis, conquered the Armoricans, Alemanni, Burgundians, and Vis-Goths, who were Arians, and founded the French monarchy, which was Catholic, A. D. 481–536.⁴ Africa remained in possession of the Vandals till they were conquered by the armies of Justinian, A. D. 534. The Lombards have not yet established their relation with the Latin empire, but will soon claim a portion of its territory and be conquered by the Franks. Thus, the fragments of the western empire began to be consolidated into large divisions. These fragments have been enumerated and located by expositors of prophecy in various ways, according to the time of enumerating and the manner of grouping the smaller divisions. But

(3) Gbn. 1:36; 492–96. 39; 533–4. (4) 36; 510–16.

I shall follow history and count them as they become exterminated, absorbed, or incorporated by the large governments, which occupy the pages of modern history, viewing them from the ecclesiastical standpoint.⁵

12. The establishment of the Gothic kingdom in Italy revived the appearance of the Roman empire, under the Greek headship. This kingdom extended from Sicily to the Danube and from Sirmium, or Belgrade, to the Atlantic ocean. Theodoric declined the name, the purple, and the diadem of the emperor, but assumed, under the hereditary title of king, the whole substance and plenitude of imperial prerogatives. His address to the eastern throne was respectful and ambiguous, and the alliance of the east and west was annually declared by the unanimous choice of the consuls. The Italian one was named by Theodoric and formally confirmed by the sovereigns of Constantinople, and Italy was governed by the Roman jurisprudence.⁶ This wreck of the Latin empire must have been the final blow to the Red Dragon in the west. Gibbon reckons not more than one-twentieth of the Roman empire professed Christianity when it ascended the throne of the Cæsars,⁷ and as many unworthy motives were presented after this to induce citizens and aliens to become Christians,⁸ we can not calculate on the genuine conversion of the members of the empire churches, and many of the statesmen and military officers were avowed pagans.⁹ The invaders of the empire were Arians and pagans, and the slaughter on the fields of battles must have been immense on both sides. Hence, the destruction of Polytheists and of those who could adopt either religion must have been incalculable, and as all the supervisors adopted the religion of the empire,¹ this must have terminated the short time in the west which the devil knew was allotted to his Red Dragon antagonism there, and which caused him to pour out his wrath on the recognized and protected citizens. What advantage the true churches of Christ, the seed of the woman, and the two witnesses—or Sons of Oil—derived from this smashing up of this Latin empire, history has not recorded. But the general policy of invaders and rebels—to attach to their interest all malcontents and disaffected, the fact that the Vandals in Africa did relieve the Donatists from persecution, and the Goths, Heruli, and Vandals in Europe did tolerate the Catholics while themselves were Arians, and the empire was divided into independent hostile powers, so the persecuted in the east, or in any one power, could flee to another—authorizes us to suppose they were protected, or not persecuted, and so they were enabled to spread the true Christianity in the dismembered provinces.* The Catholic bishops might anathematize, but they could not confiscate, banish, or put to death till the death wound in the first head was somewhat healed. And, as the inoffensive, enduring, and industrious habits of the sealed servants of the Living God became known to the conquerers, they would be protected, to restore the ruined countries; but, as the true churches are in the wilderness, history knows but little about them, and but seldöm stops to notice humble, retiring individuals. As yet, the empire churches furnish examples of Christian traits of character, but whether these same persons would persecute heretics, we know not, for they had not power or opportunity to show us.² (See chap. 131, § 3.)

(5) Chap. 143, §§ 6, 7. (6) Gbn. 1:39; 536-7. (7) 15; 179. (8) 28; 392. (9) 31; 426. Mosh. 4:1; 1, §16. (1) Gbn. 1:37; 508; 38; 512-14. Jones, 215. (*) Continued, chap. 146. (2) Gbn. 1:35; 472, 481.

CHAPTER CXXXV.

THE THIRD TRUMPET SOUNDING. A. M. 4364.

1. THE SOURCES AND STREAMS OF RENOVATION.—The first head of the Constantine, or monotheistic, empire has been wounded to death, but the second head survives and may restore the empire to its former dimensions. The European and African divisions, including the sea, have been black, and bloody, and covered with carcasses and bones; but the fountains and rivers still exist and restoration is possible. The grass will soon spring up and make the field look green and promising; the forests and fruit trees will grow in time; the fountains will supply fresh water in abundance; the fish will be recruited and shipping restored. Churches are the fountains of the monotheistic empire, and all these barbarians embrace the empire religion³ and form mighty rivers, whose wealth and strength, concentrated by the concentrated Catholic church, may restore the sea and land of empire, and the clergy are not blind to their advantages.⁴ But a burning star, called Wormwood, may have poisoned these fountains and streams, and may produce political death to many who would have restored the Constantine empire, and on account of their alienation the empire may be irretrievably lost.

2. APOLLINARIS.—When the divinity of Christ was established on the ruins of Arianism, the Catholics found the difficulty of a creed embracing incomprehensible mysteries, and they hesitated to assert that the divine nature suffered what Christ endured. But Apollinaris affirmed but one incarnate nature in Christ, and that the Divinity was united, or mingled, with the body of a man, and supplied the place and office of a human soul. Apollinaris was bishop of Laodicea and one of the luminaries of the Catholic, or empire, church; but he was condemned by the Syrian doctors,⁵ and the congregations of disciples were proscribed by the imperial laws; still his monophysite principles and his manner of speaking were secretly adopted by the Alexandrians and Egyptians⁵ in their monasteries, and his enemies felt the hatred of Theophilus and Cyril, the successive patriarchs of Alexandria. A secret, incurable discord was cherished between those confounding and those disuniting the divine and human natures of Christ, and though the difficulties of the subject induced the parties to unanimously pronounce the sounds of concord, a latent spark lurked among the embers of controversy and was quickly kindled into a mighty flame, and the verbal disputes of the oriental sects have shaken the pillars of church and state,⁶ and the calamities of war were embittered by the more permanent evils of civil and ecclesiastical tyranny.⁷ In viewing the divine nature as absorbing the human, or denying the human nature altogether, they introduced the appellation to Mary, Mother of God. This impious title offended those who maintained the two natures distinct, perfect, and united, in Jesus Christ. In this class shone a brilliant star, that might be called Wormwood; but his opponent, Cyril, and many others, deserve the same title.

3. NESTORIUS.—Nestorius was a Syrian,⁸ and was chosen by the emperor, on account of his fame, to be patriarch of Constantinople, and this choice was approved, or acquiesced in, by the clergy and the people. He was recommended by

(3) Gbn. 37; 502-4, 508-9. (4) 38; 513. Robertson in Jones, p. 216; Gregory's letter. Jones 229. (5) Mosh. 5:2; 5, § 5. (6) Gbn. 2:8; 129-30. (7) 14; 269. (8) Mosh. 5:2; 5.

the austerity of his life and the eloquence of his sermons, but betrayed the acrimony and impatience of his zeal in his homily before the Emperor Theodosius II. when he exclaimed: Give me, O Cæsar, give me the earth purged of heretics and I will give you in exchange the kingdom of Heaven! Exterminate with me the heretics, and with you I will exterminate the Persians. He soon discovered, surprised, and attacked a secret conventicle of Arians. They preferred death to submission, and the flames kindled by their despair soon spread to the neighboring houses, and the triumph of Nestorius was clouded by the name of incendiary. On either side of the Hellespont his Episcopal vigor imposed a rigid formulary of faith and discipline; a chronological error about Easter was punished as an offence against the church and state; Lydia and Caria, Sardis and Miletus, were purified with the blood of the obstinate, and the edict of the emperor, or rather patriarch, enumerates twenty-three degrees and denominations in the guilt and punishment of heresy.⁹ He was a violent enemy to all sects, but to none so much as to the Apollinarian faction, after whose ruin he breathed an ardent and inextinguishable zeal.¹ So, he was no exception to the generality of the clergy of the Catholic church; he was bitter as wormwood. From the pulpit of Constantinople both his friend, Anastasius,² and himself denounced the title, Mother of God, as unknown to the apostles, unauthorized by the church, tending to alarm the timorous, mislead the simple, amuse the profane, and to justify the old genealogy of Olympus.⁹ This sound truth, though extremely well received in many places, had the majority, and converted many Egyptian monks from calling Mary the Mother of God,² gave offence, and the sermons of the archbishop and the service of the altar were disturbed by seditious clamor; his authority and doctrine were renounced by separate congregations; every wind scattered around the empire the leaves of controversy, and the voice of the combatants reëchoed in the cells of Egypt and Palestine. His opponent was Cyril, patriarch of Alexandria, who had imbibed and professed the incarnation of one nature, and consulting his pride and ambition he rose in arms against another Arius, only more formidable, on the second throne of the hierarchy. His enmity to the patriarchs of Constantinople was a sense of interest and not a sally of passion; he envied their situation in the sunshine of the imperial court, and he dreaded their upstart ambition which oppressed the metropolitans of Europe and Asia, invaded the provinces of Antioch and Alexandria, and measured their diocese by the limits of the empire.

Cyril denounced to the prince and people, east and west, the damnable errors of Nestorius, pontiff of Constantinople and one of the most exalted, or brilliant, stars of the empire, or Catholic, church. The pontiff, or patriarch, of Rome, as might be expected, espoused the cause of Cyril and condemned the sentiments and person of Nestorius and degraded him as a heretic from his Episcopal dignity, and delegated Cyril to execute his illegal decree. Cyril darted the thunders of a god in twelve anathemas, and exposed the errors and passions of a mortal.³ The thunderstruck prelate did not sink under the violent shock, but retorted the same accusation upon his adversary, charging him with Apollinarian heresy in confounding the two natures of Christ, and he loaded Cyril with as many anathemas as he had received from him.⁴ Neither the emperor nor the primate Nestorius were disposed to obey the mandate of the primate, or patriarch, of Rome, and a council was called to meet at Ephesus, whose power and cunning, bribery and fraud, confusion and slaughter, decided the contest, A. D. 431. The end of these scandalous proceedings was that the ecclesiastical power triumphed over the civil; the females of the palace ruled the emperor, and monks, superstition, bribes, and deception left Nestorius deserted of friends, and he abdicated his Episcopal throne, and was conducted to his former monastery in Antioch. In four years (A. D. 435) the Emperor Theodosius II. subscribed an edict ranking him with Simon Magus, proscribing his opinions and followers, condemning his writings

(9) Gbn. 2:8; 131-2. (1) Mosh. 5:2; 5, § 5. (2) Idm., § 6. (3) Gbn. 2:8; 131-4. (4) Mosh. 5:2; 5, § 7.

to the flames, and banishing his person to the Lybrian desert. After sixteen years' banishment and torturing persecution the synod of Chalcedon would have restored him to the communion of the church, and perhaps to his former honors, had not death ended his days (A. D. 442).⁵ We see here the fire-red horse characteristics of the moving force, and the guiding intelligence engrossed in leadership and armed with a great sword; Christians kill one another and peace is taken from the civil government. Though Nestorius expired, his doctrine lived; and though he might not be the sole cause, yet he furnished an occasion for embittering and poisoning the sources and streams of ecclesiastical and civil support and recuperation. His position in the Catholic church was above all the clergy except the patriarch of Rome. He fell from, or was forced to abdicate, his position in the Catholic church, but he did not lose his light, or influence, and the empire felt the bitter consequences.

4. NESTORIANS INCREASE.—Both in his native and Episcopal provinces the heresy of Nestorius was speedily obliterated, being crushed by the penal laws of Justinian; but in Persia they found a new world, where, notwithstanding the resistance of the Magi, Christianity had struck a deep root and the nations of the east rejoiced under its salutary shade. The primate resided at the capitol, and in his synods and in their dioceses his metropolitans, bishops, and clergy represented the pomp and honors of a regular hierarchy; and they rejoiced in the increase of proselytes, and their zeal was stimulated by the presence of an artful and formidable enemy. The primates were elected and ordained by their own suffragans, but their filial dependence was on the patriarchs of Antioch. In the Persian school at Edessa the rising generation of the faithful imbibe their theological idiom, studied in the Syriac version the volumes of Theodore of Mopsuestia, and they revealed the apostolic faith and holy martyrdom of his disciple Nestorius. The first indelible lesson of Ibas, bishop of Edessa, taught them to execrate the Egyptians who, in the synod of Ephesus, had impiously confounded the two natures of Christ. The flight of the masters and scholars, twice expelled from the Athens of Syria, dispersed a crowd of missionaries inflamed by the double zeal of religion and revenge. The monarchs of Persia, suspicious of the Christian religion among their subjects favoring the Roman emperors, had often prohibited by royal edicts their dangerous correspondence with the Syrian clergy; and now they were pleased with the progress of the Nestorian heresy and listened to the eloquence of an artful prelate who painted Nestorius as a friend to Persia and urged them to secure the fidelity of their Christian subjects by granting a just preference to the victims of the Roman tyrant.⁶ Barsumas, ejected out of the school of Edessa by the monophysites and created bishop of Nisibis A. D. 435, labored, A. D. 440–485, to procure for the Nestorians a solid and permanent settlement in Persia and was vigorously seconded by Maanes, bishop of Ardascira. He persuaded Pherozes to expel the Greek, or Catholic, Christians out of his dominions and admit the Nestorians in their place and in possession of the principle seats of ecclesiastical authority in Persia. He also erected the famous school of Nisibes, from which issued the Nestorian teachers who, in the fifth and sixth centuries, spread abroad their tenants through Egypt, Syria, Arabia, India, Tartary, and China.⁷

The Nestorians composed a large majority of the clergy and people in Persia and they were encouraged with the smile and armed with the sword of despotism, and yet many of their weaker brethren were startled at the thought of breaking loose from the communion of the Christian world; but the blood of seven thousand seven hundred monophysites, or Catholics, confirmed the uniformity of faith and discipline in the churches of Persia. To their standard of natural and religious freedom myriads of fugitives resorted from all the provinces of the eastern

(5) Gbn. 2:8; 131–34. (6) Gbn. 2:8; 141–2. (7) Mosh. 5:2; 5, § 11.

empire, and the narrow bigotry of Justinian was punished by the emigration of his most industrious subjects. They transported into Persia the arts of peace and war, and those who deserved the favor were promoted to the favor of a discerning monarch. Justinian introduced some conditions tending to enlarge and fortify the toleration of Christianity in Persia, flattering himself that the heretics would gradually perceive the benefits of union with the empire and the church of Rome, and if he failed in exciting their gratitude he might hope to provoke the jealousy of their sovereign.⁸ The arms of Nurshirvan and his fiercer grandson were assisted with advice, money, and troops by these desperate sectaries who still lurked in their native cities of the east; their zeal was rewarded with the gift of the Catholic churches; but when these cities and churches were recovered by the Emperor Heraclius their open profession of treason and heresy compelled them to seek a refuge in the realm of their foreign ally.⁸ Heraclius considered with pain the detriment which the Grecian empire had suffered by the migration of the persecuted Nestorians and their settlement in Persia, and ardently desired to reunite the monophysites to the bosom of the Greek church.⁹ But the seeming tranquility of the Nestorians was often endangered and sometimes overthrown. They were involved in the common evils of despotism; their enmity to Rome could not always atone for their attachment to the Gospel, and a colony of three hundred thousand monophysites, or Jacobites, captives of Apamea and Antioch, was permitted to erect a hostile altar in the face of the Nestorian primate, and in the sunshine of the court.* Thus, we see the sources of resuscitation and perpetuity from the attachment of Christians in Persia to the Catholic church and Roman empire were cut off by sectarian bitterness poisoning their minds with hatred to the empire, and inducing them to instigate and aid rebellion, invasion, and slaughter in Syria and other provinces. Also, the missionary enterprise of the Nestorians was lost to the monotheistic wild beast if it did not injure him by preoccupying the minds of those afterward coming in contact with him. In the west we shall see how the Catholics gave Justinian easy victories, and the pagan and Arian barbarians becoming Catholics, restored the empire and church; but in the east the Nestorian influence tends to prevent invaders and immigrants from restoring or perpetuating them. From the conquest of Persia the Nestorians carried their spiritual arms to the north, the east, and the west, and the simplicity of the Gospel was fashioned and painted with the colors of the Syriac theology. They preached to the Bactrians, the Huns, Persians, Indians, Persarmenians, Medes, and Elamites; and the barbaric churches from the Persian gulf to the Caspian sea were almost infinite, and their recent faith was conspicuous in the number and sanctity of their monks and martyrs. The pepper coasts of Malabar and isles of the ocean, Socotora and Ceylon, were peopled with an increasing multitude of Christians, and their bishops and clergy derived their ordination from the primate, or patriarch, of Babylon. They followed the roving tartars and entered their camps in the vallies of Imaus and the banks of the Selinga, and a Kan named Prester John was baptized and ordained. They entered China, and under Mohamedan caliphs Nestorian churches were diffused from China to Jerusalem and Cyprus, and their number with those of Jacobites, or monophysites, were computed to surpass the Greek and Latin communion. Twenty-five metropolitans, or archbishops, composed their hierarchy and testified their faith and obedience to the primate, or patriarch, of Babylon, which name has been applied to Seleucia, Ctesiphon, and Bagdad, A. D. 500-1200. The Christians of St. Thomas adhere to the Nestorians, A. D. 883-1500.¹ All this was lost to the empire and prevented its resuscitation and extension.

5. THE MONOPHYSITE INFLUENCE.—According to the Catholic standard, Nestorius was more orthodox than his enemies, but, by the jealousy of the patriarch of Rome against the patriarch of Constantinople, the envy and malignity of the

(8) Gbn. 2:8; 142-3. (9) Mosh. 7:2; 5, § 4. (*) Gbn. 2:8; 142-3. (1) Gbn. 2:8; 143-4.

patriarch of Alexandria, intrigue, corruption, and bribery, he was induced to abdicate, and afterwards he was banished and persecuted to death. Before Cyril could accomplish his object he had to abandon phrases and expressions and receive the articles of faith drawn up by John, patriarch of Antioch.² This compromise between Cyril and the Catholics suppressed the flame of controversy till his death, A. D. 448. But a violent aversion to the Nestorians led many into the opposite extreme. This was the case with the famous Eutyches, abbot of a certain convent of monks at Constantinople, who might have expired in his cell where he had slept for seventy years, had not the resentment and indiscretion of Flavian, patriarch of Constantinople, exposed him to the world, and thus made him the chief of the monophysites, and the name of Eutyches has been applied to the sect most adverse to the Syrian heresy of Nestorius. Flavian called his domestic council, or synod, but Eutyches appealed to a general council. Eutyches exerted his utmost force and vehemence in opposing the progress of Nestorian doctrine, and expressed his sentiments in the very terms used by the Egyptians, and taught but one nature in Christ—the incarnate word—which was the Apollinarian doctrine charged upon Cyril by Nestorius. These opinions of Eutyches shot like lightning through the east, and acquired such strength in its progress as created uneasiness to both Catholics and Nestorians. Theodosius II., the emperor, called the second council at Ephesus, A. D. 449, and placed at its head Dioscorus, patriarch of Alexandria, the faithful imitator of his predecessor, Cyril, in arrogance and fury, and a declared enemy of Flavian, patriarch of Constantinople. By the influence and caballing of Dioscorus matters were carried on in this council in the same scandalous manner as in the former Ephesian council against Nestorius by Cyril. Dioscorus confounded matters with such artifice and dexterity that the one incarnate nature triumphed. Eutyches was acquitted of error, Flavian was scourged in the most barbarous manner and banished to Epipas, but died before reaching that place. The heresy of the two natures of Christ was condemned thus: May those who divide Christ be divided by the sword! May they be hewn in pieces! May they be burnt alive! Dioscorus had a mob of monks and soldiers—the wild beasts of this spiritual amphitheater—who, at his signal, broke into the council with swords and staves and did his fiendish work. This synod has been justly branded—as many others ought to be—a gang of robbers and assassins. Thus, the faith of the Egyptians prevailed, but the vanquished party called in the aid of Leo, patriarch of Rome, who visited the hostile camps of Attila and of Generic, and his tome, or epistle, became the creed of Justinian. Leo's provincial synod annulled the irregular proceedings of Ephesus, but, as this step was itself irregular, he solicited a general convocation of the general council in the free and orthodox provinces of Italy. Theodosius declined to call the council, but, after his death, Marcian consented to call the council of Chalcedon, in which the legates of Leo presided, A. D. 451. Dioscorus was condemned, deposed, and sent into banishment, the acts of the council of Ephesus were annulled, the exiles were recalled (including Nestorius, now dead), and the tome of Leo was subscribed by the oriental bishops, and the doctrine that in Christ two distinct natures were united in one person was established as the orthodox faith. Eutyches, already banished by the emperor, was condemned.³ In this council the orientals, less adverse to the Nestorians than to Cyril, accepted the Romans as their deliverers. Thrace, Pontus, and Asia were exasperated against the murder of their patriarch, Flavian, and the new patriarchs of Constantinople and Antioch secured their places by the sacrifice of their benefactor, Dioscorus. The bishops of Macedonia, Greece, and Palestine were attached to the faith of Cyril, but in the face of the synod and heat of the battle the leaders with their obsequious train passed from the right to the left wing and decided the victory. Four of the suffragans from Alexandria were tempted from

(2) Mosh. 5:2; 5, § 10. (3) Mosh. 5:2; 5, §§ 13-15. Gbn. 2:8; 135-6.

their alliance to Monophysism, and thirteen implored mercy of the council, for if they yielded, they said, they would be massacred on their return to Egypt. Dioscorus, proved guilty of pride, avarice, cruelty, lavishing the alms of the church on female dancers, keeping his palace and baths open to prostitutes, and keeping a concubine, was condemned and deposed by the synod and banished by the emperor. A majority of the bishops, however, were monophysites, though they had subscribed the tome of Leo, and they protested in two debates against changing the old landmarks fixed at Nice, Constantinople, and Ephesus, and a multitude of Episcopal voices repeated in chorus: The definitions of the fathers are orthodox and immutable! The heretics are now discovered! Anathema to the Nestorians! Let them depart from the synod! Let them repair to Rome! The legates of Rome threatened! The emperor—the head of the church—was absolute! A committee of eighteen hundred bishops prepared a new decree, which was imposed on the reluctant assembly.⁴ The characteristics of the second seal are very conspicuous, but the white horse and his rider can not be seen in the Catholic church, and peace is taken from the empire.

6. CHARACTERISTICS OF THE SECOND SEAL CONSPICUOUS. — The orthodox emperors, Marcian and Leo, enforced with arms and edicts the symbol of their faith, and it was declared by the conscience, or honor, of five hundred bishops that the decrees of the synod of Chalcedon might be lawfully supported with blood. The Catholics observed with satisfaction that the same synod was odious to both Nestorians and monophysites. The Nestorians were less angry or less powerful, but the east was distracted by the obstinate and sanguinary zeal of the monophysites. Jerusalem was occupied with an army of monks. In the name of one incarnate nature they pillaged, burnt, and murdered; the sepulchre of Christ was defiled with blood and the gates of the city were guarded in tumultuous rebellion against the troops of the emperor. The Egyptians still regretted Dioscorus and detested the usurpation of his successor introduced by the fathers of Chalcedon, but Peoterius was supported by a guard of two thousand soldiers and for five years waged war with the people of Alexandria, and on the death of the emperor Marcian became a victim to their zeal. The patriarch was besieged in the cathedral and murdered in the baptistry. The deadly superstition was inflamed on both sides by retaliation. In pursuit of a metaphysical quarrel many thousands were slain, and Christians of every degree were deprived of the enjoyments of social life and of the rites of baptism and the holy communion.⁵ The remedy applied by this council to heal the wounds of a torn and distracted church proved worse than the disease. A great number of oriental and Egyptian doctors, though of various characters and different opinions in other respects, united in opposing with the utmost vehemence the council of Chalcedon and the epistle of Leo adopted as a rule of faith, and were unanimous in maintaining a unity of the nature as well as of the person in Jesus Christ. Hence, arose deplorable discords and civil wars, whose fury and barbarity were carried to the most excessive and incredible lengths.⁶ (A. D. 451–482.)

The discords of thirty years produced the famous henoticon, a decree of union of the Emperor Zeno, which in his reign and that of Anastasius was signed by all the bishops of the east under the penalty of degradation and exile if they rejected or infringed this fundamental and salutary law. It repeated and confirmed all enacted in councils of Nice, Constantinople, Ephesus, and Chalcedon against the Arians, Nestorians, and Eutychians, and was designed to end all strife. But so effectually was the public mind poisoned and embittered that a book, a sermon, or a prayer, rekindled the flame of controversy and the bonds of communion were alternately broken and renewed by the private animosity of the bishops. The patriarchs of Rome anathematized the patriarchs of Constantinople for accepting the communion of Alexandria without the authority of a

(4) Gbn. 2:8; 136. (5) Gbn. 2:8; 137. (6) Mosh. 5:2; 5, § 16.

council. Hence arose new contests and divisions not less deplorable than those designed to be suppressed.⁷ In the fever of the times the sense, or rather the sound, of a syllable was sufficient to disturb the peace of an empire. The Trisagion, or Thrice Holy Lord God of hosts, and the same phrase with the addition, Who died for us, chanted by adverse choirs, led to war and murder between the emperor and the faithful bishops. These furious but transient seditions were encouraged by the success of Vitalian, a Gothic chief, who declared himself the champion of the Catholic faith and waged war against the monophysite emperor, Anastasius, in defense of the orthodox faith.⁸ With an army of pagan Huns and Bulgarians he depopulated Thrace, besieged Constantinople, exterminated sixty thousand of his fellow Christians, obtained the recall of the bishops, the satisfaction of the pope, the establishment of the council of Chalcedon, and an orthodox treaty, reluctantly signed by the dying emperor, Anastasius, but more faithfully signed by the uncle of Justinian.⁹ Justinian was an uncompromising persecutor of pagans, Jews, heretics, and schismatics, and as orthodox as any pope of Rome. The Nestorians were driven into Persia by him, and the Monophysites persecuted wherever he found them.

Under the reign of Zeno and Anastasius the Mophysites usurped the thrones of the east and crushed on its native soil the school of the Syrians, and the rule of their faith was defined with exquisite discretion by Severus, patriarch of Antioch, and in the style of the Henoticon he condemned the heresies of Nestorius and Eutyches. He enforced the belief of his creed, and the blood of three hundred and fifty monks polluted his reign, to which he may have been provoked. Justin, the successor of Anastasius, replanted the orthodox standard in the east A. D. 518; Severus fled into Egypt, and his friend, escaped from the Nestorians of Persia, was suffocated in his exile by the Catholics of Paphlagonia. Fifty-four bishops were swept from their thrones; eight hundred ecclesiastics were cast into prison, and the oriental flocks, deprived of their shepherds, must have been insensibly either famished or poisoned. In this distress the expiring faction was revived, united, and perpetuated by the labors of James Baradeus, and from him have been called Jacobites. By the confessors imprisoned at Constantinople he was ordained bishop of Edessa and apostle of the east, and the ordination of eighty thousand bishops, priests, and deacons is derived from this source. The speed of the zealous missionary was promoted by the fleetest dromedaries of a devout chief of the Arabs. The doctrines of the Jacobites and their discipline were also secretly established in the dominions of Justinian, and each Jacobite, or Monophysite, was compelled to violate the laws and hate the legislator; and the successors of Severus, lurking in convents and villages and sheltering their proscribed heads in caverns of hermits or in the tents of Saracens, still assert their right to the patriarchate of Antioch. The secondary place is filled by the Maphrian at Mosul, who contests the supremacy of the east with the Nestorian primate.

Under the patriarch and Maphrian one hundred and fifty archbishops and bishops have been counted in the different ages of the Jacobite church. In A. D. 588 they flourished in Syria, Messopotamia, Armenia, Egypt, Nubia, Abyssinia, and other countries.¹ In Egypt, A. D. 537, the Monophysites, or Jacobites, were divided, and Justinian, taking advantage of the dispute, sent Narses, and after a desperate and bloody conflict, which filled the streets of Alexandria with dead bodies of citizens and soldiers, and wasted with flames the third capital of the Roman world, an orthodox monk of Tunis was raised to the patriarchal seat of Athenasius; the powers of government were strained in his support; the allowance of bread to the people was suppressed; the churches were shut, and a nation of schismatics was at once deprived of their carnal food. In turn, the tyrant was excommunicated by the zeal and revenge of the people, and none but

(7) Mosh. 5:2; 15, §§ 19-22. Gbn. 2:8; 137. (8) 1; 3-4. (9) 8; 138. (1) Gbn. 2:8; 145. Mosh. 6:2; 5, §§ 5-7.

the Catholics saluted him as a man, or as a Christian bishop. Expelled for murder, his successor, Apollinaris, entered in military array, guarded by soldiers; he stood erect upon the Episcopal throne, threw off his upper garments of the warrior, and suddenly appeared before the eyes of the multitude in the robes of the patriarch of Alexandria. Astonishment held them mute. But when he began to read the tome of Leo a volley of curses, invectives, and stones assaulted the odious minister of the emperor and the synod of Chalcedon. A charge was sounded by the patriarch; the soldiers waded in blood to their knees, and two hundred thousand Christians are said to have fallen by the sword. The churches of Alexandria were delivered to the Catholics; the Monophysites were proscribed, and the nations were excluded from the honors and emoluments of the state. The Monophysite patriarchs retired to the monasteries of Thebias and were maintained by the voluntary contributions of their people. United with the Syrian Monophysites, and under the name of Jacobites, their faith was diffused over the mass of the Egyptian copts, and they renounced all allegiance to the emperor and all connection with Catholics. When the arms of Persia depopulated the land they obtained a short respite; but the victory of Heraclius over the Persians renewed and aggravated their persecutions, and the patriarch again escaped from Alexandria to the desert, and a voice promised him deliverance in ten years by a people circumcized like the Egyptians—the Saracens, A. D. 625–661.²

The Arabs, after a glorious and profitable enterprise, must have retreated to the desert had they not found a powerful alliance in the heart of the country. The Saracens were received in Egypt as the deliverers of the Jacobite Monophysite church, and a secret and effectual treaty was opened during the siege of Memphis between a victorious army and a people of slaves A. D. 638.³ The Abyssinians became Jacobites A. D. 530,⁴ and the Armenians A. D. 520,⁵ in the time of Severus of Antioch. The spark of controversy, first kindled by a sermon of Nestorius, still burns in the bosom of the east, and the hostile communions still maintain the faith and discipline of their founders.⁶ The east was distracted by the Nestorian and Eutychian controversies, which attempted to explain the mysteries of the incarnation and hastened the ruin of Christianity in her native land.⁷ We might add here that the Monophysites and Nestorians, full of resentment against the Greeks, from whom they had suffered the bitterest and most injurious treatment, assisted the Arabians in the conquest of several provinces.⁸ (Continued in chap. 137, § 9.)

(2) Gbn. 2:8; 147–8. (3) Gbn. 2:12; 235. (4) 8; 148–9. (5) 146. (6) 8; 142. (7) 1:37; 509. (8) Mosh. 7:1; 2, § 4.

CHAPTER CXXXVI.

PARTIAL RESTORATION OF THE ROMAN EMPIRE. A. M. 4399-4531.

1. A VIEW OF THE POLITICAL GOVERNMENT OF THE SECOND, OR GREEK, HEAD.— We now turn to view, politically, the Greek Roman empire, or the Greek head of the Monotheistic wild beast. After the death of Theodosius I., or the Great, the Greek Roman empire was governed in the name of his son, Arcadius, who was as incompetent to govern the east as his brother, Honorius, was to govern the west. His empire was a monarchy extending from the Adriatic to the Tigris, and from the cold Sythia to the torrid Ethiopia, and his court displayed all the effeminacy, wealth, vice, and intrigue of the east. The vicious and incompetent were advanced to power, and the virtuous and competent fell victims to their envy, malice, and avarice, and this led to conflicts and rebellions. Some officers appear competent to command, and at the head of their barbarian troops supported the empire. The history of John Chrysostom shows the corruption and unchristian character and conduct of the court and bishops, the persecuting spirit of Theophilus, archbishop of Alexandria, and that some fearless and faithful bishops in the empire churches testified for truth and righteousness and were respected, appreciated, and beloved by the people. But the court and its minions prevailed, and John Chrysostom died in banishment A. D. 407. Arcadius died A. D. 408.⁵ The envy, or animosity, toward the western empire was greater than against the pagan government of Persia.⁶

Theodosius II. being but seven years old, the government was administered for a short time by Anthemius, who was afterward placed on the Latin throne. At the age of sixteen, Pulcheria governed the empire in the name of her brother, Theodosius II., who was then fourteen, and after his death she governed through her nominal husband, Marcian, who taught Attila to respect the authority of the Greek empire.⁷ Besides the wars in the European provinces with the Goths and Huns, who destroyed the west, a war was incited with Persia by the Bishop Abdas, who destroyed a temple of the sun, or of fire, in Suza, and refused to rebuild it at the command of the Persian monarch. Vengeance was taken on him and his brethren, and some of them escaping into the Greek empire were remanded and refused. War was waged and some undecisive engagements were fought; truce was made and respected for eighty years. The case of Artasires, a king of Armenia, and of the Archbishop Isaac, may enable us to understand the nature of the Persian persecutions of the Christian subjects. The Armenian nobles were displeased with their profligate king, Artasires, and wished Isaac to join in his accusation before the Persian monarch. Isaac professed willingness to accuse him before a Christian king, but refused to do so before a pagan prince, because the king was a genuine Catholic. Isaac acknowledged his licentiousness, lewdness, and debaucheries, but said he could not abandon his sheep to the rage of devouring wolves, and asserted the infirmities of a believer were better than the specious virtues of a heathen. The nobles were exasperated and accused both the king and bishop as the secret adherents of the Greek emperor, A. D. 431-40.⁸

(5) Gbn. 1:32; 440-9. (6) 32; 448. (7) Chap. 134, § 6. (8) Gbn. 1:32; 451.

The participation in the wars with Alaric, Attila, and Gonseric have been noticed in the fall of the Latin empire. Leo succeeded Marcian, the nominal husband of Pulcheria. The Patrician Asper had over-awed the capital by his barbarian guards and favored Genserich; but Leo had secretly levied an army of Isaurians, and having overthrown Asper favored the Italians, placed Anthemius on their throne, sent an army to extirpate the Vandals—which failed in its object⁹—and again appointed Nepos to the throne of Italy. Leo was succeeded by Zeno, to whom the Roman senate transferred forever the throne of the western empire;¹ and Theodoric, the Goth, conquered Odoacer, the Heruli, and reigned in Italy in his name.² After female intrigues of the palace and rebellions, Anastasius succeeded Zeno, A. D. 491–518, and waged a short war with Theodoric; but, being defeated, made peace with him A. D. 509. Justine became emperor on the death of Anastasius, but the affairs of government were managed by Justinian, his nephew. A rigorous law to force Arians into the Catholic church awoke the resentment of Theodoric, and he passed a mandate in Italy to prohibit the Catholic worship. Two illustrious persons were put to death by him—Boetius and Symmachus—A. D. 524. In A. D. 526 Theodoric died and left his kingdom to his two grandsons. Amalaric occupied the throne of Spain, and Italy with all the countries of the Ostrogoths was bequeathed to Athalaric. And in A. D. 527 Justinian became emperor of the east.³

2. JUSTINIAN AND THE CLERGY.—Justinian was a barbarian from Bulgaria or Dacia,⁵ and his reign forms a memorable epoch in the history of the world. He was the last Byzantine emperor, who, by his dominion over the whole of Italy, reunited in some measure the two principal portions of the empire of the Cæsars,⁶ and in the development of the kingdom of God it is more remarkable, for in it the death wound in the first head of the wild beast began to be healed. His empress, Theodora, was a scandalous strumpet and cruel demon.⁷ Neither the palace nor the capital deserve the name of Christian,⁸ and the church acknowledging such a head can not be; the church of Jesus Christ, no matter how many pious persons may be in it. The clergy and people believed in orthodoxy, and the provincials yielded a blind and implicit submission to the will of the capital, and the Catholics were attached to Justinian, who, between the Nestorians and Eutychians, trod the narrow path of inflexible and intolerant orthodoxy. The thrones of the east were filled with Catholic bishops devoted to his interest, the clergy and monks were gained by his liberality, and the people were taught to pray for their sovereign—the hope and pillar of the true religion.⁹ Europe was overrun by the barbarians, and Asia by the monks,¹ and his holy plunder was condemned by the sectaries alone, who became the victims of his orthodox avarice.² Justinian never led his armies in person, and his troops consisted chiefly of barbarian mercenaries—Sythians, Persians, Goths, Vandals, and Herculi, and a small number of Thracians. The citizens had been long forbidden to carry arms by the preceding emperors.³

3. AFRICA RECONQUERED BY THE EMPIRE.—When Justinian ascended the throne, A. D. 527, about fifty years after the fall of the Western empire, A. D. 476, the kingdoms of the Goths and Vandals had obtained a solid, and it might seem, a legal establishment in both Europe and Africa, and experience and Christianity had refuted the superstitious hope that Rome was founded by the gods to reign forever over the nations of the earth. After Rome herself had been stripped of the imperial purple, the princes of Constantinople assumed the sole and sacred sceptre of the monarchy, demanded as their rightful inheritance the provinces subdued by the consuls or possessed by the Cæsars, and feebly aspired to deliver their faithful subjects of the west from the usurpations of heretics and

(9) Chap. 134, § 9. (1) Gbn. 1:36; 488, 495. (2) 39; 532, 536. (3) Gbn. 1:3; 539–41. (5) Gbn. 2:1; 3. (6) Will., p. 242, § 15. (7) Gbn. 2:1; 5–7. (8) 7–12. (9) Gbn. 2:1; 3, 4. (1) Idm. p. 12. (2) 14. (3) Will., p. 240, § 10.

barbarians. The execution of this splendid design was in some degree reserved for Justinian. Having purchased a peace with the Persians, the safety of the east enabled Justinian to employ his forces against the Vandals, and the internal state of Africa afforded a pretext and a powerful support. Though the Catholics were tolerated the Vandals were Arians, and had restored the Donatist bishops to their churches.⁴ In view of the impracticability of the war with Africa, it met with weighty opposition till the voice of a bishop declared: I have seen a vision! It is the will of Heaven, O Emperor, that you should not abandon your holy enterprise for the deliverance of the African church! The God of battles will march before your standard and disperse your enemies, who are the enemies of His Son.⁵ Tripoli was recovered by a little aid given to that province. Sardinia was in revolt, the Vandal forces were diminished by discord and suspicion, and the Roman armies were animated by the spirit of Belisarius, the heroic general in the service of Justinian,⁵ and on the departure of the army, the patriarch pronounced his benediction and the emperor gave his last commands.⁶ When Belisarius landed in Africa the inhabitants were protected from rapine, and, in turn, they supplied the army in provisions. The officers of the provinces continued in office, but ruled in the name of Justinian. The clergy, from motives of conscience and interest, assiduously labored to promote the cause of a Catholic emperor, the towns and cities opened their gates so soon as Belisarius appeared, and he advanced within fifty miles of Carthage, the royal city, without opposition.⁷ Ten miles from Carthage the first battle was fought, and was disastrous to the Vandals. Their king fled toward the desert of Numidia. Carthage, illuminated out of joy, the chain was removed from the entrance of the port, the gates were thrown open, and the people, with acclamations of gratitude, hailed and invited their Roman deliverers. The defeat of the Vandals and the freedom of Africa were announced to the city on the eve of St. Cyprian, whom three centuries of superstition had raised almost to a local deity. The Arians, conscious their reign had expired, resigned the temple to the Catholics, A. D. 533.⁸ The Vandal king, Gelimer, having collected a vast army of Moors and Vandals, and reinforced by his brother, Zano, who had been subduing the revolt of Sardinia, gave battle four miles from Carthage. But Zano fell, and the Vandal power in Africa was ended. The Catholic church was fully established, the Arian worship was suppressed, the meetings of the Donatists were proscribed, and the civil government of the empire was restored.⁹ The Moors were subdued and the long-lost Mauritania Sitifi was again annexed to the Roman empire.¹ Belisarius was recalled through envy and jealousy, but he enjoyed a triumph, which was the first Roman triumph witnessed in Constantinople—the new Rome—A. D. 534.² Spain, under Vis-Goths, formed an alliance with Justinian and was claimed as a province of the empire, A. D. 550–620.³

4. ITALY RECOVERED TO THE EMPIRE.—In Italy, as well as in Africa, the guilt of a usurper appeared to justify the arms of Justinian, and Belisarius cast anchor in Sicily, which yielded a cheerful obedience on the first summons, and after a long separation was again united with the Roman empire. The Gothic garrison at Palermo alone attempted to resist, but was soon reduced, and the conquerer entered Syracuse in triumph and passed the winter in the palace of kings. A revolt in Africa called for his presence and was soon subdued. Theodatus, the feeble Gothic monarch, resigned his right to Sicily, and, in a dialogue with him, the imperial ambassador asserted the object of Justinian. He said: The successor of Augustus should vindicate his rights and recover by arms the ancient provinces of his empire.⁴ Belisarius invaded Italy, and the people of Bruttium, Lucania, and Campania, who abhorred the name and religion of the Goths, embraced the excuse that their ruined walls were incapable of defense.

(4) Gbn. 2:2; 23. (5) Idm. 24. (6) 25. (7) 27. (8) Gbn. 2:2; 27. (9) Idm. 28–9. (1) 32. (2) 30. (3) 32. (4) Gbn. 2:2; 34, 35.

Naples was taken by surprise and the garrison enlisted in the conquering army. The Gothic army elected Vitiges for king in the stead of Theodatus and retreated to Ravenna, leaving a feeble garrison in the city of Rome. Instigated by religion and patriotism, the citizens furiously exclaimed: The apostolic throne should no longer be profaned by the triumphs or toleration of Arianism, and the tombs of the Cæsars should no longer be trampled by the savages of the north. And they fondly hailed the restoration of a Roman emperor as a new era of freedom and prosperity. The deputies of the pope, the clergy, the senate, and of the people, invited the lieutenant of Justinian to accept their voluntary allegiance and to enter the city, whose gates should be thrown open for his reception, and after sixty years' servitude the city of Rome was delivered from the yoke of the barbarians and the key of old Rome was sent to the throne of Justinian at Constantinople.⁵ A. D. 536.)

5 Belisarius and his army were received into the city with mutual congratulations and joy, and the Catholics prepared to celebrate, without a rival heretic, the approaching festival of the nativity of Christ, and were edified by the apparent respect of Belisarius for the successor of St. Peter, but they trembled when they understood he had resolved to endure a siege against the Goths. This siege he endured with consummate skill, courage, and patience, and in the defense slaughtered thousands of the Goths.⁶ Treason being detected in some of the senators, they were banished; the patriarch, or Pope Sylvester, being convicted of the same, was despoiled of his pontifical ornaments, and, clad in the mean habiliments of a monk, was exiled to the east, and at the command of the Emperor Justinian, the clergy of Rome elected the deacon Vigilius to the papal throne. Vigilius purchased this favor with a bribe of two hundred pounds of gold. The siege was severe and Belisarius sent to Constantinople for reinforcements and supplies, and when these arrived the Goths raised the siege. The whole nation of the Ostrogoths had congregated for the attack, and at least one-third of that vast multitude was destroyed in frequent and bloody battles under the walls of Rome. Datius, bishop of Milan, had obtained one thousand Thracians and Isaurians to assist revolt of Liguria against her Arian tyrant. John, the sanguinary, had been sent with two thousand chosen horse to Alba and Picinum, where the Gothic families and treasures were deposited without a guard, and he spread the devastations of war from the Apennine to the Hadriatic. The siege of Rome was raised, and hundreds of Goths in their retreat were drowned in the Tiber. Pimini, where John had deposited his spoils, was besieged by the Goths, but was abandoned on the approach of Belisarius and Narses. Leaving their tents, standards, and leaders, the Goths fled, and their king, Vitiges, followed their example and found a shelter in the vales and morasses of Ravenna. The provinces of Italy embraced the party of the Greek emperor, and the final conquest of Ravenna had been quick and easy had not discord among the officers interfered and Narses with part of the army marched to conquer the Aemilian provinces. This gave the Goths, with ten thousand Burgundians, an opportunity to destroy Milan, and the Catholic clergy were slaughtered at their altars; but Datius, who raised the rebellion, escaped to Constantinople. Then the Franks invaded Italy with terrible slaughter and threatened Constantinople, but the king, Theodelbert, being slain by a wild bull or a fever, their devastations ended. Narses being recalled to Constantinople, Belisarius completed the conquest of Italy, entered Ravenna, and carried Vitiges, king of the Goths, captive to Constantinople, A. D. 539.⁷ Victory by sea and land attended the armies of Belisarius, whose virtues equaled the ancient masters of the military art. He subdued Africa, Italy, and the adjacent islands, and in the space of six years recovered half the provinces of the western empire.⁸

6. The Catholic churches and the patriarch, or pope, of Rome are taken under the protection of the Greek successors of Constantine, who can call councils

(5) Gbn. 36. (6) 2:2; 37-38. (7) 2:2; 36-43. (8) 44.

and enforce their decisions. The five patriarchs—of Rome, Alexandria, Jerusalem, Antioch, and of Constantinople—are under his control, and all Catholic churches in Spain, Gaul, Britain, Arabia, and Persia acknowledge subordination to the patriarchs, and sympathize with the civil government that protects these ecclesiastical chieftains. This sympathy might subject them to the suspicion and persecution of their legitimate sovereigns, as in Persia and Africa; but it furnished sources of power and influence for the support of the Roman empire, that might restore it to greater extent, power, and influence, than it ever possessed before. We have seen with what zeal those under Arian sovereigns espoused the cause of the eastern, or Greek, emperor. The barbarian invaders became empire Christians, and the clergy bring them under the imperial yoke. Already the imperial armies are recruited and officered with barbarians. The Romans have mixed with the barbarians, and the empire exhibits the strength of the iron and the fragility of the clay, as shown in Nebuchadnezzar's image.⁹ This empire has enemies within and without, and always had; but it is a wild beast and must defend itself by force against all other brutes, and if debilitated it will be pushed and horned by stronger beasts, and it may be horned and trampled to death. The troops of Justinian were scattered over sea and land; they were in Spain and Italy, in Africa and Egypt, on the banks of the Danube, the coasts of the Euxine, and the frontiers of Persia.¹

7. REVOLUTIONS AND INVASIONS SUBDUED.—The inundations of northern savages are not yet exhausted; Persia is strong and belongs to the Red Dragon; Arabia is doubtful, and western Europe may dispute the headship of this great monotheistic empire. When we look at the Roman empire in the midst of the vast hoards of human kind divided into tribes and nations, we might call it the Mediterranean empire, into which every stream or deluge of Polytheists flows and becomes transformed into the peculiar characteristics of its institutions. The land of Israel was but a small spot compared with Egypt and Assyria and the intervening tribes, and the Roman empire was but a spot in midst of all the Polytheistic nations of the earth. But let these rivers of Polytheistic barbarians flow on into this sea of empire and if the transforming influences of its waters are not poisoned its power will be restored, and it will govern the world.

The Gepide occupied the vacant fortifications on the Danube and possessed the desolated country around them, and professed to be friends and allies to the Greek empire; but Justinian invited the Lombards to possess the Roman provinces between the Danube and the Alps. The Gepide were vanquished and the Lombards became formidable.² The same year Ravenna surrendered to Belisarius, was marked by invasion of Huns and Bulgarians, and it was so dreadful it effaced the memory of former inroads. They spread from the suburbs of Constantinople to the Ionian gulf, destroyed thirty-two cities or castles, and repassed the Danube, dragging at their horses' heels one hundred and twenty thousand of Justinian's subjects.³ But it is unnecessary to follow these storms of hail, fire, and blood from this exhaustless source, which have destroyed the European third of the Roman empire and continued for centuries. Africa, instigated by the Arians, who deplored the ruin of their churches, revolted, and was reconquered. The Moors revolted and were reconquered, and the Greek emperors continued for more than a century to reign over Carthage and the fruitful coasts of the Mediterranean; but the country was desolated.⁴ The Goths in Italy, under Totila, revolted and were reconquered, but the devastations, ravages, and outrages of war were ruinous to Italy, and the churches and altars were no sanctuaries to men, women, or children.⁵ The attachment and dependence of the pope on the emperor was exhibited when the pope, or patriarch, Vigilius, and the patrician, Cethegus, appeared before the throne of Justinian and adjured him in the name of God and the people to resume the conquest or deliverance of Italy.⁶ During

(9) Dan. 2:43. (1) Gbn., Vol. II., p. 46, chap. 3. (2) Gbn., Vol. II., p. 46, chap. 3. (3) Idm., 48, 3. (4) Idm., 61-2, 4. (5) Idm., 61-71, 4. (6) Idm., 67, 4.

this reconquest of Italy the Franks and Alemanni invaded Italy and added horror and misery to the scene, and wasted themselves by intemperance, licentiousness, and disease.⁷ Italy was again recovered A. D. 554, and was governed in the name of the emperor by the exarchs of Ravenna.⁸ In the wars with Persia, Antioch was destroyed, and all we learn from Gibbon's account of Christians in Persia is that of Catholics favoring Justinian, and they were involved in all the wars and treaties of the two monarchs, and these wars and treaties closed with the same boundaries that existed when the wars began.⁹ The persecution of Christians in Arabia was provoked in retaliation to the persecuting laws of Justinian against the Jews.¹ Justinian died A. D. 565, and was succeeded by Justin II., A. D. 565-574.

8. EMPIRE CHURCH UNDER JUSTINIAN.—Justinian had in some measure restored the Monotheistic wild beast by his wars, councils, and treaty with the Franks. The Vandals and Ostrogoths persevered in Arianism till their kingdoms in Africa and Italy were destroyed. The barbarians in Gaul submitted to the orthodox dominion of the Franks, and Spain was restored to the Catholic church by the voluntary conversion of the Vis-Goths. The Lombards were partly brought over to the Nicene faith by their queen, Theodelinda, but at length the cause of Arianism was gradually superseded by the weight of truth, of interest, and of example; and the controversy which Egypt derived from the Platonic school was terminated after three hundred years by the final conversion of the Lombards in Italy, A. D. 600.² Justinian suppressed the schools of Athens and consulship of Rome, which gave sages and heroes to the world, or to mankind.³ Philosophy should not be suppressed, but it should never be permitted to originate, alter, or abrogate, any fact, law, or institution, in the kingdom of God. Revealed religion is a plain and simple system of reformation adapted to the weakest capacity. All its teachings are founded on the divine authority, and are to be received because God said so and not because approved by the wisdom and science of man. Divine revelation and true philosophy are not antagonistic; but man has not yet arrived at perfect knowledge and many subjects are beyond the comprehension of the human mind. The heathen philosophers became acquainted with many facts of revelation from traditions, or from the Jews dispersed among the nations, and undertook to comprehend and explain them. Many Christian teachers followed their example and perverted the Scriptures to accommodate their example, and then corrupted the laws and institutions of the kingdom of God. The systems which professed to unfold the nature of God, of man, and of the universe, entertained the curiosity of the philosophic student; he might doubt with the sceptic, decide with the stoic, speculate with Plato, or reason with Aristotle.⁴ But such speculations should never enter a church; never undertake to interpret the Scriptures, nor decide on the merits of any law, or institution, in revealed religion; yet they did! and gave rise to interminable controversies which decrees of councils and edicts of emperors could not settle.

Toleration was not the virtue of those times, and indulgence to rebels has seldom been the virtue of princes, and the reign of Justinian was a uniform and yet various scene of persecution. He appears to have surpassed his indolent predecessors, both in the contrivance of his laws and in the rigor of their execution. The insufficient term of three months was assigned for the conversion or exile of all heretics, and they were deprived of not only the benefits of society but also of the common birthright of men and Christians. The Montanists of Phrygia, on the approach of the Catholic priests and soldiers, grasped the crown of martyrdom; but though the conventicle and congregation perished in the flames, these primitive heretics were not extinguished three hundred years after the tyrant's death. The gold and silver of the Arian churches and clergy of

(7) Gbn. Vol. II., p. 70, chap. 4. (8) Idm., 71. (9) Idm., 57-8, 3. (1) Idm., 60, 3. (2) Gbn. Vol. I., pp. 508-9, chap. 37. (3) Idm., 2:1; 20. (4) Idm., 2:1; 21-2.

Constantinople were seized as the spoils of the provinces and trophies of the barbarians, on the pretext that they, too, were Arians. A bishop was named as inquisitor of the faith, and his diligence discovered in the court and city the magistrates, lawyers, physicians, and sophists, who cherished the superstition of the Greeks, and they were sternly informed that their aversion to the Gospel could no longer be disguised under the mask of indifference or impiety. The Patrician Photius stabbed himself, the rest became hypocrits and submitted. The Jews gradually stripped off their immunities, were oppressed by a vexatious law, and they had the pleasure of fasting seven days, while meat was exposed in the market by command of the emperors; and a vast multitude of them were converted by the persuasion and influence of Justinian.⁵ The Samaritans of Palestine, rejected as Jews by the pagans, as schismatics by the Jews, and as idolaters by the Christians, were afforded by Justinian the only alternative of baptism or rebellion; twenty thousand were slain, twenty thousand were sold by the Arabs for slaves to the Persians, and the remnant became professed Christians. But in this Samaritan war one hundred thousand Roman subjects were extirpated, and the faithful province was converted into a desolate and smoking wilderness. But in the creed of Justinian the guilt of murder could not be applied to the slaughter of unbelievers, and he piously labored to establish with fire and sword the unity of the Christian faith. The Nestorians and Eutychians were exposed on either hand to the double edge of persecution, and the four synods of Nice, Constantinople, Ephesus, and Chalcedon were ratified by the code of a Catholic emperor. But his empress, the scandalous Theodora, was his adversary, and under her patronage some heresies revived and multiplied, and the capital, the palace, and the nuptial bed were torn by spiritual discords.⁶

9. Justinian discovered ten metaphysical errors in the writings of Origen, and by an edict he doomed Origen, in company with Pythagoras and Plato, to damnation, and invited the churches of the east to join in curses and anathemas upon them. The fifth general council, composed of three patriarchs and one hundred and sixty-five bishops, acquiesced. The Latin churches opposed, but the Roman patriarch, or pope, Vigilius, being in the power of the emperor, yielded to the despotism of Justinian and the sophistry of the Greeks, and the religious discontent of the Italians promoted the conquests of the Lombards. Justinian became heretical, and, though ready to persecute, was prevented by death. Italy, Gaul, Spain, and Africa deplored his fall and anathematized his name. The four successive emperors are distinguished by a rare, though fortunate, vacancy in the ecclesiastical history of the east.⁶ But, whatever we may think of the Christianity of Justinian, his edifices show the triumph of the name of Jehovah, the God of Israel, over Polytheism. The cathedral of St. Sophia was a splendid temple, adorned with the last trophies or spoils of paganism. Eight columns of porphyry, which Aurilian had placed in the temple of the sun, were presented by the piety of a Roman matron; eight others of green marble were presented by the magistrates of Ephesus.⁷ Thus, the empire and the empire church were left by Justinian triumphant over invaders and heretics and schismatics, and the orthodox Franks, by the generous grant of Justinian, were commissioned to protect the Catholic churches which the Greek empire could not. But the fire-red horse was conspicuous everywhere; peace was taken from the empire, Arian and Catholic Christians killed one another with the sword, and darkness deepened in the churches. (Continued, chap. 137, § 1.)

(5) Mosh. 6:1; 1, § 3. (6) Gbn. 2:8; 138-41. (7) Gbn. 2:1; 15-16.

CHAPTER CXXXVII.

THE FOURTH TRUMPET SOUNDING. A. M. 4565-4628.

1. **DECLINE FROM JUSTINIAN TO HERACLIUS.**—Justin II. was crowned as an orthodox prince by the hands and with the benediction of the patriarch of Constantinople.¹ The gepide being destroyed by the Avars and Lombards, A. D. 566, the fair countries of Walacia, Moldavia, Transylvania, and parts of Hungary were occupied without resistance by a new colony of Sythians, and the Dacian empire subsisted with splendor above two hundred and thirty years. The Lombards relinquished their lands to the Avars and invaded Italy. Though Albion, their king, was an Arian, the Catholics and pagans in his service were tolerated fully,² and Italy became the patrimony of the Lombards, without a battle or a siege, to the gates of Ravenna and of Rome.³ Justin II. abdicated the imperial throne to Tiberius, A. D. 574-582,⁴ who, before his decease, selected Maurice for successor, and Maurice reigned A. D. 582-602. Incapable of delivering Rome from the sword of the Lombards, he relieved the famine, and the people themselves invoked St. Peter and repulsed the barbarians from their walls. But the danger remaining, the clergy and senate sent their gifts and complaints again to the throne of Tiberius, whose armies were in the Persian war. He spent their gifts (three thousand pounds of gold) in the defense of their city, and advised them to bribe the Lombard chiefs or purchase the aid of the kings of the Franks. Maurice also gave audience to a second deputation of clergy and senators; the duties and the menaces of religion were forcibly urged in a letter from the Roman pontiff, pope, or patriarch, and his nuncio, Gregory—afterward pope—was qualified to solicit the powers of either earth or Heaven. Maurice adopted, with stronger effect, the measures of his predecessor, and some formidable chiefs were persuaded to embrace the friendship of the Romans (one of them lived and died in the service of the exarchs), and they were induced to invade the Lombards in Italy. The passes of the Alps were delivered to the Catholic Franks, and the pope encouraged them to violate without scruple their oaths and engagements to unbelievers, but without advantage. During two hundred years Italy was unequally divided between the kingdom of the Lombards and the exarchate of Ravenna.⁵ Amidst the arms of the Lombards and under the despotism of the Greeks, Rome had reached, about the close of the sixth century, the lowest period of her depression.⁶ Still, the pope and Latin churches adhered to the Greek empire, notwithstanding its weakness in the west, and when they looked to it for light they beheld darkness.

2. In Persia, the churches of Persarmonia were oppressed by the intolerant spirit of the Magi and secretly invoked the protector of the Christians, and after the murder of their satraps the rebels were avowed and supported as the subjects of the Roman empire, or Greek-Roman empire. The Turks offered an alliance with the emperor, and Persia was threatened with the united forces of Europe, Ethiopia, and Sythia. The Persians were defeated, and the Persarmenian Christian rebels on the Araxas were relieved.⁷ The Persians were Polytheists, and Barham declared

(1) Gbn. 2:6; 98. (2) 6; 100. (3) 101. (4) 102. (5) 2:6; 104. (6) 107. (7) 7; 110.

himself the friend of the gods and the conqueror of men,⁸ and the Magi consecrated the Persian monarchs;⁹ but a revolution gave the victory to Maurice and secured peace till his death; and Chosroes obtained the throne of Persia by the arms of the emperor.⁹ The Greek emperor is consecrated by a Christian patriarch and is now the acknowledged head of the Roman empire and of Catholic patriarchs and church, and the protector of the faith against Polytheists, heretics, and schismatics, and his power is not adequate to the task. The Avars spread their domain from the foot of the Alps to the coast of the Black sea, and from Belgrade to the walls of Constantinople. A line of six hundred miles was marked with flames and blood,¹ and the Roman pontiff, or patriarch, alarmed at the approach of a more savage enemy, was necessitated to cherish the Lombards as the protectors of Italy.¹ Priscus, one of Maurice's generals, in five successive battles slaughtered sixty thousand Avars, four sons of the Chagen, captured seventeen thousand prisoners, and erected his trophies on the Danube and the Teyss; but an effort of Maurice to reform the army led to a mutiny and the slaughter or expulsion of his adherents, to the election of Phocus for emperor, and the murder of Maurice and his children, A. D. 602.² The senate and clergy obeyed the summons of Phocus. The patriarch, assured of his orthodoxy, consecrated the usurper in the church of John the Baptist; he was acknowledged in the east and the west, and Gregory, now pope, pontiff, or patriarch of the west, eulogized his success and crime.³ For this base flattery and blasphemous salutation Phocus confirmed the title of universal bishop upon the patriarch of Rome.

3. Phocus reigned A. D. 602–610, and proved himself to be a monster in vileness, debaucheries, and bloody cruelties. The victims of his outrage and cruelty filled every place. The hippodrome was polluted with heads and limbs and mangled bodies. Neither his favor nor their service could protect his companions. Such was the consecrated head of the so-called Catholic and orthodox church, and his reign of eight years afflicted Europe with ignominious peace and Asia with desolating wars. His savage temper was inflamed by passion, hardened by fear, and exasperated by resistance or reproach; the green faction was alienated by his ingratitude, and every province was ripe for rebellion. Heraclius, exarch of Africa, refused all tribute and obedience to the centurion who disgraced the throne of Constantinople, and being solicited secretly by the senate, he sent his son, Heraclius, with a fleet from Carthage, and Nicetas, son of his lieutenant and friend; Gregory, with an army. Heraclius, with his lofty masts adorned with the symbols of his religion, cast anchor in the Helespont. Phocus was beheaded and his body given to the flames, and, on invitation of the clergy, the senate, and the people, Heraclius ascended the throne. After a tedious march Nicetas arrived, and was rewarded with the favor and relationship of the emperor. Heraclius reigned A. D. 610–642. Phocus had sent the heads of Maurice and his sons to the Persian court and announced his own exultation to the throne. Chosroes II. turned with horror from the assassin, disclaimed the usurper, and declared himself the avenger of his adopted father and benefactor, who seated him on the throne of Persia.⁴

4. THE FRANK EMPIRE ACKNOWLEDGED BY THE GREEK HEAD OF THE MONOTHEISTIC EMPIRE AND ITS OWN WEAKNESS CONFESSED.—The fourth trumpet now sounds and the Catholic churches are aroused to behold the situation of their protecting empire, and the witnesses for Christ are called upon to mark the signs of the times. The day of the Greek-Roman empire has passed the meridian of its glory, and its declining sun is eclipsed one-third by the rising empire of the Franks. Under Justinian, A. D. 527–565, many of the provinces of the west were reconquered to the Roman empire by the Greek head, and the Catholic churches were brought under its protection and control, but not all. The Emperor Anastasius

(8) Gbn. 7; 112. (9) 113. (1) Gbn. 2:7; 114–15. (2) 115–17. (3) 117. (4) 2:7; 118.

bestowed the title of Roman consul on Clovis, the most powerful rival of Theodoric, king of the Goths, A. D. 510, and the monarch of Gaul, placing a diadem on his head, was invested with a purple and mantle in the church of St. Martin, and was saluted as consul and Augustus. Twenty-five years after the death of Clovis this important concession was more fully and formally declared in a treaty between his sons and the Emperor Justinian. The Frank acquisition of Arles and Marseilles from the Ostrogoths was confirmed by the imperial authority, and Justinian generously yielded to the Catholic Franks the sovereignty of the countries beyond the Alps, which they already possessed, absolved the provincials from their allegiance to the east, and established on a more lawful, though not more solid foundation, the throne of the Merovingians. From that time forward they enjoyed the right to celebrate the games of the circus at Arles, and the gold coin impressed with their name and image obtained a legal currency in the empire.⁵ In the reigns of Tiberius II. and of Maurice, A. D. 578-602, the throne of Constantinople confessed its weakness, and advised the Italians to seek protection from the Franks.

5. The Nestorians, driven by prosecution, have migrated into Persia, and thus weakened the Romans and strengthened their enemy, who was watching an opportunity to destroy the empire and its church.⁶ The Nestorians have also spread their religion through Egypt, Syria, Arabia, India, Tartary, and China,⁷ and as they did resent their persecution by the empire, and induced the Persian monarch to expel the Catholic Christians, their influence would be hostile to the Greek-Romans. The Monophysites, whose numbers, under various names and influence, were prodigious, still held their positions in Syria, Armenia, Egypt, and Abyssinia, notwithstanding their fearful slaughters by emperors and Catholic bishops, and, hating the Catholic, or empire, church, are ready to aid and coöperate with any foe that will give them freedom and protection.⁸ The empire is also exhausted, enfeebled, distracted, and menaced with conquest and partition by the Persians and Avars. From A. D. 602 till A. D. 627 was certainly a dark day and an obscure night. The sun of the Greek-Roman empire, eclipsed one-third by the Frank monarchy, tipped the western horizon, and its oblique rays were intercepted by the Avar tents and standards. Constantine carried his victories from the British islands to the Euphrates, and founded his city on the Bosphorus for the second capital of his vast empire. Now, from the walls of Constantinople to the Atlantic ocean not one province or city sends a helping hand; not one ray of hope; not one beam of light to enlighten the scene and save the capital. The ecclesiastical moon in the east is eclipsed one-third by the Nestorian and Monophysite schisms, and the Persian tents, arms, and standards on the heights of Chalcedon for ten years intercept all light from those Catholic churches in the east, and absorb all moonlight rays of pale-faced hope from that quarter. Still mistress of the waters, her fortified sea coast cities and islands, inaccessible to the enemy, though one-third eclipsed by civil and religious interests and animosities, are gems of the seas and stars of hope, and may send forth some rays to penetrate the darkness of the benighted city. But the scene closes before the eclipse goes off; the dark period is all that is shown, and for that period the day and night shone not; what follows the eclipse we must learn from history. Many stars of the Catholic church might, with all propriety, be called wormwood, who embittered and poisoned various fountains and rivers of reviviscence to the empire and Catholic church, and caused many to die in various senses; but all the characteristics and consequences combine to point out Nestorius as furnishing the occasion for developing all these traits of character which destroyed the Greek-Roman empire. The European third part of the great Roman empire, and the African and sea coast and island third part, have been destroyed by the first and second trumpets, and now the sources and supplies of the Asiatic third part have been

(5) Gbn. 1:38; 516. (6) 2:8; 142-4. (7) Mosh. 5:2; 5, § 11. (8) §§ 16-22. 7:2; 5, §§ 4-7. Gbn. 2:8; 145-8.

embittered and poisoned by the religious controversies started by the burning zeal of Nestorius, so that the surviving Greek head is exhausted. It can not protect the Catholics in the west, but has advised them to look to the Catholic Franks for aid against the Lombards. Environed on every side, wasted and distracted in the middle, is it not eclipsed? When the Christians of Rome looked to it for deliverance in the reign of Tiberius and Maurice, A. D. 578–602, the empire sun gave them no light. When Heraclius came to the throne, A. D. 610 till A. D. 627, the day was dark and the night obscure.

6. THE DARKEST TIME.—Knowing his Red Dragon development in the government of the world and antagonism to the kingdom of God was about to be terminated, Satan makes a desperate onset to destroy the Greek head of the Monotheistic wild beast. Missionaries were still permeating his pagan territories, the invaders of the west were adopting the Catholic religion and coming under the dominion of the clergy, and instead of making war upon the seed of the woman the empire itself was so torn and distracted it had no time to hunt up Christ's witnesses and put them to death; and policy had induced Persia to protect and advance the persecuted sects which had migrated into her territory. Thus, Satan was defeating himself by his own strategy. So he determined to destroy the Monotheistic beast, and then he could persecute the truth in his Polytheistic Red Dragon development. To accomplish this, he assails it on the west by the Avars and on the east by the Persians. But in this project he failed and only exhausted both the dragon and beast, so that Monotheists destroyed the power of the dragon and crippled the beast, and furnished, for a time, an asylum for the woman and her seed. Rome has been weakened and Persia strengthened by the emigration of the Nestorians and the alienation of the Monophysites. A civil war in Persia had given the Greeks the ascendancy and bound the present monarch of Persia by the cords of gratitude to the Emperor Maurice. But the assassination of Maurice by the infamous Phocas furnished a pretext to the Persian monarch to invade the empire in avenging the murder of his benefactor, A. D. 603–622. To this he was powerfully instigated by the national prejudices and religion of the satraps and Magi. Under the reign of Phocas the fortifications of Mardin, Dara, Amida, and Edessa were destroyed by the Persian monarch; then he passed the Euphrates and occupied the Syrian cities, Hierapolis, Chalchis, Aleppo, and Antioch. The loss of Antioch was the first intelligence Heraclius received from the east after he became emperor. Cæsarea, the capital of Cappadocia, was sacked, and Chosroes reposed his troops in the paradise of Damascus before he ascended the hills of Libanus, or invaded the cities of the Phenician coast and Palistine, A. D. 614. The ruin of Jerusalem, the most renowned monument of Christianity, was vehemently urged by the intolerant spirit of the Magi, and Chosroes could enlist for this purpose an army of twenty-six thousand Jews. After the reduction of Galilee and the region beyond Jordan, Jerusalem was taken by assault; the sepulcher of Christ and the stately churches of Helena and Constantine were consumed, or at least damaged by the flames; the devout offerings of three hundred years were rifled in one sacrilegious day; the patriarch Zachariah was transported into Persia, and the massacre of ninety thousand Christians was imputed to the Jews and Arabs who swelled the disorder of the Persian march.

The fugitives of Jerusalem were entertained at Alexandria by the charity of the Archbishop John, with the treasures of the church to the amount of three hundred thousand pounds. But Egypt also was subdued by the successor of Cyrus, A. D. 616, and his cavalry explored with impunity the long valley of the Nile to the confines of Ethiopia. The prefect and archbishop of Alexandria escaped by shipping to Cyprus island; and Chosroes entered Alexandria, the second city of the empire, extended his conquests to Tripoli, extirpated the Greek colonies of Cyrene, and returned in triumph through the sands of Libia. Another army advanced from the Euphrates to the Thracian Bosphorus; Chalcedon

surrendered after a long siege, and a Persian camp was maintained above ten years in the presence of Constantinople. The sea coast of Pontus, the city of Ancyra, and the Isle of Rhodes were conquered, and had he possessed shipping Chosroes would have spread slavery and desolation over the provinces of Europe. The Christians of the east were scandalized by the worship of fire and the impious doctrine of the two principles of good and evil, or of light and darkness; and the Magi were not less intolerant than the bishops, and the martyrdom of some native Persian Christians was conceived to be the prelude of a fierce and general persecution. By the laws of Justinian the adversaries of the church were made the enemies of the state; the alliance of the Jews, Nestorians, and Monophysites, or Jacobites, had contributed to the success of Chosroes, and his partial favor to the sectaries provoked the hatred and fears of the Catholic clergy; and he exhausted their wealth, despoiled or demolished their temples, and transported their gold, silver, precious marbles, arts, and artists to his hereditary dominions. The wealth, power, splendor, and luxury of Persia was now prodigious, and the monarch declared he would never give peace to the Roman emperor till he adjured his crucified God and embraced the worship of the sun. But while he contemplated the wonders of his art and power, an epistle from an obscure citizen of Mecca invited him to acknowledge Mahomet as the apostle of God. He rejected the invitation and tore the epistle. It is thus God will rend the kingdom and reject the supplications of Chosroes! exclaimed the Arabian prophet. Placed on the verge of the two great empires, of Rome and Persia, Mahomet observed with secret joy their mutual destruction.

7. SITUATION DESPERATE.—The condition of Heraclius and the Greek empire was desperate and reduced to the walls of Constantinople with the remnant of Greece, Italy, Africa, and some maritime cities from Tyre to Trebizond on the Asiatic coast. Syria and the provinces of Asia and Egypt were conquered by the Persians, while in Europe, from the confines of Istria to the long walls of Thrace, was oppressed by the Avars, unsatiated with the blood and rapine of Italy. They encamped on the plains; they insulted and besieged the Roman empire, now reduced to the walls of Constantinople and those places inaccessible to the barbarians. They coolly massacred their male captives in the sacred field of Panonia; the women and children were reduced to slavery, and the noblest virgins to the lusts of the barbarians. These two mighty pagan nations, camped on both sides of the capital, signed a treaty for the conquest and partition of the circumscribed empire. After the loss of Egypt the capital was afflicted with famine and pestilence, and the emperor had laden his ships with the treasures of the palace to flee to Carthage in Africa. But the patriarch, who armed the powers of religion in defence of the country, arrested his flight, and leading the emperor to the altar of St. Sophia, extorted from him a solemn oath that he would live and die with the people God had entrusted to his care. The chagan of the Avars, encamped on the plains of Thrace, pretended reconciliation and obtained an interview near the town of Heraclea; at the crack of the chagan's whip the Avar cavalry made the assault, but Heraclius escaped by the fleetness of his horse; but the enemy almost entered the gate of Constantinople with him and his fleeing crowd. The Avars then plundered the suburbs and transported beyond the Danube two hundred and seventy thousand captives. Heraclius subscribed the most humiliating terms of the Persians to save the capital from capture, but at the same time prepared for a bold and desperate attack. Without an army and destitute of funds, he borrowed the consecrated wealth of the church under a solemn oath to restore with interest whatever he spent in defence of religion and the empire. The patriarch of Alexandria assisted his sovereign by the revelation of a secret treasure.

Only two veterans who conspired with Phocas survived, but the gold of the sanctuary imperfectly supplied their place by uniting in one camp the names, arms, and languages of the east and west. With a gift of two hundred thousand pieces of gold Heraclius entreated the neutrality of the Avars on the west, while he

turned his arms on the Persians on the east. To the faith of the people he committed his children; the civil and military powers were vested in the most deserving hands, and the discretion of the patriarch and senate was authorized to save or surrender the city if they should be oppressed by the superior forces of the enemy in his absence.⁹ This was a dark day and an obscure night to the Monotheistic Greek-Roman empire.

A. D. 622, once more the eyes of the world are turned to the contest of the kingdom of God with the wrath of the devil and the powers of the Red Dragon. There stands the city of Constantine—new Rome—that has never been polluted with Polytheistic idolatry! It was built in the name of the True God and of His Son Jesus Christ! It has corrupted His religion and shed the blood of His servants and witnesses and deserves to be cast out of His sight, like Jerusalem of old. But the name of Jehovah and of His Son is assaulted in the name and by the combined powers of Polytheism. All the provinces and cities of Christian Rome in west and east have been captured, sacked, or ruined by Polytheism and sectarianism. Constantinople, the second, but lone head of that Monotheistic empire, is invested in the east and west by Polytheism; her only outlet is by the waters, and her shipping yet commands the seas. The patriarch of the church stands forth and binds the deserting emperor by solemn oath to stand by his charge! The patriarch and senate have charge of the beleaguered capital! The emperor, armed and equipped by the church, goes forth to meet the pagan hosts, who feel sure of victory and intend to devour Constantinople at their leisure. (See § 5.)

8. POLYTHEISM VANQUISHED.—Still master of the seas, Heraclius conveyed his new and undisciplined army into the natural fortifications of Cilicia, where from the scattered garrisons of maritime cities and mountains he recruited his army, and there he reformed the veterans and trained the inexperienced. Unfolding the image of Christ he urged them to revenge the holy altars that had been profaned by the worshipers of fire, and by labor and skill he created a formidable army. The first battle crowned the Greek-Romans with victory, and they wintered in safe and plentiful quarters on the banks of the river Halys, while the emperor was required at Constantinople to soothe the restless and rapacious spirit of the Avars. Again, A. D. 623, Heraclius sailed with five thousand chosen troops, collected forces, encouraged his subjects to march under the faithful and victorious banner of the cross, and, penetrating into the heart of Persia, he compelled the great king to recall his armies from Constantinople to defend his own bleeding country. The rapid conquests of Heraclius were suspended only by the winter season, when he retreated into Albania, on the Caspian sea. In the course of this inroad the soldiers extinguished the sacred fire and demolished the temples of the Magi; and the statues of Chosroes, who aspired to divine honors, were abandoned to the flames. Heraclius delivered fifty thousand captives, which spread the fame of his benevolence and diffused the murmurs of the Persians against the pride and obstinacy of their own sovereign. Next year Heraclius descended from Albania into Media and carried his victories to the royal cities of Casbin and Ispahan. Three formidable armies surrounded him; his Colchian allies prepared to desert him, his bravest veterans manifested fear; but he encouraged them by reference to the power of God and their immortal reward. He outgeneraled the Persians and drove them from the field into the fortified cities of Media and Assyria. In the winter he surprised and captured Sabban, and there reposed during the season. On the return of spring the emperor returned to Sebaste in Cappadocia, oppressed by the weight of spoils and captives, having vanquished formidable opposition in crossing the Euphrates, and reported to Constantinople his safety and success.

(9) Gbn. 2:7; 119-22.

Though Persia was exhausted by twenty years of combats, yet the revenge and ambition of Chosroes collected three formidable armies. The first, or Golden Spears, was destined to march against Heraclius; the second, to prevent a junction with his brother, Theodorus; and the third, under Sarbar, to besiege Constantinople in conjunction with the Avars, with whom he had ratified a treaty of alliance and partition of the Greek-Roman empire. Sarbar penetrated through Asia into the old camp of Chalcedon, and amused himself in destroying sacred and common buildings while waiting for his Avar allies. The Avars rejected all proffers from the capital, and insultingly told the patricians that they would conquer and plunder the city and that escape was impossible. The city was assaulted by the Avars and was defended by the senate and people, animated by Heraclius, who sent twelve thousand cuirassiers. The empire galleys commanded the Bosphorus and rendered the Persians idle spectators of the Avars' defeat. The Chagan's fleet of Slavonic canoes was destroyed. His vassals threatened to desert and he gave the signal of a slow and formidable retreat, and the Romans attributed it to the Virgin Mary. Theodorus was also victorious. Heraclius formed an alliance with the Turks, and the Persians retreated. Sarbar continued to hold his camp at Chalcedon, but he was disengaged from Chosroes and formed a treaty with the government of Constantinople. The Romans advanced to the Tigris, A. D. 627, when Phazates received the peremptory mandate to risk the fate of Persia in a decisive battle. On that day Heraclius surpassed the bravest of his warriors. Phazates fell by his sword, the greatest part of the Persian army were cut to pieces in the battle of Nineveh, and the victors, concealing their own loss, passed the night on the field. Heraclius penetrated to the royal seat of Dastagerd and his soldiers satiated their avarice with the remaining wealth or treasures, and what they could not transport they burnt. He recovered three hundred Roman standards, delivered the numerous captives of Edessa and Alexandria, and returned to winter in Gandzaca. Chosroes was fallen; his subjects were ready to revolt; his son, Siroes, usurped the throne, supported by twenty-two satraps tempted by the wealth and honors of a new reign. To the soldiers he promised increase of pay; to the Christians, the free exercise of their religion; to the captives, liberty and rewards; and to the nation, peace and a reduction of taxes. Chosroes was deposed and murdered, A. D. 628. Polytheism was vanquished and Monotheism triumphed forever. Siroes reigned eight months, and in four years nine candidates disputed with sword and dagger the fragments of an exhausted monarchy. Every province and city in Persia was the scene of independence, discord, blood, and anarchy for eight years longer, till the factions were silenced and united under the yoke of the Mahomedan caliphs from Arabia. In the spring messengers were sent to the camp of Heraclius and a peace concluded. The subjects and brethren of Heraclius were delivered from persecution and slavery, and the former boundaries were established, A. D. 628. The most valuable of the Persian spoils were consumed in carrying on the war, distributed to soldiers, or lost by a tempest in the Black sea. The restoration of the sacred money compelled a second payment of taxes; the loss of two hundred thousand soldiers, the decay of the arts, agriculture, and population exhausted the empire, and while Heraclius triumphed at Constantinople over his victories, or in Jerusalem on the recovery of the true wood of the cross, an obscure town on the confines of Syria was pillaged by the Saracens, who cut to pieces the troops sent to its relief, and in the last eight years of his reign Heraclius lost to the Arabs the provinces rescued from the Persians.¹ Thus, we hear the fifth trumpet sounding, and behold the two great empires of the north and east exhausted and may become an easy prey to any united power. The last power of the Red Dragon but one* is broken, and will no more be a dangerous antagonist to the kingdom of God, and the Monotheistic wild beast is exhausted for a time. The sun of

(1) Gbn. 2:7; 122-7. (*) Chap. 144, § 6.

empire is one-third eclipsed by the Franks in the west, and the moon in the east is eclipsed one-third by the banishment of the Nestorians and the defections of the Monophysites; and the stars of the seas are obscured one-third by interests and religious animosities, and Heraclius could not roll off the cause of the eclipse. (See § 9.)

9. CONTENTION CONTINUED.—Considering with pain the detriment to the empire from the emmigration of the persecuted Nestorians, Heraclius desired to reunite the Monophysites to the Greek, or Catholic, church, lest a new wound should be inflicted by their emmigration also, and after consulting with Paul of the Armenian Monophysites, and Athenasius at Hierapolis, recommended, as basis of agreement, the following: That in Jesus Christ, after the union of the two natures, there was but one will and one operation. This received the approbation of Sergius, patriarch of Constantinople; and Heraclius, the emperor, published an edict, A. D. 630, in favor of that doctrine, and hoped by this act of authority to restore peace and concord in both church and state. This edict was subscribed by the patriarchs of Rome, Constantinople, Antioch, and Alexandria, and the see of Jerusalem was vacant at that time. But Sophronius, a monk of Palistine, violently opposed the decree, and when he was promoted to the patriarchal see of Jerusalem he called a council and condemned the one-will, or monothelite, doctrine; and hence arose those obstinate contests which rent the church into sects and the state into two factions. To end these commotions, Heraclius issued, A. D. 639, the edict called the *ecthesis*, or exposition of the faith; forbidding, also, all controversy on the subject. This was also received by numbers of the eastern bishops, and by Pyrrhus, patriarch now of Constantinople; but John IV., pope, or patriarch, of Rome, assembled a council, A. D. 639, and condemned the Monothelites and rejected the *ecthesis*. In A. D. 648, the Emperor Constans published a new edict, called the *type*, or formulary, by the advice of Paul, patriarch of Constantinople; this suppressed the *ecthesis*, and commanded all parties to observe silence upon that subject. The angry and contentious monks excited Martin, patriarch of Rome, to oppose his authority to the edict which hindered them from propagating strife and contention in the churches. In a council of one hundred and five bishops in Rome, A. D. 649, Pope Martin condemned both the *ecthesis* and the *type*, and thundered out the most dreadful anathemas against the Monothelites and their patrons, consigning them to the devil and his angels. The emperor ordered Martin to be seized and banished for his contemptuous treatment of the imperial laws. This order was executed with much cruel treatment by Calliopas, exarch of Italy, A. D. 650. Maximus, leader of the seditious monks, was banished and other rioters were variously punished. This made the succeeding Roman pontiffs more prudent for awhile in their treatment of the emperor and his laws. With the advice of the Roman patriarch, Agatha, A. D. 680, the Emperor Constantine Pogonatus summoned the sixth general council and permitted the Monothelites and Honorius, a former pope, and Macarius of Antioch, to be condemned, and confirmed the sentence by penal laws. In the next generation, when the son of Constantine was deposed and slain by the disciples of the condemned Macarius, the Monothelites defaced the monument of the sixth council, and the original acts were committed to the flames. But, in the second year their patron was cast headlong from the throne, the bishops of the east were released from their occasional conformity, the Roman faith was more firmly replanted by the orthodox successors of Bardanus, and the fine problems of the incarnation were forgotten in the more popular and visible quarrel of the worship of images, which sealed the fate of the united Catholic-Greek empire.² (Continued.)

(2) Gbn. 2:8; 141-2. Mosh. 7:2; 5, §§ 4-11.

CHAPTER CXXXVIII.

THE SECOND, OR RELIGIOUS, MONOTHEISTIC BEAST ARISES.

A. M. 4404. Continued from Chap. 113, § 4.

1. THE BARBARIANS BECAME CHRISTIANS, AND THE CATHOLIC CLERGY ENABLED CATHOLIC SOVEREIGNS TO CONQUER ARIAN PRINCES.—Before the invasions from the north, the empire bishops enjoyed and asserted the right of being tried by their own peers; their clergy and subjects were tried by them, and the judges executed the Episcopal decrees without appeal or delay. Their subjects resorted to the tribunal of the bishops, whose abilities, integrity, and sometimes spiritual functions, were interrupted by deciding claims of property. The ancient right of sanctuary was transferred to the Christian temples: the fugitive might implore the justice or mercy of God and His ministers, and the violence of despotism was suspended by the interposition of the church and mediation of the bishops. Spiritual concerns were wholly committed to them, and the excommunication of an offender cut him off from social intercourse, the rights of hospitality, and of decent burial.* The progress of Christianity overcame the learned and luxurious citizens of the Roman empire, and the warlike barbarians of Sythia and Germany, who subverted the empire and adopted its religion. The Goths were foremost of these savage proselytes. Of their captives many were Christians, and several were ministers who, though dispersed as slaves, labored for the salvation of their masters. A pious work was done by an Arian named Ulphilus, who acquired their love and reverence by his blameless life and indefatigable zeal, and they received with implicit confidence the doctrines of truth and virtue which he preached and practiced; and he translated the Scriptures into their native language. The Vis-Goths universally adopted the Christian religion, and in their march from the Danube to the Atlantic they converted their allies and educated the rising generation. During the fourth generation Christianity was embraced by almost all the barbarians who established their kingdom on the ruins of the Roman empire—the Burgundians in Gaul, the Suevi in Spain, Vandals in Africa, Ostrogoths in Panonia, and the mercenaries of Odoacer in Italy. The Franks and Saxons remained pagans; but the Franks obtained the monarchy of Gaul by following the example of Clovis, who was converted by his wife, and the Saxons were reclaimed by the missionaries of Rome. England produced the apostle of Germany, and the Gospel light was gradually diffused from the Rhine to the Elbe, the Vestula, and the Baltic. Christianity opened the gates of Heaven to the barbarians and introduced important changes in their moral and political condition. In their days of paganism their priests ruled over them and controlled the jurisdiction of the magistrate, and the zealous proselytes transferred an equal, or more ample measure of devout obedience to the pontiffs of the Christian faith. The sacred character of the bishops was supported by their temporal possessions; they obtained an honorable seat in the legislative assemblies of soldiers and freemen, and it was their interest as well as duty to mollify, by peaceful counsels, the fierce spirit of the barbarians. The

(*) Gbn. 1:20; 262-3. Mosh. 4:2; 2.

perpetual correspondence of the Latin clergy, the frequent pilgrimages to Rome and Jerusalem, and the growing authority of the popes, cemented the union of the Christian republic and gradually produced the similar manners and common jurisprudence of the independent and hostile nations of Europe.² The influence of the clergy is seen in the part Anianus took in the siege of Orleans,³ in the case of Deogratius who relieved and supported the captives Genseric brought from Rome.⁴ The power of the clergy to restore, or prevent, the restoration of the Roman empire under the Greek head is seen in the establishment of the Frank monarchy.

2. INFLUENCE OF THE CLERGY IN THE CONQUESTS OF CATHOLIC SOVEREIGNS.— Under the Roman empire the wealth and jurisdiction of the bishops, their sacred character and perpetual office, their numerous dependents, popular eloquence, and provincial assemblies had rendered them always respectable, and sometimes dangerous. Their influence was now augmented by superstition, and the establishment of the Frank monarchy may, in some degree, be ascribed to the firm alliance of an hundred prelates who reigned in the discontented or independent cities of Gaul. The Franks esteemed the valor of the Armoricans; the Armoricans were reconciled by the religion of the Franks, and they accepted the generous capitulation proposed by the Catholic hero, Clovis, whose armies were strenuously supported by the zeal and favor of the Catholic faction against the pagans and the Arians, A. D. 479. Gundobald, the Arian monarch of the Burgundians, was justly alarmed by the satisfaction and hopes which seemed to animate his clergy and people after the conversion of Clovis, and convened, at Lyons, an assembly of his bishops to reconcile, if possible, their religious and political discontents; but it was to no purpose, and the Catholics sternly required his abandonment of Arianism. The bishops were reconciled and flattered with the hopes of his conversion, which he artfully suggested, but artfully eluded till his death. His son, the Catholic Sigismond, with his wife and two children, were buried alive in a deep well by the stern command of the sons of Clovis, and the Arian Burgundians were subdued by the Catholic Franks. The Vis-Goths still occupied a part of Gaul, and Clovis declared it grieved him to see the Arians possess the fairest portion of Gaul, and proposed to march against them, with the aid of God, and vanquish the heretics and possess their fertile provinces. His ostentatious piety confirmed and justified the attachment of the Catholics among the Goths, with whom he secretly corresponded. Their devout wishes were gradually ripened into a formidable conspiracy and their Gothic rulers, who had tolerated them in their religion, justly accused them of preferring the dominion of the Franks. The sagacious monarch dreaded the rising empire of the Franks, or of Clovis, but he was firmly engaged to support the national and religious cause of the Goths. By superstitious signs and pious frauds the Catholic Franks were animated and the Arian Vis-Goths were overthrown.⁵ (A. D. 507–510.) In A. D. 536, Justinian yielded to the Franks the sovereignty of the countries beyond the Alps and absolved the provincials from their allegiance to the Greek empire, and thus the Frank monarchy became the third head of the Monotheistic wild beast.⁵ In the conquest of the Arian Vandals and Ostrogoths by Justinian's armies we have seen the powerful aid given by the Catholics in these governments, but new invasions of Arian and pagan barbarians prevented their influence from securing the permanency of these conquests in Italy. But when these invasions of hail, fire, and blood cease, this Catholic attachment and clerical influence will turn these fountains and rivers of new citizens into the sea of empire, whether for or against the Greek headship.

3. THE CATHOLIC, OR EMPIRE, CHURCH UNDER FIVE PATRIARCHS.— The clerical power and influence was placed, by Constantine, under four patriarchs—of Rome, Alexandria, Antioch, and of Constantinople. In the fifth century

(2) Gbn. 1:37; 502–3. (3) 35; 472. (4) 36; 481. (5) Gbn. 1:38; 512–16. Continued, Chap. 143.

the bishop of Jerusalem assumed that rank, and his title was confirmed by the council of Chalcedon. Two of these patriarchs at length usurped authority over the rest and fiercely contended with each other for the sole and universal supremacy,⁶ and are sometimes called pontiffs. The patriarch of Constantinople assumed this supremacy in A. D. 588,⁷ but the patriarch of Rome obtained the title of universal bishop from the infamous emperor, Phocas, A. D. 606.⁸ Whether this imperial grant was of any importance or not, the patriarch of Rome did claim the title and did acquire the sole supremacy of the west, which had been overrun by the invading barbarians. When the barbarian kings perceived the subjection of the multitude to the bishops and the dependence of the bishops on the Roman pontiff, they reconciled this ghostly ruler to their interests by loading him with benefits and honors of every kind.⁹ The popular election of the popes endeared them to the Romans; the public and private indigence was relieved by their ample revenue, and the neglect of the Greek emperors compelled them to consult, in peace and war, the safety of the city.¹ But the great source of the power and influence of the clergy was in the superstitious regard paid to their supposed power over the future destiny of persons. The worst of criminals could purchase a pardon and a safe passport to Heaven; and their anathema was supposed to blast the most powerful and exalted, in time and in eternity. The popes were revered as the Vicegerents of Christ upon earth, and judge in place of God.² The influence of popes is seen in the letter of Gregory II. to the Greek emperor, Leo;³ and the influence of the patriarch of Constantinople is displayed in his binding Heraclius by an oath to abide by the fate of the city when it was threatened by the Avars and Persians, and the patriarch of Alexandria and the clergy provided the treasures to carry on the war. Had it not been for the clergy and their wealth, Justinian had never reconquered Africa and Italy, and the empire would have expired A. D. 621.⁴

In later years, A. D. 1282–1320, Athanasius, patriarch of Constantinople, before his banishment, excommunicated Emperor Andronicus and left the written sentence where it was found during his banishment. The emperor trembled and restored the patriarch to his position to obtain a release from the sentence, for none but the one who excommunicated could absolve the sentence.⁵ But up to the seventh century the power and influence of the Catholic clergy were united, under the five patriarchs, with the Roman empire and under the Greek headship. The emperor subscribed the orthodox creed with his own hands and promised to obey the decrees of the seven synods and the canons of the holy church†, and the complete restoration of the empire might have been accomplished had not the sources and supplies been poisoned with bitter religious strife. All the barbarians would have become vigorous citizens, and Persia would have been vanquished in the sixth century, and Mahometism crushed in its infancy.

4. The power and influence of the clergy and monks over the civil government will be further displayed in the contest about image worship,⁶ and in resistance to the emperor transferring his ecclesiastical prerogatives to the pope.⁷ The bone and muscle of the second beast is fully exhibited in the Monotheistic empire under the second, or Greek, headship; but its greatest strength became concentrated in its papal and Mahometan horns. The severest penalty inflicted in the kingdom of God upon obstinate, impenitent offenders was exclusion, which placed the offender in the same position as publicans and heathen⁸ and entitled them to the same compassion and benevolence. This right was vested in the church from the earliest period, and was exercised by each Christian assembly upon its respective members.⁹ From the time of Constantine the Great, excommunication was in every part of the Christian world attended with many disa-

(6) Mosh. 5:2; 2. §§ 5, 6. (7) 6:2; 2, § 1. (8) 7:2; 2, § 1. (9) 5:2; 2, § 6. (1) Gbn. 2:10; 175. (2) Mosh. 6:2; 2, §§ 2, 3. (3) Gbn. 2:10; 176–7. (4) 7; 121. (5) 24; 393. (†) 14; 275. (6) Chap. 141, §§ 1–4. Chap. 142, §§ 1, 2. (7) Chap. 149, §§ 1, 2. (8) Matt. 18:15–18. 5:43–48. I. Cor., 5:11. II. Thes., 3:6, 14, 15. (9) Mosh. 1:2; 3, § 10.

greeable effects. Excommunicated persons were considered in all places as objects of aversion to God and men.¹ Athenasius excommunicated one of the ministers of Egypt, and the interdict of fire and water was solemnly transmitted to the churches of Capadocia. Synesius, bishop of Ptolemais, devoted the haughty magistrate, Andronicus of Libya, with his associates and their families, to the abhorrence of earth and Heaven, and branding them as most pernicious characters, deprived them of the name and privileges of Christians, of participation of the sacraments and of the hope of Paradise. He exhorts the clergy, the magistrates, and the people to renounce all society with the enemies of Christ, to exclude them from their houses and tables, and to refuse them the common offices of life and the decent rites of burial. The church of Ptolemais addressed this declaration to her sister churches of the world, and the profane who reject her decrees will be involved in the guilt and punishment of Andronicus and his impious followers. These spiritual terrors were enforced by a dexterous application to the Byzantine court, and the trembling president, Andronicus, implored the mercy of the church.² As power became concentrated in the horns, these spiritual thunderbolts, rendered formidable by ignorance, struck terror into the boldest and most resolute hearts.³ Excommunication received the infernal power to dissolve all connections; the king, the ruler, the husband, the father, and even the man, forfeited all their rights and advantages, the claims of nature, and the privileges of society,⁴ besides eternal perdition in all its horrors.⁵

5. When Polytheism was dethroned in the Roman empire a Monotheistic hierarchy exhibiting the character and government of wild beasts was ready to take the place of the pagan priesthood and enjoy the triumph; but it was divided into two horns, or powers, in regard to the existence and manifestation of the Divinity. While both contend for the existence and government of but one God, the Trinitarians maintained the existence of three persons, or individuals, in the Divinity—Father, Son, and Spirit⁷—while the Unitarians rejected the Divinity of the Son. The Trinitarians claimed the title Catholic, or universal, church, and the Unitarians were called Arians. These two powers contended for supreme power and shed each other's blood, as we have seen. Under Theodosius I. the Unitarians were condemned as heretics and banished.⁸ But by the missionary labors of Ulphilus the Goths were converted to Arianism,⁹ and they converted their allies and overturned the western empire of the Catholics,¹ but granted toleration in Europe, while the Arian Vandals persecuted the Catholics in Africa. Again the Arians were conquered by the Greek and Frank Catholics and disappear from the empire of the Catholics,² and again they rise to power in the person and religion of Mahomet, and subdued the east and Africa, and the Unitarian caliph and the Trinitarian pope ruled the Monotheistic world for centuries, through an image of the first development of the Monotheistic wild beast.*

(1) Mosh. Cent. 8, p. 2, chap. 2, § 6, note *. (2) Gbn. 1:20; 263. (3) Mosh. 8:2; 2, § 5. (4) Idm., § 6, note *. (5) Gbn. 2:11; 205. (6) Chap. 130, § 1. (7) Gbn. 1:27; 374. (8) Idm., 373-5. (9) Idm., 503-5. (1) Gbn. 1:37; 503. (2) Idm., 505-9. (*) Continued, chap. 140.

CHAPTER CXXXIX.

MAHOMETANISM AND THE CALIPHS, AND THEIR PROPHETIC CHARACTERISTICS. (Continued from Chaps. 62, § 11; 113, § 4.)

1. ORIGIN OF.—We have already³ decided the bottomless pit to be heathen philosophy, which places human notions and conclusions above both revelation and tradition, and claims the right to receive, reject, or explain Scripture and heathen mythology according to its own judgment. Ammonius Saccas was the first professed believer in divine revelation who undertook to open this pit and attempt the explanation and consolidation of all religions; but Mahomet either usurped the control of this unfathomable source of mist and darkness when he formed the Koran to supersede the teachings of the Bible, or he was sent out by the influence of this abyss, as its angel or messenger, to destroy Polytheists, Jews, and Christians, or force them into a religion compromised from Judaism, Christianity, and paganism, of truth and falsehood, virtue and vice, under the control of religious and civil despots. The Koran was composed from Jewish and Christian writings and traditions, the new Platonic teachings, pagan rites, and false communications of oracles or angelic spirits, and the proposition to the nations was united reception of this Koran as the supreme rule of faith and practice, or tribute, leaving those tributaries to be forced or imperceptibly drawn into acquiescence at a more favorable time, or to be immediately destroyed by the sword and other weapons. The same is true of popery, and though distinct and adverse religious powers, they belong to the same religious wild beast, and derive their pretensions from the same chaotic mixture of Judaism, Christianity, and paganism, and popery demands the submission of all, upon the penalty of death, unless policy dictates toleration. In the history of Mahomet and Mahometanism we find verified the characteristics predicted by John and by Daniel; the Mahometan caliph was king of the Saracen Locusts just as the pope was king of the Latins. Mahomet's power did not perish in the decay of the Saracens, but passed over to the Turks and penetrated China and India and animated and controlled the Moors of Africa, and the pope survived the Frank empire and animated and controlled the German. Mahometanism is the eastern horn of Daniel's prophesy, and popery is the western horn of the same.

2. LOCALITY AND EXTENT OF.—Mahometanism sprung up in Mecca and Medina⁴ in the west side of Arabia, and Ptolemy Eurgetes annexed portions of Ethiopia and Arabia to his dominions,⁵ and extended his dominion the whole length of the Red sea, on both sides.⁶ Hence, the origin was in one of the four horns, or divisions of Daniel's he goat empire, and may be the little horn grown out of one of these four horns.⁷ Though the Romans destroyed the political power of the Macedonians, yet from the Indus to the Adriatic and from the Crimea to the south boundary of Egypt the Greek language prevailed, at least among the educated and ruling classes. In Asia Minor, Syria, and Egypt the influence of Hellenic thought continued one thousand years in full force—until

(3) Chap. 132, §§ 1, 2. (4) Gbn. 2:11; 206. (5) Thal. Anct., p. 218, § 56. (6) Anct. Hist., Vol. I.; p. 201. (7) Dan. 8; 9-12, 20-25.

Mahomet and his successors set up their new semitic empire. The wide diffusion of the Greek language in western Asia was among the important preparations for the spreading of Christianity.⁸ Hence, we see Arabian Mahometanism is the radical successor of the Greek language and influence in the Egyptian division of the Macedonian empire, where it originated. But, according to Daniel, this little horn did not restrict its power and influence to the territory of its parent horn, but extended to the south and east of Jerusalem and to the land of desire. Jerusalem is the royal city of the kingdom of God and was the center of all of Daniel's conceptions and contemplation; and making it our standpoint in the history, Mahometism became powerful south to Egypt and along the south coasts of the Mediterranean sea and penetrated unknown lengths into Africa, and established its dominion to the seas south of Asia along to India; all the countries east of Jerusalem to the Gangees, and from the Black and Caspian seas to the Persian gulf, bowed under its yoke; Asia Minor, and Europe to the Adriatic sea, became and remained the head of its power, and though Palestine is the land of desire of Scriptures, this last division may, with all propriety, be called the Pleasant Land, or Land of Desire. All conquerers desired to possess it. Gibbon says: Their country was blessed by nature with every advantage of soil, climate, and situation.⁹ When Baldwin was made emperor of Constantinople by the crusaders he invited the French to colonize in the provinces and promises them a magnificent city and a fertile land, which would reward the labors of both the priest and the soldier.¹ This left the sea and countries west of Jerusalem and the promised land,* and of twenty east longitude to the dominion of the other little horn of Daniel's prophecy; and these two horns grew on a Monotheistic religious wild beast and ruled the world.

3. EXALTS HIMSELF.—Mahomet acknowledged the divine origin and authority of the Scriptures, but exalted himself above all patriarchs, prophets, and Christ Himself. Stars symbolize prominent characters in any sphere, but in what sphere must be determined by the subject; here the subject determines them to denote luminaries in the kingdom of God, such as kings, patriarchs, and prophets, or apostles, and Christ Himself, is the Prince of the host. Mahomet taught that the chain of inspiration was prolonged from the fall of Adam to the promulgation of the Koran. During that period some rays of prophetic light had been imported to one hundred and twenty-four thousand of the elect, three hundred and thirteen apostles were sent to recall their country from idolatry and vice, one hundred and four volumes had been dictated by the Holy Spirit, six legislators announced to mankind six successive revelations of various rites, but of one immutable religion. The authority of Adam, Noah, Abraham, Moses, Christ, and Mahomet rise in just gradation above each other; but whoever rejects or hates any one of the prophets is numbered with the infidels.² Hence, all rejecting Mahomet are reckoned infidels and doomed to perdition. Of the myriads of prophets, Moses and Christ alone lived and reigned. Verily, Christ Jesus, the Son of Mary, is the Apostle of God; honorable in this world and in the world to come, and one of those who approach near the presence of God. The piety of Moses and of Christ rejoiced in the assurance of a future prophet more illustrious than themselves; and the promise of the paraclete, or comfortor, or Holy Ghost, was prefigured in the name and accomplished in the person of Mahomet, the greatest and last of the apostles of God.² Accompanied by Gabriel, he ascended through the seven heavens, received and returned the salutations of the patriarchs, prophets, and angels in their respective mansions. Beyond the seventh Heaven Mahomet alone was permitted to proceed; he passed the veil of unity and approached within two bowshots of the throne of God, and his shoulder was touched by the hand of God.³ The faith under the name of Islam, preached to his family and nation, is compounded of one eternal truth—that there is only one

(8) Thal. Anct., p. 209, § 27. (9) Gbn. 2:14; 269. (1) 22; 371. (*) Ps. 106:24. Jer. 3:19. Ezek. 20:15. Zech. 7:14. (2) 11; 202. (3) Gbn. 2:11; 203.

God—and one eternal lie, or fiction, that Mahomet is the apostle of God.⁴ Thus, Mahomet usurped the prerogatives of Christ, the Prince of princes, or of the Host of Heaven, and cast down to an inferior position, or rank, inspired patriarchs, kings, and prophets, and trod upon them. But if this can not be reckoned as casting down and trampling on the host, or stars of Heaven, the conquering of kings and prelates and their subjugation must be. He exalted himself against the Prince when he undertook to supersede by force the Christian religion and crushed the ministers of it. He acknowledged God to be supreme and exalts himself above all but Him, and disputes the honors, and power, and universal kingdom with the Son of God. The pope acknowledges the divine mission of the patriarchs and prophets, but supersedes them by making himself the vicar of Christ and a god on earth, and exalts himself above Christ when he professes to create God in consecrating the wafer,⁵ This usurpation is not so openly avowed in popery as in Mahometanism, yet they are evidently different horns of the same beast. Though the appearance of Mahomet was sudden, yet his system of religion had been maturing since the time of Ammoneus Saccas of the third century; and though the rebellion and usurpations of the pope were sudden, yet his principles and power had been progressing during the same time. They are twin brothers, and gave unity and animation to the political heads of the Monotheistic antagonism to the kingdom of God.

4. DOCTRINE.—Mahomet certainly trampled on the host, or stars of Heaven, when he acknowledged the inspiration of their writings and yet degraded them to a level with apocraphal writings and legends, and superseded them with the Koran. He accused the Jews and Christians with corrupting the inspired records till no dependence can be placed on the copies in their possession. The materials of the Koran are wholly borrowed from the Jewish and Christian Scriptures, the Talmudical legends, the apocryphal gospels then current in the east, and from traditions and fables of Persian and Arabian mythology.⁶ This new Platonic philosophy had been used by Jewish and Christian teachers in perverting, corrupting, and obscuring Christianity and Scripture truths, and they taught these pernicious theories, rites, and practices; but Mahomet was commissioned to enforce his. Among other doctrines out of this source, he borrowed the Unitarian idea of the Arians and denied the divinity of Christ, and taught that He was a mere mortal, and at the day of judgment His testimony will condemn the Jews who reject Him as a prophet, and the Christians who adore Him as the Son of God. Another of these heretical doctrines which he adopted was: That Christ did not suffer but ascended to Heaven, while a phantom, or a criminal, was substituted on the cross.⁷ The doctrine of the eternal decrees and absolute predestination was strictly embraced by the Mahometans, and under the belief they could not be killed before the decreed time they were bold and fought with desperation. Though they destroyed idolatry, they retained and kissed the black stone, or caaba, which their ancestors worshipped.⁸ Prayer will bring them half way to God; fasting will bring them to the door of His palace, and alms will gain them admittance.⁹ Their notions of Heaven and hell are compounded of the facts of reward and punishments, adorned or mutilated with fictions calculated to induce lasciviousness and fidelity to Mahometanism; the hopes and terrors of the future state are carefully inculcated and presented, and constitute the secret source of Mahometan power over princes and people; the lowest hell is reserved for hypocrits and apostates, and the highest Heaven for genuine Mahometans. Popery acknowledges all the Scriptures, adopts apocryphal writings, borrows and invents traditions, legends, and fables, and supersedes the Divine authority by claiming infallibility and to be the vicar of Christ, and derives his power over princes and people from his supposed power over the gates of Heaven and hell.

(4) Idm., p. 201. (5) Dow., bk 4, chap. 2, § 23. (6) Encp. R. K., Koran, and Mohammedan Will., p. 246. (7) Gbn. 2:11; 202. (8) Idm., 198 and 204. (9) Idm.

5. CHARACTER.—This little horn had a fierce countenance, though at first it appeared like the horn of a lamb. Conscious of his reason and his weakness, he asserted the liberty of conscience and disclaimed the use of religious violence, but called the Arabs to repentance.¹ But the prophet of Medina assumed, in his new revelations, a fiercer and more sanguinary tone. He was now commanded to propagate his religion by the sword, to destroy the monuments of idolatry, and, without regard to the sanctity of days or months, to pursue the unbelieving nations of the earth.² The sword, says Mahomet, is the king of Heaven and of hell. A drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting and prayer. Whoever falls in battle, his sins are forgiven, and at the day of judgment his wounds shall be resplendent as vermilion and as odiferous as musk, and the loss of his limbs shall be supplied with the wings of angels.³ Abu Obeidah addressed the customary summons to Jerusalem, after investing it: Health and happiness to everyone that follows the right way. We require of you to testify that there is but one God; that Mahomet is His apostle. If ye refuse this, consent to pay tribute and be under us forthwith; otherwise, I shall bring men against you who love death better than you do drinking wine or eating hogs' flesh. Nor will I ever stir from you, if it please God, till I have destroyed those who fight for you and have made slaves of your children.⁴ When the imperial army offered to purchase a peace, Calid answered: Ye Christian dogs, ye know your option: the Koran! the tribute! or the sword! We delight in war more than in peace; we despise your pitiful alms and shall speedily be masters of your wealth, your families, and your persons.⁵ The pope is even more intolerant to those refusing his authority, and promises plenary indulgence and the possession of Paradise to those fighting or falling in his cause and those going on his crusades. Daniel gives the character and origin of both the Mahometan and papal horns, while John gives the character of the second beast in its relation to the first beast, the image of which it animated and controlled, and so used its horns, while its own appeared as harmless as the horns of a lamb and used only for the salvation and welfare of people. John says the surname of Mahometanism is, in both the Hebrew and Greek languages, Destroyer; and Daniel says he destroys both the mighty and the holy people.⁶ John says that the Saracen locusts were forbidden to injure those having the distinguishing marks of the servants of the Living God. But the Saracen was only the first power used by Mahometanism in becoming great, and they were superseded by the Turks, who were not thus restricted by the caliph or by policy. Daniel says: The horn became mighty, not by his own power or by his preaching and doctrine. The sword of the Saracens first made Mahometanism formidable, and the Turkish sultans becoming the temporal vicars of the caliphs, consummated its power; and though the Saracens may not have destroyed the sealed ones, the Turks did, and not a society of them or a true church of Christ could be found in their empire. And if the phrase, holy ones, or term, saints, is used in Daniel as it was applied to Israel, it denotes professed Christians; and they were destroyed in prodigious multitudes by Saracens and Turks, and so were the mighty Greek-Romans, the Persians, Hindoos, Africans, and Gothic Spaniards. Beside the slaughter in the field of thousands, part of Damascus was taken by assault. No quarter! cried the rapacious and bloody Calid to the enemies of the Lord! His trumpet sounded, and a torrent of blood poured down the streets of Damascus. Following those of the other quarter, who had left the city by capitulation with Abu Obeidah, Calid and Derar, with their cavalry, rushed upon the fugitives and believed that of either sex but one escaped.⁶ Having conquered Africa westward to the sea, Akbah was checked by the prospect of a boundless ocean. He spurred his horse into the waves and exclaimed: Great God! if my course were not stopped by this sea, I would still

(1) Gbn. 2:11; 206. (2) Idm., 208. (3) Gbn. 2:12; 231. (4) Idm., 227. (5) Dan. 8:24. (6) Gbn. 2:12; 227-8.

go on to the unknown kingdoms of the west, preaching the unity of Thy holy name and putting to the sword the rebellious nations who worship every other god but Thee.⁷ But we shall see more of these slaughters, plunderings, enslavements, destructions, decays, and desolations by Saracens and Turks.

He made craft to prosper, or by craft he succeeded in establishing his authority as a prophet and the apostle of God. The frankness of his manner concealed the artifice of his views.⁸ This horn was little at first, and appeared like a lamb's; but it grew to the stars, and refusal to submit to its mandates, found it of a fierce countenance, as his history shows. But it was artful. When pressed for proof by miracle of his mission, he involves himself in the obscure boast of prophecy and visions, appeals to the internal proofs of his doctrine, and shields himself behind the Providence of God, who refuses these signs and wonders that would depreciate the merits of faith and aggravate the guilt of infidelity. But his followers claim miracles for him.⁹ His friends united in his fraud. His wife, Cadijah, believed the words and cherished the glory of her husband; his servant, Zeid, was tempted by the prospect of freedom; the illustrious Ali embraced the sentiments of his cousin with the spirit of a youthful hero; the wealth, the moderation, and the veracity of Abubeker confirmed the prophet he was destined to succeed.¹ The voice of Mahomet invited the Arabs to freedom and to victory, to arms and rapine, to the indulgence of their darling passions in this world and the other, and the restraints he imposed were only those requisite to establish the credit of the prophet and the obedience of the people.² His promised reward to his followers was Paradise, and he coupled his disciples of opposite creeds and interests by the ties of brethren.³ His paradise was a place of sensual pleasures, craftily pictured to ensnare and captivate the worst and most desperate and most licentious characters.⁴ Thus, the gratification of animal propensities in lasciviousness, wealth, and luxury, both in victory and death, were artfully and successfully presented to induce followers and incite them to daring actions. The use of fraud and perfidy, of cruelty and injustice, were often subservient to the propagation of this faith.⁵ The establishing of himself as a prophet sent by God, and his Koran as the transcript of documents sent down to him from Heaven, was a great, incredible, and successful craft, or fraud.

This little horn pretended to understand dark sentences, or obscure mysteries.⁶ The materials of the Koran are borrowed from the Jewish and Christian Scriptures, Talmudical legends, and apochraphal Gospels then current in the east, and from the traditions and fables of Arabia.⁷ Mahomet professed to give a clear, full, and physical description of Paradise and hell, and claimed to reveal as truth what could only be regarded as dark, incomprehensible fables or idle fictions,⁸ and caused them to be received throughout the world as divine truths. The Koran itself is believed to be a transcript from the preserved table by God's throne, in which are recorded the divine decrees, past and future, revealed by Gabriel to Mahomet as the exigency of affairs required.⁹

The time of his development had come;¹ for transgressors had filled up their rebellions against God and His Son. The Jews had utterly rejected Christ and persecuted His cause and name when and wherever they had the opportunity and power; the empire, or Catholic, churches had persecuted every true church of Christ, perverted the very design of Christianity, obscured its teachings, rites, and duties, restored Polytheism in a new form, and disgraced the name of God and His Anointed by their ungodly characters and cruel and wicked practices.

He took away the daily, and cast down the very place of God's sanctuary.² Jerusalem surrendered to the caliph, Omar, under a treaty. After signing the capitulation Omar entered the city, and by his command the ground of the Temple of Solomon was prepared for the mosque of Omar. The patriarch, Sophronius,

(7) Idm., 240. (8) 11; 200. (9) Gbn., Vol. II., chap 11, p. 203. (1) Idm., 206. (2) 219. (3) 207. (4) 205. (5) 213. (6) Dan. 8. (7) Encp. R. K., Koran. (8) Gbn. 2:11; 102-3. (9) Encp. R. K., Koran. (1) Dan. 8. (2) 8:14.

bowed before his new master and secretly muttered in the words of Daniel: The abomination of desolation is in the holy place.³ (A. D. 637). From that day to this the daily worship of Jews and Christians on the Holy Mount has been superseded by the religion of Mahomet, excepting a short time during the crusades, when popery held and tyrannized over that sacred place. Mahometanism became the established religion of the Holy City of God, and Mount Zion became the throne of the Man of Sin, who, in the person of caliph or pope, has sat in the Palace of Jehovah, claiming all the prerogatives of God. This is true both literally and figuratively. The mosque has superseded the temple, and the caliph and the pope have possessed the mosque and dictated a false religion to the people of Jehovah and disciples of Jesus Christ, and the holy city has literally and figuratively been possessed and trodden under foot by their nations and religions to this day, and both pious Jews and true Christians could not worship in Jerusalem without paying tribute. They are fined for their religion—the true religion. The daily worship of the Jews had been taken away by Antiochus, and the abomination that had desolated Jerusalem was set up for three years. Again, the Romans, under Titus, destroyed the temple, stopped the daily worship, and dispersed the Jews; but soon Jews and Christians could worship again on Mount Zion and on the area of the temple. Again, Adrian dispersed the Jews, under pain of death if they returned to Jerusalem; but Christian Jews, abandoning the rites of Moses, could still worship in Jerusalem and visit the area of the temple with devout reverence, and pray to Jehovah, the God of their fathers. Julian attempted to rebuild the temple for the Jews, but failed. Still, that venerated spot was accessible to the devout worshipers, with some interruptions, till A. D. 637, when Omar, caliph, consecrated it for the mosque bearing his name, which at this date (A. D. 1877) excludes, and has excluded, all the true children of God from daily or occasional worship. From A. D. 637 the holy city has been trodden and governed by the enemies of God, Christ, truth, and purity, and the true Sons of Oil must pay tribute, and if they witness must be killed. Jerusalem shall be trodden under foot by the nations till the time of the nations be fulfilled, and one thousand two hundred and sixty years from some noted time is the city to be thus trodden; and here is a noted time. A false prophet has taken possession of the city and Mount Zion, and has built his palace on the area of the Temple of Jehovah Jesus. The mosque was built A. D. 686–693, but the daily was taken away to set up this abomination and national religion A. D. 637, and one thousand two hundred and sixty years will bring us to A. D. 1897. But this Mahometan power, or religion, shall be broken without hands;⁴ even now this religion sits lightly on the Arabs.

This little horn is king of the locust and shall destroy many by peace.⁵ The increasing myriads who acknowledged Mahomet as their king and prophet had been compelled by his arms or allured by his promises; the Polytheists were confounded by the simple idea of a solitary and invisible god; the pride of the Christians and Jews disdained the yoke of a mortal and contemporary legislator. Their habits of faith and obedience were not sufficiently confirmed, and many of the new converts regretted the venerable antiquity of the law of Moses, or the rites and mysteries of the Catholic church, or the idols, the sacrifices, and festivals of their pagan ancestors.⁶ One of the conditions of peace was the payment of tribute, which might be called the tail policy of the Saracens. This tribute might become oppressive, and by influences on the youth many became Mahometans, were enslaved, or killed. Within fifty years after the expulsion of the Greeks a lieutenant of Africa informed the caliph that the tribute of the infidels was abolished by their conversion, and this pretense was founded on the rapid and extensive spread of the Mahometan faith, A. D. 749. In A. D. 837 a mission of five bishops of the Jacobites of Alexandria to Cairoan to revive the dying embers of Christianity, implies the dissolution of the African hierarchy. In A. D. 1053–1076, the priest seated on the ruins of Carthage implored the alms and protectio

(3) Gbn. 2:12; 231. (4) Dan. 8:25. (5) Rev. 9:11. Dan. 8:25. (6) Gbn. 2:12; 220.

of the vatican, and his naked body had been scourged by the Saracens, and three bishops could not be found to consecrate a brother. In Spain, A. D. 1149, the Christians of Africa and Spain had long since submitted to circumcision and the abstinence from wine and pork, and the name of adopted Arabs was applied to their civil conformity, and the long province from Tripoli to the Atlantic has lost all memory of the language and religion of Rome.⁷ In Sicily the religion and language of the Greeks were eradicated, and such was the docility of the rising generation that fifteen thousand boys were circumcised and cloathed on the same day with the son of the Fatimite caliph.⁸ As all could have peace by becoming Mahometans, those reduced to slavery could be elevated to free citizens by embracing the Koran, and those subject to tribute could be relieved. No doubt multitudes of Jews and Christians were thus destroyed from their faith, and others, exhausted by tribute and slavery, died in poverty. But after Mahometan victory was completed by the Turks, their whole policy reduced many to poverty, ignorance, and destruction. Of the Turk dwelling beyond the Oxus and Jaxartas, the robust youth, either taken in war or purchased in trade, were educated in the exercises of the field and the profession of the Mahometan faith,⁹ and thus the children of those enslaved would be educated to Mahometanism.

In the field, the forfeited lives of the prisoners were redeemed by the profession of Islam; the females were bound to embrace the religion of their masters, and a race of sincere proselytes was gradually multiplied by the education of the infant captives. But the millions of Asiatic and African converts who swelled the native band of the faithful Arabs must have been allured rather than constrained to become Mahometans. By this change the subject, the slave, the captive, or the criminal, arose in a moment to be the free and equal companion of the victorious Moslem.¹ In the east, more especially, a prodigious number of Christian families embraced the religion of their conquerors; many refused compliance in the face of persecution, but such were gradually reduced to a miserable condition, robbed of the best part of their wealth, and deprived of their worldly advantages; they fell by degrees into deplorable ignorance and stupidity.²

Three years were spent in the conversion of fourteen persons; in seven years his proselytes numbered over one hundred. He asserted the liberty of conscience, disclaimed the use of religious violence, but called the Arabs to repentance A. D. 609-622. But he soon found it expedient to annex civil sovereignty to his apostolic mission and wed the sword with the Koran.³ But an independent civil government did not suit his purpose. It must be only an image of sovereignty, animated and controlled by a prophet for the service of his religion. A vizer, or lieutenant, may command the army, but the caliph must animate and control the empire. The civil sovereignty must be in subordination to the religious despot; but, armed with the sword and at the head of a faithful army, he may hold the caliph in awe and subjection, while the caliph, possessing the awe and veneration of the people, may excommunicate the sovereign, deprive him of paradise, incite rebellion against him, and instigate his assassination. The sovereigns and the caliphs have often had it rough and tumble for the supremacy, but Mahometanism teaches sovereigns that they are only the lieutenants of the vicar of the apostle and prophet of God. (Continued in Chap. 141; 4-15.)

(7) Gbn. 2:12; 247-8. (8) 13; 260. (9) 263. (1) 12; 246. (2) Mosh. 9:1; 2, § 1. (3) Gbn. 2:11; 206-9.

CHAPTER CXL.

THE PAPAL HORN. A. M. 4455-4732. A. D. 451-728.

(Continued from Chap. 138.)

1. PATRIARCHS OF CONSTANTINOPLE AND ROME CONTEND FOR SUPREMACY.—The disputes about preëminence so long subsisting between the patriarchs of Constantinople and Rome proceeded in the seventh century to such violent lengths as laid the foundation of that schism which afterward separated the Greek and Latin churches. In the twenty-eighth canon of the council of Chalcedon, A. D. 451, the same rights and honors conferred on the patriarch of Rome were conferred on the patriarch of Constantinople. Leo the Great, patriarch of Rome, opposed this with vehemence, but the emperors threw their weight into the balance and confirmed the decree. In consequence of these decrees the patriarch of Constantinople contended obstinately for the supremacy with the Roman pontiff and to crush the patriarchs of Antioch and Alexandria.⁴ The patriarchs of Antioch and Alexandria, unable to prevail against him, often appealed to the patriarch, or pontiff, of Rome for succor, and the inferior order of bishops did the same when their rights were invaded by these same prelates, or patriarchs. So, by taking all these prelates alternately under his protection, the patriarch of Rome added influence and authority to his see and imperceptibly established his supremacy, and the declining power and influence of the emperors in the west left the authority of the bishop who presided in imperial Rome almost without control.⁵

The patriarch of Constantinople claimed unrivaled sovereignty over the eastern churches and claimed equal dignity with the patriarch of Rome. In A. D. 588, Patriarch John, of Constantinople, by his own authority, assembled a council at Constantinople on the case of Peter, patriarch of Antioch, and on that occasion assumed the title of universal bishop. Gregory, pontiff of Rome, opposed with vehemence the pontiff of Constantinople, raised new tumults and dissensions among the sacred order, and aimed at no less than an unlimited supremacy over the churches. Eunnodius maintained that the Roman pontiff was constituted judge in place of God, which he filled as the vicegerent of the Most High. But the Gothic princes set bounds to his power in Italy; permitted none to be raised to the pontificate without their approbation; summoned councils and enacted spiritual laws, and the Roman pontiffs had still to respect the majesty of their kings and emperors and to submit to their authority.⁶ As the influence of the emperor had inclined the balance in the council of Chalcedon in favor of Constantinople, so the Roman pontiff, Boniface III., engaged Phocas—that loathsome and cruel tyrant—to transfer the title, universal bishop, from the patriarch of Constantinople to himself,⁷ and the circumstances were the most favorable for the purpose. When John of Constantinople had assumed that title, Gregory of Rome wrote to the Emperor Maurice to humble John, but without effect.⁸ Maurice was assassinated by the cruel, ignorant, and infamous Phocas. Gregory wrote to the assassin, eulogizing his treason and murder, gives glory to God for the crime, and flatters the vilest of wretches as the pious messenger of God.⁹ Though the clergy of Constantinople appeared to have acquiesced in the

(4) Mosh. 5:2; 2, § 1. (5) Idm., § 6. (6) Mosh. 6:2; 2, §§ 1, 2. (7) 7:2; 2, § 1. (8) Dowl., bk. 1, chap. 5, § 25, p. 54. (9) Dowl. 1:6; 32, 61.

usurpation, yet the guilty conscience of Phocas must have convinced him that he was abhorred by all good citizens, as well as by the clergy and the patriarch, who gave the sanctuary protection to the wife and children of Maurice,¹ and he was prepared to degrade the witnesses of his crimes and advance the remote flatterers of his success. So, Boniface III. obtained the sole title of universal bishop and the church of Rome was made the head of all other churches.² How much this grant was worth I do not know, but suppose it was never respected by the Greeks, for Heraclius avenged the death of Maurice and delivered the empire from the odious tyrant. But when the popes obtained the power this grant served as a pretext to use it. Of much more importance was the influence, the statesmanship, and the beneficence of the popes, or patriarchs, themselves.

Leo. I. visited Attila at his camp and obtained the safety of Rome,³ A. D. 452-3, and again his authority and eloquence obtained from Genseric the promise to spare the unresisting multitude.⁴ (A. D. 455.) The statesmanship of Leo IV. saved Rome from the Saracens⁵ A. D. 849. Gregory I., notwithstanding his unchristian character and inexcusable flattery of Phocas and sanction of his crimes, was a great statesman, and raised Rome out of her ruins and started her once more to become mistress of the world. (A. D. 590-604.) Rome had reached the lowest period of her depression about the close of the sixth century. By the removal of the seat of empire and the loss of provinces the sources of public and private opulence were exhausted. They shut and opened their gates with a trembling hand, and beheld from the walls the flames of their houses and heard the lamentations of their brethren, who were coupled together like dogs and dragged away into distant slavery beyond the sea and the mountains. A stranger contemplated with horror the vacancy and solitude of the city, and might ask: Where is the senate? and where are the people? Yet the number of the citizens exceeded the measure of subsistence. The nobles and matrons of Rome accepted without a blush the benevolence of the church. Gregory was of noble and pious parents and relations, and his birth and abilities had raised him to the office of prefect of the city; but he renounced all, and with his ample patrimony he founded one monastery in Rome and six in Italy. When a deacon, as nuncio of the pontiff, he demanded, in the name of St. Peter, the interposition of the Emperor Maurice to deliver Rome from the Lombards. In the pontificate he was bishop, or patriarch, of Rome, primate of Italy, and apostle of the west. He was pathetic and eloquent in the pulpit. The bishops of Italy and adjacent islands acknowledged the Roman pontiff as their special metropolitan. Even the existence, union, or translations of Episcopal seats was decided by his absolute discretion, and his inroads into the provinces of Greece, Spain, and Gaul might countenance the more lofty pretensions of succeeding popes. Under his reign the Arians of Italy and Spain were reconciled to the Catholic church. He conquered Britain with an army of forty monks, and in two years baptized the king of Kent and ten thousand of his Anglo-Saxons. His temporal power arose from the calamities of the times. The church of Rome was endowed with ample possessions in Italy, Sicily, and more distant provinces, and her agents, commonly sub-deacons, had acquired a civil and even a criminal jurisdiction over their tenants and husbandmen. and Gregory administered this patrimony of St. Peter with the temper of a vigilant and moderate landlord and a faithful stuart of the church and the poor. On the first of every month he distributed to the poor, according to the season, their stated portion of provisions, clothes, and money. The misfortunes of Rome involved him in the business of peace and war, whether piety or ambition prompted him to supply the place of his absent sovereign. Gregory awakened the emperor from a long slumber, exposed the guilt and incapacity of the exarch and his inferior ministers, encouraged the Italians to

(1) Gbn. 2:7; 118. (2) Mosh. 7:2; 2, § 1. Dowl. 1:5; 25, 55. (3) Gbn., Vol. I., chap. 35, p. 476-7. (4) 36; 480. (5) 2:13; 261.

guard their cities and altars, and in the crisis of danger he named the tribunes and directed the operations of the provincial troops. He preferred peace, and his mediation appeased the tumult of arms; but, disappointed in the hope of a general and lasting treaty, he presumed to save his country without the consent of the emperor or his exarch in Ravenna. The sword of the enemy was suspended over Rome! It was averted by the mild eloquence and seasonable gifts of the pontiff, who commanded the respect of the heretics and barbarians, and in the attachment of a grateful people he found the purest reward of a citizen and the best rights of a sovereign.⁶ He was a statesman, a patriot, and as good a Christian and head of the church as any of the emperors, and better than Mahomet, like whom he possessed civil power under the garb of a prophet, and commanded the emperor Maurice in the name of St. Peter.

2. THE PAPAL HORN, CONSUMMATED A. M. 4610-4732.—Boniface III. obtained the title of Universal Bishop, but his pretensions were rejected by several emperors, princes, and whole nations. The Emperor Pogonatus did remit the sum which the bishops of Rome had been accustomed to pay into the treasury before his election could be confirmed.⁷ The popes exempted the monks from the jurisdiction of the bishops, and they in turn devoted themselves to the interest of the pope, and represented him to the ignorant multitude as a God.⁸ But Emperor Constans banished Pope Martin for treating the imperial laws with contempt, and the order was executed by the exarch of Ravenna; this caused the popes to be more circumspect to the emperors.⁹ The eastern empire had fallen in the eighth century from its former strength and grandeur through the repeated shocks of dreadful revolutions and the consuming power of intestine calamities. The throne was become the seat of terror, inquietude, and suspicion; nor was any reign attended with an uninterrupted tranquility. In this eighth century three emperors were dethroned, loaded with ignominy, and sent into banishment. Under Leo, the Isaurian, and his son, arose that fatal controversy about the worship of images, which weakened the empire¹ and occasioned the revolt of Italy. A question of popular superstition produced the revolt of Italy, the temporal power of the popes, and the restoration of the Roman empire of the west. The primitive Christians were possessed with an unconquerable repugnance to the use and abuse of images; the use and worship of images was firmly established by custom, but not by law, before the end of the sixth century;² but they were opposed in the eighth century by the murmurs of many simple, or rational, Christians, who appealed to the evidence of facts, texts of Scripture, and primitive times, and secretly desired the reformation of the church. The splendid devotion was fondly cherished by the levity of the capital and the inventive genius of the Byzantine clergy, while the rude and remote districts of Asia were strangers to this innovation of sacred luxury. The Emperor Leo III. was from the Isaurian mountains, and his education, reason, and perhaps intercourse with the Jews and Arabs, had inspired the martial peasant with a hatred of images.³ Leo assembled a great council of senators and bishops, and enacted a decree for the removal of images in the churches. By an edict he proscribed the existence and use of religious pictures, and the churches of Constantinople and of the provinces were cleansed from idolatry. Six emperors supported this anti-image reformation, and the east was involved in a noisy conflict till the time of Theophilus and Theodora (A. D. 726-846).

The east abjured with reluctance the sacred images for a time, but they were fondly cherished and vigorously defended by the independent zeal of the Italians. The Greek prelate was under the eye of the emperor, who now prevailed over the ecclesiastic influence; but a distant and dangerous station amidst the barbarians of the west excited the spirit of freedom in the popes and Latin bishops, and in

(6) Gbn. 2:6; 107-9. (7) Mosh. Cent. 7, pt. 2, chap. 2, § 2. (8) Mosh. 7:2; 2, § 3. (9) 5, §§ 7, 8. (1) Mosh. 8:1; 2, § 1. (2) Gbn. 2:10; 172. (3) 174.

the school of adversity the priest insensibly imbibed the virtues and ambition of a prince, and after the loss of her legions and provinces the genius and fortunes of the popes restored the supremacy of Rome.⁴ Pope Gregory II. wrote an independent and insulting epistle to the Emperor Leo; asserts the use of images from apostolic times; asserts them to be the true likenesses of Christ, Mary, and the saints; asserts councils to be useful only under an orthodox prince, and recommends Leo to be at peace, silence, and implicit obedience to his spiritual guides of Constantinople and Rome. To the civil magistrate Gregory assigns the sword of justice; to the clergy the more formidable weapon of excommunication, and a zealous son will not spare his offending father, and the pope may lawfully chastise the kings of the earth. After some arrogant talk, Gregory asserted a historical truth: The popes are the bond of union and the mediators of peace between the east and west; the eyes of the nations are fixed on our humility, and they revere, as a God upon earth, the Apostolic St. Peter, whose image you threaten to destroy; the remote and interior kingdoms of the west present their homage to Christ and His vicegerent, and we now prepare to visit one of their most powerful monarchs, who desires to receive from our hands the sacrament of baptism. The barbarians have submitted to the yoke of the Gospel, while you alone are deaf to the voice of the Shepherd. The pious barbarians are kindled into a rage; they thirst to avenge the persecution of the east. Abandon your rash and fatal enterprise! Reflect! Tremble, and repent! If you persist, we are innocent of the blood that will be spilled in the contest; may it fall on your own head.² Without depending on prayer or miracles, Gregory boldly armed against the emperor, and his pastoral letters admonished the Italians of their danger and duty. At this signal Ravenna and Venice, the cities of the exarchate and pentapolis, adhered to the cause of religion, and the spirit of patriotism and zeal was transfused into the mercenary strangers. The Italians swore to live and die in the defense of the pope and the holy images; the Romans were devoted to their father, and the Lombards were ambitious to share in the holy war. The Greeks were overthrown and massacred; their leaders suffered an ignominious death, and the pope refused to intercede for these guilty victims. After some more obstinate battles, which deeply infected the waters with blood, the pope and images were triumphant. But the exarch was permitted to dwell in Ravenna as the minister of the empire and governor of Rome and Italy till the coronation of Charlemagne³ (A. D. 800). The pope chose the sovereign of the west, and crowned Charles the Great, or the First. He acknowledged the emperor of the east till he saw proper to have an empire and emperor of his own. (Continued, Chap. 142.)

(4) Gbn. 2:10; 175. (2) Gbn. 2:10; 176-7. (3) 177-8.

Period Nineteenth. A. M. 4600-5056.

Third Seal; or, Black Horse Period. A. M. 4632-5056.

CHAPTER CXLI.

THE FIFTH TRUMPET.

1. HEATHEN PHILOSOPY. (Continued from Chap. 132.)—The credit of the Platonic philosophy did not prevent the doctrine of Aristotle from coming to light and forcing its way into the Christian churches. The Christian doctors imitated the heathen schools in theological discussions. When Origen was anathematized by Justinian and his council, to avoid his fate, many adopted the philosophy of Aristotle. The Nestorian, Arian, and Eutychian controversies were managed on both sides by recourse to subtle distinctions and captious sophisms, for which it was adapted. Besides, the Pelagian doctrine bore a striking resemblance of the Platonic opinions concerning God and the human soul, and for this reason many deserted the Platonic and assumed the name of Peripatetics.⁵ The doctors of the famous school of Edessa not only instructed the youth in the Nestorian tenets, but translated into the Syriac language the books of Nestorius and his master, Theodorus of Mopsuestia, and the writings of Diodorus of Tarsus, and spread them abroad throughout Assyria and Persia;⁶ and it was from the depths of this Peripatetical wisdom that the Monophysites and Nestorians drew the subtilities to overwhelm their opponants. Both the Nestorians and the Monophysites turned to Aristotle and translated his principal books into their native language of Syria and Persia.⁷ It was thus that most of the Christian doctors disputed against the Nestorians, the Eutychians, and Pelagians with the weapons of reason and argument, and these metaphysical divines were called schoolmen and their writings schoolastic divinity.⁸ The effects of this was confusion, contention, and the loss of the pure teachings of the Scriptures and the simplicity of Christianity in mystic labyrinths.⁹

Controversies multiplied in the fifth century throughout the Christian world concerning the person and nature of Christ, the innate corruption and depravity of man, the natural ability of men to live according to the dictates of the Divine law, the necessity of divine grace in order to salvation, the existence and nature of human liberty, and such other intricate and perplexing questions. The sacred venerable simplicity of primitive times which required no more than a true faith in the word of God and a sincere obedience to His holy laws, appeared little better than rusticity and ignorance to the subtle doctors of this quibbling age. Instead of leading men into the paths of humble faith and genuine piety they bewildered them in labyrinths of controversy and contention, and rather darkened than illustrated the sacred mysteries of religion by a thick cloud of unintelligible subtilities, ambiguous terms, and obscure distinctions. Hence, arose new matters of animosities and disputes of bigotry and uncharitableness which flowed like a

(5) Mosh. 5:2; 1, § 6. (6) Idm., 5, § 10. (7) 6:2; 1, §§ 4, 5. (8) Idm., 3, § 5. (9) Mosh. 6:2; 3, § 6.

torrent through succeeding ages, and which all human efforts seemed unable to vanquish. In these disputes the heat of passion and the excessive force of religious antipathy and contradiction frequently hurried the contending parties into the most dangerous extremes. If before this time the lustre of religion was clouded with superstition and its divine precepts adulterated with a mixture of human inventions, the evil increased daily and the corrupt darkness was eclipsing the luster of primitive Christianity and deforming its beauty with the corrupt remains of paganism.¹ True piety and virtue were smothered under the enormous burden of ceremonies and lay groaning under them and degenerating into gaudy spectacle only proper to attract the stupid admiration of a gazing populace.²

2. In the sixth century the number, credit, and influence of the monks increased daily in all parts of the Christian world. Cloistered monks and holy virgins sacrificed their capacity of being useful in the world to the gloomy charms of a convent. Ireland, Gaul, Germany, and Switzerland swarmed with these lazy orders and were in a manner covered with convents. The monastic orders in general abounded with fanatics in the east and profligates in the west.³ Abuses were daily multiplied and superstition drew from its horrid fecundity an incredible number of absurdities, which were added to the doctrine of Christ and the apostles. The public teachers seemed to sink the multitude into the most opprobrious ignorance and superstition, and to substitute in place of religious principles a blind veneration for the clergy and a stupid zeal for a senseless round of ridiculous rites and ceremonies.⁴ Expositors, excepting a very small number, scarcely deserve the name. One class simply collected the opinions and interpretations of ancient doctors; another class, following Origen, overlooked the sense of words, lost themselves in spiritual refinements and allegorical digressions, and drew from Scripture arguments in favor of every whim they thought proper to adopt.⁵ Another class of theologians derived the knowledge of divine truth from inward feelings and mental contemplation and assumed the name of mystics.⁵ In this sixth century the cause of true religion sunk apace and the gloomy reign of superstition extended itself in proportion to the decay of genuine piety, and this lamentable decay was supplied by a multitude of rites and ceremonies.⁶

3. Nothing can equal the ignorance and darkness that reigned in the seventh century, the most impartial and accurate account of which will appear incredible to those unacquainted with the productions of this barbarous age.⁷ Learning and philosophy, arts and sciences, true piety and theology, were sunk in fictitious and obscurity.⁷ The progress of vice among the subordinate rulers and ministers of the church was truly deplorable, and none—bishops, presbyters, deacons, nor cloistered monks—were exempt from the general contagion. In those very places consecrated to the advancement of piety and the service of God little else was to be seen than ghostly ambition, insatiable avarice, pious frauds, intolerable pride, and a superstitious contempt of the natural rights of the people, with many other vices still more enormous, and in many places reigned the most bitter dissension between the bishops and the monks.⁸ Religion lay expiring under a motly and enormous heap of superstitious inventions, and had neither the courage nor the force to raise her head or to display her native charms to a darkened and deluded world, and Christians of this century multiplied the objects of their devotion and paid homage to the remains of the cross, to the images of saints, and the spurious bones of martyrs or teachers, and they depended on purgatory to efface the stains of vice and purify their souls from corruption; and they placed the whole of religion in external rites and bodily exercises.

(1) 5:2; 3, §§ 1, 2. (2) Idm., 4, §§ 1, 2. (3) Mosh. 6:2; 2, § 5. (4) 6:2; 3, § 1. (5) §§ 4, 5. (6) 4, § 1. (7) Mosh. 7:2; 1, §§ 1-4. (8) Idm. 2, § 3.

The too great and irresistible arguments against all doubts were: the authority of the church, and the working of miracles,⁹ or pious frauds. The moral writers of this century show too plainly to what a wretched state that noble and important science was now reduced;⁹ and the doctors who opposed the various sects are scarcely worthy of mention. Such was the smoke out of the abyss of heathen philosophy that darkened every source of light in the Catholic churches when the Saracens from Arabia came suddenly upon them like a swarm of locusts.

4. SMOKE AND DISTRACTION.—The fifth trumpet has called attention! but before it blew an eagle, angel, or messenger is seen conspicuously flying through the air and proclaiming three woes, which should attend the sounding of the last three of the seven trumpets; or, should follow the special events announced by them. These woes, or calamities, will be severe, particularly upon the inhabitants of the earth, or upon the recognized citizens of the civil governments and the acknowledged devotees of the state religions; and hence we infer the anathematized, excluded, and persecuted—who are not of the world, but chosen out of it and hated by it—may not suffer more than the common calamities attending such events. And in this class will be found the Sealed Servants of the Living God; the Sons of Oil, or Two Witnesses; the Seed of the Woman; and the Woman in the Wilderness. These woes will be as conspicuous as a messenger proclaiming it in the face of the blue sky; and every reflecting mind must notice these displays of divine wrath upon the established religions and governments which claim to be established by revealed authority from God, and authorized to force their religion and government on all men, or enslave, rob, and destroy those refusing compliance.

The last trumpet scene closed at night, while moon and stars were eclipsed, and the sun had set eclipsed. This fifth scene is represented in day time, while the bright sun is shining in a clear sky. The trumpet sounds. A fallen star appears upon the earth, to which is given the key of a pit without bottom, or the pit of the bottomless. It opened the abyss! and smoke as from a great furnace fills the air and obscures the sun. So far we have considered the phenomena. The fallen star is Ammonius Saccas and his followers, who darkened the Scriptures—the source of all religious knowledge—by allegorizing them to accommodate the notions and mysterious teachings, which are smoke out of the abyss of heathen philosophy. Having darkened and perverted the Scriptures, they mixed up paganism, Judaism, and Christianity, according to their professed object of reconciling all religions into one empire or Catholic religion that was neither Christian, Jewish, nor pagan, as we have seen. They lost sight of the kingdom of God and knew not what it was, or what were its teachings, laws, and institutions, or its relation to civil governments and to people not in the kingdom. Civil government was perverted from its legitimate object to suppress evil doers, to defend the innocent and virtuous, and secure freedom to truth while it leavened society and rooted out the causes of individual, social, and civil evils. Churches, instead of being the salt of the earth, light of the world, foundation and pillar bearing up the truth to every nation and person, and mutual aid society to exhibit the kingdom in miniature, and show its adaptation to secure human happiness, were perverted to be the only security to Heaven at death and sources of power and opulence to the clergy.

Church and state were united, and hoarded up wealth that tempted invasion, indulged in luxury and idleness, and became so effeminate in body and mind that they could not repel invaders, and became so covetous, malignant, and contentious they could not unite against any evil. The empire that might have been a great auxiliary to the churches and blessing to the world became a curse to the kingdom of God and to the world, and brought more suffering on the Christian churches of all sects and denominations than they ever suffered from Polytheists

(9) 3, §§ 1, 4, 6.

or Jews. Both civil and ecclesiastical atmosphere is so filled with this smoke out of this abyss that all the heavenly luminaries are obscured to the Catholic church, in all its schisms and branches. But the Sons of Oil, having retained the primitive and pure simplicity of Christ and the apostles, and honestly studied the word of God when and where they could find it, and taken it in its plain, simple, and obvious meaning, have light and can see their sun and shield; while the Catholic church and state can not see through the smoke, but feel their way and rely on their images, while the locusts kill or torment them. Right through, or out of this smoke came a prodigious swarm of locusts. While church and state are agitated in dark and contentious disputes, zealously observing obscure and foolish rites and trusting in dark and superstitious hopes and objects, these locusts light in swarms among them and commence their ravages without warning or preliminary introduction. So we read: In the last years of his life Heraclius lost to the Arabs the same provinces he rescued from the Persians.¹

While the state was exhausted by the Persian war and the church was distracted by the Nestorian and Monophysite sects, Mahomet, with the sword in one hand and the Koran in the other, erected his throne on the ruins of Christianity and of Rome.² Instead of defending the sepulchre of Christ, Heraclius involved the church and state in a metaphysical controversy about the unity of Christ's will, and was tamely stripped of the most valuable parts of their inheritance;³ and when the Arabs first issued from the desert they must have been surprised at the ease and rapidity of their own success.⁴

5. CONQUESTS—KING OF THE SOUTH.—These Arabs issued in swarms from the desert like its native locusts, with turbans on their heads like crowns of royalty; with long beards and mustaches on their faces, and long hair flowing down their backs like women; and they wore breast-plates of iron; and the horsemanship of the Arabs has ever been an object of admiration.⁵ Symbolically, they destroyed with lion teeth, bore lottty, defiant heads, exhibited invulnerable breasts or dauntless courage, had the address and skill of men and the glory and luxury of women; and their policy to the vanquished was painful and degrading. Their military force was chiefly in cavalry and archers, and the engagements were often interrupted and renewed by single combats and flying skirmishes, and might be protracted many days;⁶ and on a summons these swarms from distant parts would meet on the same spot the same day;⁷ and like locusts, they returned not to their native desert, but ended their days in the countries they ravaged after depositing, or propagating, their seed there. They were notorious polygamists and established it wherever they went, and women fought in their ranks and sometimes secured the victory.⁸ The Arabs, or Saracens, spread over the continents from the confines of India and Tartary to the Atlantic ocean. The language and laws of the Koran were studied with equal devotion at the Samarcand and Seville. The Moor and the Indian embraced as countrymen and brothers in the pilgrimage to Mecca, and the Arabian language was adopted as the popular idiom in all the provinces to the westward of the Tigris;⁹ and they penetrated into Hindoostan, China, Tartary, on the east and north, and into the tribes of Africa on the south and west. They devoured with lion teeth, defiant heads, and dauntless courage, or iron breasts. With the same vigor and success they invaded the successors of Augustus and those of Artaxerxes, and the rival monarchs became at the same instant the prey of an enemy they had been accustomed to despise. In the ten years of the administration of the Caliph Omar, the Saracens reduced to his obedience thirty-six thousand cities, or castles, destroyed four thousand temples, or churches, and built fourteen hundred mosques. One hundred years after the flight of Mahomet from Mecca, his armies and those of his succeeding caliphs had conquered Persia, Syria, Egypt, Africa, and Spain. One of their

(1) Gbn. 2:7; 127. (2) 11; 193. (3) Chap. 12; 232. (4) Gbn. 2:13; 249. (5) Bush., p. 648. (6) Gbn. 2:12; 222. (7) Idm. 226. (8) 227. 230. 16; 262. (9) 13; 248-9.

first generals was Calid, called the Sword of God and Scourge of Infidels. In the first year he destroyed Anbar and Hira, on the Euphrates. Hira was the seat of a race of Arab Christian kings, who had reigned above six hundred years under the shadow of the throne of Persia; but the king was slain by Calid, the nobles bowed before the caliph, and the people became Mahometans. In the same year, A. D. 632, Calid fought many signal battles, an immense number of infidels were slaughtered, and spoils infinite and innumerable were taken by the victorious Moslems. The Saracens united the dispatch and execution of despotism with the equal and frugal maxims of republican government,¹ and the spoils of nations unknown to the caliphs were continually laid at the foot of their thrones; but their greatness must be attributed to the spirit of the nation and discord of their enemies rather than to the abilities of their caliphs, who remained on their thrones in their palaces,¹ as the popes did at Rome.

6. BATTLES.—The danger of Persia united their factions and placed the crown on Yezdegerd, grandson of Chosroes. But with the rapid and locust-like march and swarms of the Saracens, their intrepid valor, dauntless courage, and devouring slaughters, Persia was overrun, conquered, despoiled, and occupied by the disciples of Mahomet; its former inhabitants were slaughtered, enslaved, or reduced to tribute, and the Magian religion was destroyed,² A. D. 632–651. Like locusts, many of them were destroyed, but new swarms filled their ranks and still their march and devastation was onward. The first battle with the Roman empire was fought at Muta, A. D. 630, where three leaders of the Saracens fell. Zeid fell in the foremost ranks. The death of Jaafer was heroic and memorable; he lost his right hand, but shifted the standard to his left; his left was severed from his body, but he embraced the standard with his bleeding stumps till he was transfixed to the earth with fifty wounds. Advance! cried Abdala, stepping into the vacant place. Advance with confidence! Victory or Paradise is our own! The lance of a Roman sent him to Paradise, or some other place. Calid rescued the fallen standard; nine swords were broken in his hand, and he withstood and repulsed the superior numbers of the Christians.³ When the forces divided for the conquest of Persia and Syria at the same time, Calid was assigned to command in Syria, A. D. 632. After much hard fighting and the ramparts had been crowded with crosses and consecrated banners in expectation of Divine aid, Bosra was captured by the treachery of the governor, who, after Calid had imposed the terms of servitude and tribute, avowed his crime, or treason, and turned Mahometan. He said: I renounce your society in both this world and the world to come. I deny Him that was crucified, and whosoever worships Him. I choose God for my Lord, Islam for my faith, Mecca for my temple, the Moslems for my brethren, and Mahomet for my prophet, who was sent to lead us in the right way and to exalt the true religion in spite of those who join partners with God.⁴ Such men filled the Cathôlic churches and could turn to anything their interest required. Perhaps he had been an Arian, but for interest professed Catholicism, but now joined his Unitarian brethren.

Damascus was the next besieged. After many a lance was shivered and Calid had shown his strength, valor, contempt of death, and desire for a sensual Paradise in an obstinate combat on the plain, the siege of this ancient capital of Syria was suspended to meet the royal army of the Emperor Heraclius, coming to succor the city. A combined force was needed in this emergency, and Calid wrote: In the name of the most merciful God, from Calid to Amrou, health and happiness: Know that thy brethren, the Moslems, design to march to Aizmadin, where is an army of seventy thousand Greeks, who purpose to come against us that they may extinguish the light of God with their mouths. As soon as this letter is delivered to thy hands, come, with those with thee, to Aizmadin, where thou shalt find us, if it please the Most High God. Forty-five thousand Moslems met on the same

(1) Gbn. 2:12; 221. (2) Idm. 221–4. (3) Gbn. 2:11; 211–12. (4) 12; 225–6.

day, and ascribed the effect of their activity to the blessing of Providence. Werden, the Roman general, was surprised by the near approach of a fierce and naked warrior reconnoitering his position. The audacious Derar was inspired with hatred to the Christians, the love of spoil, and contempt of danger. The prospect of instant death could never shake his religious confidence, ruffle his calm resolution, or suspend the frank and martial pleasantry of his humor. His single lance maintained a flying fight with thirty Romans, and after killing or unhorsing seventeen, returned safe to camp. When reprov'd for his rashness, he said he was afraid God would see him turn his back. He fought in earnest, not doubting but God helped him. A venerable Greek offered to purchase peace. Calid replied: Ye know your option—the Koran, the tribute, or the sword. We are a people whose delight is in war rather than in peace, and we despise your pitiful alms, since we shall speedily be masters of your wealth, your families, and your persons. To his army Calid said: You see before you the united force of the Romans! You can not hope to escape! But you may conquer Syria in a day. The event depends on your discipline and your patience. Reserve yourselves till evening. In the evening the prophet was accustomed to conquer.

After two engagements, the Saracens were victorious, and the remains of the imperial army fled to Antioch, or Cæsarea, or Damascus. The Moslems acknowledge the loss of four hundred and seventy, but believed they had sent to hell above fifty thousand infidels. The spoil was inestimable; many banners and crosses of gold and silver, precious stones, silver and gold chains, and innumerable suits of richest armor and apparel. Damascus fell before them after a courageous defence, and the slaughter of Christians was immense. The siege of Damascus was resumed with fresh vigor and confidence; the courage of the city was rekindled by the example and authority of Thomas, a noble Greek, and the Christian hero employed the resource of superstition. In sight of both armies, at the principal gate a lofty crucifix was erected; the bishop, with his clergy, accompanied the march and laid a volume of the New Testament before the image of Jesus, and a prayer was offered that the Son of God would defend His servants and vindicate His truth. The battle raged with incessant fury, and the dexterity of Thomas was fatal to the boldest Saracens till their death was revenged by a female heroine. She grasped the manly weapon she was accustomed to wield in her native land, and sought the place where Thomas fought, in the thickest of the battle, who had slain her husband, Aban. Her second arrow wounded Thomas in the eye, and the fainting Christians no longer beheld their ensign or leader. Thomas refused to withdraw to the palace; his wound was dressed on the rampart; the fight continued till evening; the Syrians rested on their arms; in the night from each gate an impetuous column sallied out upon the Saracens. Calid was first in arms; with four hundred horse he flew to the post of danger. Tears trickled down his iron cheeks as he ejaculated a prayer: O God, who never sleepest, look upon Thy servants and do not deliver them into the hands of their enemies. The valor and victory of Thomas was arrested, and after the loss of thousands he retreated with a sigh of despair, and the pursuit of the Saracens was checked by the military engines on the ramparts.⁵ After a siege of seventy days, one hundred chosen deputies of clergy and people visited the tent of the venerable commander, Abu Obeidah, at midnight, and returned with a written agreement, on the faith of a companion of Mahomet, that all hostilities should cease; that voluntary emigrants might depart in safety with as much as they could carry away of their effects, and that the tributary subjects of the caliph should enjoy their lands and houses, with the use and possession of seven churches.

On these terms the most respectable hostages and the gate nearest to his camp was delivered into his hands and he observed the treaty. But this success had relaxed their vigilance, and the opposite quarter of the city was betrayed and

(5) Gbn. 2:12; 224-7.

taken by assault. A party of a hundred Arabs had opened the eastern gate to a more inexorable foe. No quarter! cried the repacious and sanguinary Calid—no quarters to the enemies of the Lord! His trumpet sounded, and a torrent of Christian blood poured down the streets of Damascus. Abu Obeidah interposed. Calid indignantly exclaimed: And am not I the lieutenant of the Commander of the Faithful! Have not I taken the city by storm? The unbelievers shall perish by the sword! Fall on! The Arabs would have obeyed and Damascus was lost! had not the benevolence of Obeidah been sustained by his firmness. After four days Calid pursued the fugitives, and rushing upon the promiscuous multitude encamped in a pleasant valley believed that not a Christian of either sex escaped. Without the knowledge or engines for sieging they took cities by storm and conquered fields by fearless and desperate onsets. Infatuated with assurance of Paradise and a belief in predestination they were reckless and desperate, cruel and avaricious, strong and active—they dared everything. Another imperial army, collected out of Europe and Asia, opposed them at Zermuk, but after a severe and doubtful battle it, too, was overthrown. In this battle the last line was occupied by the sister of Derar with the Arabian women enlisted in this holy war, who were accustomed to wield the bow and lance. The exhortation of the general was: Paradise is before you! the devil and hell fire in your rear! The right wing of the Arabs was broken and separated from the main army by the Roman cavalry. Thrice did the Arabs retreat in disorder, and thrice were they driven back to the charge by the reproaches and blows of the women, A. D. 696.

7. CONQUESTS.—Jerusalem was next besieged four months, and not a day passed without a sally or an assault. The patriarch, Sophronius, proposed to capitulate to the Caliph Omar in person. Omar was sent for and came and received the capitulation of the holy city, and by his order the area of the temple was cleared and consecrated for the mosque of Omar, A. D. 637.* Aleppo and Antioch were captured A. D. 638, and in A. D. 639 the conquest of Syria was completed, and the inhabitants were slaughtered, enslaved, or reduced to pay tribute. The sieges and battles of six campaigns had consumed many thousands of Saracens, but they died with the reputation and cheerfulness of martyrs.⁶ Egypt fell under the Saracen locusts A. D. 638, then Africa A. D. 647, and Carthage was destroyed A. D. 692–698. They entered Spain A. D. 710; the Gothic monarchy was destroyed A. D. 711, and subjugated A. D. 714, and in A. D. 732 the Saracens were defeated in the middle of France by Charles Martel, or the Hammer, in the fearful battle of Tours, and their progress west and north was stopped; but their standard had been planted on the walls of Tours and Poitiers.⁷ A civil war, A. D. 746–750, resulted in the separation of Spain from the Saracen empire, with which it engaged in perpetual quarrels, and in the establishment of the Omniadee caliphs on the throne of Cordova, and in an inclination to peace and friendship with the Christian sovereigns of Constantinople.⁸

8. ASIA MINOR AND CONSTANTINOPLE.—Forty-five years after the rise of Mahometanism his disciples besieged Constantinople, animated by a saying of the prophet that: The first army besieging the city of the Cæsars would have all their sins forgiven; the long series of Roman triumphs would be meritoriously transferred to the conquerors of new Rome, and the wealth of nations was deposited in this seat of royalty and commerce. But its solid walls were guarded by numbers and discipline, animated by the danger of their religion and empire. The fugitives from the provinces—from Syria, Egypt, Africa, Armenia, and Sythia*—renewed more successfully the defense; the Saracens were dismayed by the strange and prodigious effects of the artificial Greek fire, and after seven summers and the loss of thirty thousand Moslems the siege was abandoned,

(*) Chap. 139, § 5. (6) Gbn 2:12; 224–33. (7) 12 and 13; 233–53. (8) Gbn. 2:13; 255. (*) 14; 269.

though the countries had suffered by their ravages. This repulse of the Saracens revived the reputation of the Roman arms in the east and in the west, and cast a momentary shade over the Saracens and caused them to ratify a truce and pay a tribute to the emperor, A. D. 677. While one army was conquering Trans-Oxania and another subjugating Spain, a third army of Saracens overspread Asia Minor and threatened the capital of the empire, which prepared for their reception; and Leo, the Isaurian, defended the capital and what remained to it of the empire. After the successful sieges of Tyana, Amorium, and Pergamus, one hundred and twenty thousand Arabs and Persians, and one thousand eight hundred ships invested Constantinople. The fire ships of the Greeks were launched against them, and the Arabs, with their arms and vessels, were involved in the same flames and lost their fleet, and the Caliph Soliman died. But his successor renewed the siege the next spring, aided by four hundred transports and galleys from Alexandria and three hundred and sixty vessels from Africa. But the Greek fire and the desertion of the Egyptian mariners with their ships to the emperor, annihilated the force and freed the navigation. The Thracian peasants destroyed the stragglers, an army of Bulgarians destroyed twenty-two thousand Saracens, the Franks and Latin world was reported to be coming against them, and an army of his cut to pieces in Bythynia caused the caliph to permit the army to abandon the enterprise. But only five galleys returned to Alexandria to relate their disasters.⁹ So, in A. D. 718, the Saracens had not obtained their object of devoting the Roman empire to the Koran, to the sword, tribute, or slavery; and while a Christian empire stands it will be bad policy to maltreat the sects persecuted by it, though the Catholics identified with the government may suffer more than if the empire were destroyed. During the civil wars of the Saracens the Greeks had avenged their wrongs and enlarged their limits. This was resented by Mahadi while Irene and her son Constantine were on the throne, and a reply to Nicephorus, who demanded a restoration of the tribute paid by the empress, was written in characters of fire and blood on the plains of Phrigia; Asia Minor was swept with an army of three hundred thousand as far as Tyana and Ancyra, and the ruin of Pontic Heraclea was completed, A. D. 781-805.¹ Crete was subdued A. D. 823. Sicily was lost by the superstitious rigor of the emperor, A. D. 827-878. Rome was invaded A. D. 846, but was defended by Pope Leo IV. and his auxiliaries, A. D. 849.

Though Nicephorus was defeated A. D. 785, it was the beginning of offensive wars by the Greeks that resulted in victory to the empire, and, to some extent, the recovery of lost provinces. The wars of Theophilus were successful for a time. He marched five times against the Saracens in formidable battles and penetrated into Syria. But he lost Amorium and thirty thousand slaughtered, and as many captives, who were treated as the most atrocious criminals; but the Saracens lost above seventy thousand in the siege and Motassam retired to Persia.² After this war, A. D. 838, the hostile transactions of the two nations were confined to some inroads by sea and land.³ Though these inroads bore no comparison to preceding hostilities, yet, beyond doubt, these Saracen locusts continued to torment all those favoring the interests and religion of the Roman emperor. Quarter was seldom given on the field, and those who escaped the edge of the sword were condemned to hopeless servitude or exquisite torture.* The isle of Crete became a nest of pirates, who infested the sea coasts, A. D. 823-960.†

9. FIVE MONTHS.—The Saracens fought their first battle with the Roman empire A. D. 629-30,⁴ and while Irene and her child were on the throne, A. D. 780-782,⁵ a tribute of seventy thousand dinars of gold were imposed on the Roman empire,⁶ and failure to pay caused depredations; and refusal by Nicephorus brought renewal of war, and a month's depredations was more costly than a year of submission and tribute.⁶ (A. D. 782-805.) The reign of Theophilus, A. D.

(9) Gbn. 2:13; 249-51. (1) 259-260. (2) Gbn. 2:13; 259-62. (3) Idm., 265. (*) 2:13; 262. (†) Idm., 259-265. (4) 11; 211-12. (5) 9; 156. (6) 13; 259.

829–842,⁷ gave a turning blow to Saracen supremacy over the Greek-Roman empire, and with the Caliph Motassam the glory of his family and nation expired, A. D. 841–870.⁸ The revolt of the provinces and the fall of the caliphs into abject misery, exposed to blows and insults of a servile condition, was complete. (A. D. 936.⁹) About A. D. 960, the Greek-Roman emperors conquered, destroyed, and tormented the Saracens¹ till twenty-five years after the death of Basil,² or about A. D. 1050,³ when they met the Turks, under Togrul Bey.⁴ While the Saracens were issuing in swarms out of the Arabian desert and spreading themselves over the Roman empire, which they intended to devour with lion teeth, they destroyed armies, cities, and churches; but they were not commissioned to extirpate the princes of the empire nor the prelates of the Catholic churches, but only torment them five months, or 150 or 152–3 years. Now, the first battle with the Roman empire was about A. D. 630, and 150 or 152 years of slaughters enabled them to impose tribute on the Empress Irene, A. D. 780–782. Then, 150, or 152 or 3 years' tormenting princes and prelates will bring us to A. D. 930, or 934, 936. Now, in A. D. 936, the fall of the caliphs of the Abbasadees was complete; or, the Greeks began the final conquest of the Saracens, A. D. 960. Deduct 150, or 152 or 3 years of tormenting princes and prelates, and we are brought back to A. D. 810, or 808 or 7. Now Nicephorus' refusal to pay tribute and his punishment was A. D. 802–805, and he lost his life in Bulgaria, A. D. 811, and Haroun, the caliph who reimposed the tribute on him, died A. D. 813;⁵ and I suppose the tribute ceased on or before his death, for his heirs were involved in civil war.⁶ We may safely say the Arabs devoured the Roman empire with the voraciousness and rapidity of locusts, the fury and rush of horses, and the teeth of lions, from A. D. 630 till A. D. 780, or 782, or 783, and then tormented it till A. D. 936, according to Gibbon's history and dates, and he had no design to verify Revelation.

10. TORMENTS.—One great difficulty in determining the duration of the tormenting influences is the fact that they followed the conquests and must have commenced at different places at different times. We can take only specimens, and have taken the empire itself, and state church as identified with it. For a time their onward march was irresistible and destructive, as their approaching appearance indicated, and their after policy and disposition of the vanquished was painful to the Christian states and churches, or to princes and prelates. Their proposition to the invaded was the Koran, or tribute, or the sword and slavery. If the Koran was accepted, the proselyte became an enemy and soldier against the Christian churches and states. If tribute was accepted, it was oppressive,⁷ and to be relieved from it thousands apostatized to the faith of the prophet⁸ and became enemies to Christian princes and prelates. Prisoners of war could redeem their lives by becoming Mahometans, and the most abject slave could be elevated to freedom and citizenship by the same. Captive women were bound to embrace the religion of their masters and gratify their desires to produce half-breeds, and raise them to believe in Mahomet and hate and persecute Christians as dogs. Captive children were trained in the same faith, and taught to despise, hate, and persecute the religion of their ancestors and to wage war against the state and church of their fathers. Political invasions, plundering raids, and border wars tormented princes and prelates.⁹ In the east more especially, a prodigious number of Christian families embraced the religion of their conquerors. Many refused compliance in the face of persecution, but such were gradually reduced to a miserable condition; robbed of the best part of their wealth, and deprived of their worldly advantages, they fell by degrees into deplorable ignorance and stupidity.¹

(7) 9; 158. (8) 2:13; 262–3. (9) Idm., 265. (1) 2:13; 265–6. (2) 18; 317. (3) 9; 163. (4) 18; 317. (5) Thal., Vol. II., §§ 64 and 66, pp. 40–1. (6) Gbn. 2:13; 259. (7) 12; 246, and 13; 255. (8) 12; 247. (9) Gbn. 2:12; 246. (1) Mosh. 9:1; 2, § 1.

11. THE HAIR OF WOMEN CHARACTERISTIC. — Among these tormenting influences was their characteristic lust for women. This trait of character was as conspicuous as their defiant bearing, dauntless courage, devouring voraciousness, and desire for spoils. Caliph Omar said: If any of the Saracens have no family in Arabia, they may marry in Syria; and whosoever of them wants any female slaves he may purchase as many of them as he may have occasion for.² Abu Caab said to his soldiers: Your beauteous captives will supply the place of your wives, and in their embraces you will soon become the fathers of a new progeny.³ They were notorious polygamists, and carried the practice wherever they went and established it wherever they settled. They were in this respect in direct opposition to all Christians, who rejected this debasing custom, mortified the lusts of the flesh, and many of them had become monks and nuns. They profaned as well as pillaged the monasteries and churches. At the siege of Salerno a chief spread his couch on the communion table, and on that altar sacrificed each night the virginity of a Christian nun.⁴ The Paradise of Mahomet consists of a whole train of sensual and costly luxuries. Seventy-two black-eyed girls, of resplendent beauty, blooming youth, virgin purity, and exquisite sensibility, will be created for the use of the meanest believer; a moment of pleasure will be prolonged to a thousand years, and his faculties will be increased an hundredfold to render him worthy of his felicity.⁵ When we consider this brutalizing lust of the Mahometan Arab, we can not be surprised to find them venerate the hair of their women, and to be characterized by it in a divine programme. The Fatimite caliphs of Egypt had been degraded by their own weakness and the tyranny of their viziers. Their subjects blushed when the descendant and successor of the prophet presented his naked hand to the rude grip of a Latin ambassador; they wept when he sent the hair of his women, a sad emblem of their grief and terror, to excite the pity of the sultan of Damascus.⁶ The tail policy of the Saracens was the same as the craft of Mahometanism that prospered, and the peace that destroyed many.⁷

12. COMMISSION TO TORMENT OR SLAUGHTER LIMITED. — These Saracens were forbidden to hurt trees, grass, or any green and useful herb, and in this they were unlike the locusts of their native country. The Caliph Abuebeker, in addressing the officers of the army of Syria, said: Remember, you are always in the presence of God, on the verge of death, in the assurance of judgment and the hope of Paradise. Avoid injustice and oppression; consult with your brethren, and study to preserve the love and confidence of your troops. When you fight the battles of the Lord, acquit yourselves like men without turning your backs; but let not your victory be stained with the blood of women and children. Destroy no palm trees, nor burn any fields of grain. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill and eat. When you make any covenant or article, stand to it and be as good as your word. As ye go you will find some religious people living retired in monasteries and serving God in that way; let them alone; neither kill them nor destroy their monasteries. You will find another of the synagogue of Satan, with shaven crowns; cleave their skulls, and give them no quarters till they turn Mahometan or pay tribute.⁸ Both locusts and invaders destroy the subsistence of the invaded; but these Saracens are commanded to spare the subsistence of the invaded and the persons who may be turned to their own use and advantage, and to depend for conquest on their own valor and the slaughter of resisting armies. They were forbidden to hurt any having the seal of the Living God on their foreheads.⁹ Those having the true Christian character would have every opportunity to escape. Not being in alliance with the empire state or church, but persecuted by them, and having no kind of images to provoke the fanatical zeal of the Arabs, they could pay the demanded tribute and receive protection, as the Nestorians and Jacobites did by treaty. The Saracens were received in Egypt as the deliverers of the Jacobite, or Monophysite, church,

(2) Gbn. 2:12; 233. (3) 13; 260. (4) 17; 298. (5) Gbn. 2:11; 205. (6) 20; 248. (7) Chap. 139, § 5. (8) Gbn. 2:12; 225. (9) Rev. 7:1-3. 9:4.

and a secret and effectual treaty was opened during the siege of Memphis. Mokawkas said: It is impossible for us to embrace the revelations of your prophet; but we are desirous of peace, and cheerfully submit to pay tribute and obedience to his temporal successors. By this charter of security the ecclesiastical and civil tyranny of the Catholics, or empire prelates, were destroyed; the sacred edifices, with the patrimony of the churches, were given, or restored, to the Jacobites, and their exiled patriarch, Benjamin, returned from the desert to Alexandria.¹ As they showed the same revengeful spirit as the Catholics, they can not be called the sealed ones; but from these transactions we discover that the true followers of Christ could escape these ravages and slaughters.

The condition of both the Nestorians and Monophysites was more flourishing under the Saracens, who were now lords of the whole east, than under the Christian emperors, or even the Persian monarchs. These sects met with a distinguished protection from their new masters, while the Catholics suffered all the rigors of persecution and banishment. Jesuiabas, the sovereign pontiff, or patriarch, of the Nestorians concluded a treaty with Mahomet, and afterward with Omar, by which he obtained many signal advantages for his sect, and the caliphs in Persia employed the Nestorians in the most important affairs in the cabinet and provinces, and suffered the patriarch to reside in the kingdom of Babylon. The Monophysites enjoyed in Syria and Egypt an equal degree of favor and protection. Amrus, having made himself master of Alexandria A. D. 644, fixed Benjamin, the patriarch of the Monophysites, in the Episcopal residence of that noble city, and from that period the Catholics were without a bishop for almost a whole century.² There is extant a testamentary diploma from Mahomet, in which he promises and bequeaths to the Christians in his dominions the quiet and undisturbed enjoyment of their religion and their temporal advantages.² This was given when his empire extended north to a line from the Euphrates to Ailah at the head of the Red Sea, and it was the interest of a conqueror to propose a fair capitulation to the most powerful religion on the earth,³ and it was the dictate of a policy to be changed when his power became absolute; for no such toleration was given to the Jews in Medina. He summoned them to embrace his religion or contend with him in battle. The Jews replied: We are ignorant of the use of arms, but we persevere in the faith and worship of our fathers. Why wilt thou reduce us to the necessity of a just defense? They were assassinated without mercy, and with implacable hatred he persecuted them to the last moment of his life.⁴ Toleration of the Nestorians and Monophysites continued throughout the power of the Saracens, but in the first conquests of the Turks the Nestorians and Monophysites in Armenia and Georgia suffered slaughter, imposition, and degradation⁵ (A. D. 1065-1068). They still lived in the tenth century under the Arabian government, but were more rigorously treated than formerly, and were often persecuted with the utmost injustice and violence.⁶ Hence, we see, while the Saracen locusts did not hurt the sealed servants of the Living God, their king, who is the angel, or messenger, of the bottomless pit, may become a destroyer⁷ of the holy ones, or saints,⁸ by the Turks, in peace and war; and even under the Arabian government, in the eleventh century, when the provinces were in revolt and the power of the caliphs of Bagdad was fallen under insult and contempt and injuries of the Turkish guard,⁹ the Nestorians and Monophysites suffered the woe accompanying the fifth trumpet, and the sealed ones may have done the same.

13. THE MEN SEEK DEATH.—One of the characteristics of these times is, the men will ardently desire death, but not obtained it. The desire of death to obtain Paradise was one of the desires of the fanatical Arabs;⁹ but they are locusts, and the context requires us to understand this desire to be induced by their tormenting stings. It may refer to the relation which the sufferers bore to

(1) Gbn. 2:12; 235. (2) Mosh. 7:2; 5, § 3. (3) Gbn. 2:11; 212, and note K. (4) 12; 209-10, 248. (5) 2:18; 317. (6) Mosh. 10:2; 5, § 1. Gbn. 2:12; 248. (7) Rev. 9:11. (8) Dan. 8:24. (9) Gbn. 2:11; 208-12, and 12; 226 and 248.

the empire; seeing the better condition of the Nestorians and Monophysites they might desire the death, or extinction, of the empire that the fear of its power might not aggravate their ill-treatment. Afterwards, where the Saracen conquests were permanent, the Catholic, or empire, churches were tolerated. The churches of Egypt were shared with the Catholics, and all the oriental sects were in the common benefits of toleration;¹ and under the iron yoke of the Latin papists the oriental Christians regretted the tolerating government of the Arabian caliphs.² But when the tail influence of exhausting tribute, hopeless slavery, the baneful influence of Mahometan education, inducements to apostacy, lasciviousness, bloody cruelty, destruction of churches, and images were established, the Catholic, or empire, Christians would desire death for themselves and families in preference to present evils and future prospects. Give me liberty or give me death, said a patriot; and with all their faults many of the empire Christians believed themselves the heirs of eternal life and preferred death to apostacy, and would rather see their families laid in the silent tomb than see them become Mahometans or be subjected to the cruel slavery, bloody passions, and lascivious lusts of the Saracens. Now, as Christ promised His people peace in Himself but tribulation in this life, we can not suppose that the sealed servants of the living God escaped the woes incident to these invasions, conquests, border wars, and tormenting influences; but the Saracen locusts would avoid injuring them, out of regard or policy, expecting to absorb them or their children by after influences.

14. THEIR MISSION.—The great mission of Mahometanism, and especially of the Saracen headship, was the destruction of Polytheism and idolatry. After the nations between Egypt and Assyria had been rendered inexcusable by the lessons given to Israel, God broke them and their idols to pieces by the Assyrians, the staff of his indignation; then the battle-ax, the Chaldeans, broke to pieces Egypt and Assyria and all their tributaries; and then Persia smashed them up and their gods. And now the nations from the Atlantic to the Indus have rejected, or perverted, the Gospel of Christ Jesus and must be broken to pieces and their gods and images destroyed. The Catholic, or empire, Christians, who also coveted alliances with civil governments, had adopted a species of idolatry sustaining all their innovations and corruptions of Christianity by falsehoods, and the persecution of all who witnessed for the truth, purity, and simplicity of the primitive Gospel. Bosra: With the loss of two hundred and thirty men, the Arabs remained masters of the field; but in expectation of human or divine aid the ramparts of Bosra were crowded with holy crosses and consecrated banners.³ Damascus: At the principal gate of Damascus a lofty crucifix was erected in the sight of both armies, the bishop with his clergy accompanied the march and laid a volume of the New Testament before the image of Jesus. The battle raged with incessant fury, and the dexterity of Thomas was fatal to the boldest Saracen.⁴ Both cities were captured by the Saracens. The Christian idols in the temples of St. Peter and of St. Paul were stripped of the costly offerings; a silver altar was torn away from the shrine of St. Peter, and it required four thousand pounds of silver to repair the loss.⁵ The tutelar saints, both Poitiers and Martin of Tours, forgot their miraculous powers in the defense of their own sepulchers.⁶

The Mahometans have uniformly withstood the temptation of reducing the objects of their faith and devotion to a level with the senses and imagination of man. Belief in one God, and Mahomet as the apostle of God, is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol.⁷ After an exile of seven years Mahomet was enthroned as the prince and prophet of his native country, the three hundred idols of the Caaba were ignominiously broken, the house of God in Mecca was purified and adorned, and a perpetual law was enacted that no unbeliever should dare to set his foot on the territory of the holy city.⁸ The deputies of Tayer

(1) Gbn. 12; 248. (2) 2:19; 341 (3) 2:12; 225. (4) Gbn. 2:12; 227. (5) 13; 260-1. (6) Idm., 253. (7) Gbn. 2:12; 219.

asked a truce of three years with the toleration of their ancient worship. Not a month! not an hour! was his reply. They submitted in silence; their temples were demolished. The same sentence of destruction was executed on all the idols of Arabia, and the nation of Arabians submitted to the God and scepter of Mahomet.⁹ The caliphs adopted the lessons of toleration that might disarm the resistance of the unbelievers, and after some acts of intolerance the Mahometan conquerors of Hindoostan spared the pagodas of that idolatrous and populous country. The disciples of Abraham, of Moses, and of Jesus were solemnly invited to accept the revelation of Mahomet; but if they preferred the payment of tribute they were entitled to the freedom of conscience and religious worship. But the minds of the multitude were tempted by the invisible as well as the temporal blessings of the prophet.

In the extensive provinces of Persia and Africa the national religion has been eradicated by the Mahometan faith. The temples of Persia were devoid of images, but the worship of the sun and of fire might be stigmatized as gross and criminal idolatry. At Herat a splendid temple of the sun was spared by the payment of tribute, but it was burnt down by the populace. The sovereign promised the injured Magi justice and relief, but four thousand responsible citizens swore the idolatrous fane never existed, and it was never rebuilt. But the greatest part of the temples of the Magi in Persia were ruined by insensible and general decay, without any memorial of the event, and from Shiraz to Samarcand the inhabitants imbibed the faith of the Koran, and the preservation of the native tongue reveals the descent of the Mahometans of Persia. But, a faint tradition of the Magian religion is kept alive in the province of Kirman and some other places by about eighty thousand families.¹ A tribute of two million pieces of gold was imposed on the infidel Turks of Transoxiana, their idols were burnt or broken, and the Turkish hords were driven back to the desert, A. D. 710.² Thus, from the Indus to the Atlantic, and from the north of the Caspian sea to the Southern ocean Polytheism had come to an end by the sword of the Arabs; the predatory tribes of the north were still the servants of the Red Dragon, but the woe accompanying this trumpet broke their power and sealed the doom of their paganism. When Moses announced to the murmuring tribes of Israel in the wilderness the triumph of the name of Jehovah, such an immense territory as this embracing that great and fundamental truth was never thought of by any human being. The seed of Sarah preserved that great truth and disseminated it far and wide among the nations; but the seed of Hagger and Ketura enforced it by the edge of the sword.

15. THE FOURTH HEADSHIP OF THE MONOTHEISTIC ANTAGONISM TO THE KINGDOM OF GOD.—The Saracen empire was now the leading empire in contact with the kingdom of God. It extended from the confines of Tartary and India to the Atlantic ocean. The Mahometan religion was diffused over this ample region, and was the uniting, animating, and controlling spirit of this vast domain; it produced a general resemblance of manners and opinions; the language and laws of the Koran were studied with equal devotion at Samarcand and Seville; the Moor and the Indian embraced as countrymen in the pilgrimage to Mecca, and the Arabian was adopted as the popular idiom in all the provinces to the westward of the Tigris.³ (A. D. 718.) In Transoxiana, Persia, Syria, Asia Minor, Arabia, Egypt, Africa, and Spain it came in contact more or less with the kingdom of God, and interfered with its citizens, laws, and institutions. This fourth head of the Monotheistic wild beast was Unitarian, but tolerated, protected, and ruled the Trinitarian Catholics, Nestorians, and Monophysites, and though they were subject to tribute and baneful influences and impositions, it sustained their clergy in domineering over the members of their churches. The rank, the immunities, the domestic jurisdiction of the patriarchs, the bishops, and the clergy were protected by the civil magistrates.⁴ (Continued in Chap. 144, §§ 1-5.)

(8) 11; 210. (9) 11; 211. (1) Gbn. 2:12; 246-7. (2) Idm., 224. (3) 2:12; 248-9. (4) Idm.

CHAPTER CXLII.

DEFUNCT LATIN, OR FIRST HEAD OF THE FIRST BEAST RENOVATED IN AND BY THE PAPAL HORN OF THE SECOND BEAST. (Continued from Chapter 140.)

1. THE POWER OF THE ECCLESIASTICAL BEAST SEEN IN THE CONTEST ABOUT IMAGE WORSHIP, ETC.—While the popes established in Italy their freedom and dominion, the image worship was restored in the eastern empire. The idols, for such they were now held, were secretly cherished by the order and the sex most prone to devotion, and the fond alliance of the monks and females obtained a final victory over the reason and authority of man. The monks still continued to excite commotions in the state and to blow the flames of sedition and rebellion among the people.⁵ During the life of her husband, Leo IV., the ambitious Irene could only labor to protect and promote some favorite monks whom she drew from their caverns and seated on the metropolitan thrones of the east. But as soon as she reigned in her own name and the name of her son, whom she assassinated, Irene restored the worship of images and the monks with a thousand legends of their sufferings and miracles. By the opportunities of death and removal the Episcopal seats were filled by her flatterers, and the promotion of her secretary, Tarasius, gave her the patriarch of Constantinople and the command of the oriental churches. She called a council, with the eastern patriarchs and the legates of Pope Adrian at their head. The decrees were framed by her secretary, Tarasius, and ratified by acclamation by three hundred and fifty bishops, and the worship of images was pronounced agreeable to Scripture, reason, the fathers, and the councils, A. D. 787. During the five succeeding reigns the contest was maintained with unabated fury and various success, but the untractable spirit of the Catholics prevailed. The enthusiasm of the times ran strongly against the anti-image worshipers, and the emperors who stemmed the torrent were exasperated and punished by the public hatred. The final victory of the images was achieved by Theodora, widow of Theophilus and guardian of his son and empire. Stained, like Irene, with the blood of her son, guilty of a fiction of the repentance of her husband for his opposition to idols, she commuted the sentence of the opposition patriarch from the loss of his eyes to a whipping of two hundred lashes. The bishops trembled, the monks shouted, and Christian idolatry was triumphant, A. D. 842.⁶

Thus, the ecclesiastical power in the hands of the monks triumphed over the emperor and the civil power, and shows the influence of a second wild beast. The Greek church has its rites, laws, and liturgies in the Greek language, and is governed by the patriarchs of Constantinople, Antioch, Jerusalem, and Alexandria, and all of them acknowledged the Greek-Roman emperor for the head of their church. The Latin church has its rites, laws, and liturgies in the Latin language, and is governed by the pope, who claims to be the sole head of all churches and lord of all civil sovereignties. This ecclesiastical wild beast often feels the power of the civil wild beast, and had often to succumb to it, as the caliphs and the

(5) Mosh. 8:2; 3, § 12. (6) Gbn. 2:10; 182-3.

popes did to sovereigns, usurpers, and invaders. But the civil beast owes its present existence (A. D. 622–718) to the ecclesiastical patriarchs and clergy, and is often under their control. The patriarch of Constantinople, being under the eye of the Greek emperor, and his supremacy opposed by the patriarchs of Antioch, Jerusalem, and Alexandria, could not aspire to political and ecclesiastical power—could not become a horn; but his wealth and influence in the empire made him a powerful friend or dangerous foe to the civil sovereign. His influence was shown in binding Heraclius by oath to defend the empire while the church furnished, or loaned, the money, A. D. 610–622.⁷ Michael Curopalates dreaded the rage of the priests and monks that maintained the cause of images, and Theodora, fatigued with the importunities and solicitations of the monks, deluded by their forged miracles, and influenced by insolent threats, assembled a council and restored the images.⁸ In the dispute about fourth marriages, the patriarch prevailed over the emperor,⁹ and also in the excommunication of the Emperor Paleologus.¹ The power of the clergy is manifested also in rejecting the transfer of headship to the pope by the last Greek emperor;² but the patriarchs of Alexandria, Jerusalem, and Antioch being subjugated by the Saracens, and the patriarch of Constantinople soon coming under the Turks, the Greek church never furnished a horn to rule both church and state, but it remained an integral part of the body of the first and of the second Monotheistic wild beasts. Excommunication and anathema were the secret source of the power of the ecclesiastical wild beast, whether fulminated by a Catholic bishop or patriarch, a Latin pope, or a Saracen caliph. It deprived the victim of the name and privileges of Christians, participation in the sacraments, the hope of Paradise, the common offices of life, and the decent rites of burial in the Catholic church.³

2. The popes of Rome, by their ecclesiastical influence and political powers, united the sovereigns of the Latin empire and often dictated laws and treaties to them. The barbarous nations looked upon the pope as the successor of their Chief Druid, whose boundless authority had been treated with a veneration degenerating into terror, and they thought proper to confer upon the chief bishop the same honors and authority. The popes received these august privileges with delight, and strengthened his title to them by ancient history and religious argument. This gave to the Roman see that high preëminence and despotic authority in civil and political matters that were unknown to former ages. Hence arose the opinion that persons excluded by him, or any of his clergy, forfeited their civil rights as citizens and the common claims of humanity. This horrid opinion, borrowed by the clergy from pagan superstition, was a fatal source of wars, massacres, and rebellions without number, and contributed to augment the papal authority.⁴ They absolved subjects from their oaths of allegiance and gave conspirators the right to usurp thrones, and thus rendered sovereigns unsafe.⁵ As they were supreme over the clergy, the wealth and power of the churches increased the power of the popes. The endowments of the churches and monasteries and the revenues of the bishops had been considerable, but in the eighth century an opinion, that future punishment could be prevented by donations to God, to the saints, to churches, and clergy, increased the wealth of the churches through succeeding ages. The great and opulent princes and people, guilty of every crime, sought expiation from rapine, perjury, theft, and murder by these donations. Emperors, kings, and princes conquered their neighbors and gave whole provinces to the sovereignty of the clergy. For conciliating the ecclesiastical lords to their interest, chiefs and princes accumulated these donations till bishops were able to dispute empire with governors.⁶ The influence of popes was so great in the advancement of emperors that they obtained extensive donations and prerogatives from the successors of Charlemagne.⁷ They diminished

(7) Gbn. 7; 120–1. (8) Mosh. 9:2; 3, §§ 14, 15. (9) 10:2; 3, §§ 3, 7. (1) Gbn. 2:23; 387. (2) Chap. 149, §§ 1, 2. (3) Gbn. 1:20; 263. (4) Mosh. 8:2; 2, § 6. (5) Idm., § 7. (6) §§ 3, 4, 5. (7) 9:2; 2, § 3.

the power of bishops and of provincial and general councils, and claimed to be supreme legislators and judges of the universal, or Catholic church; and, therefore, bishops and councils derived all their authority from the popes.⁸

3. THE LATIN HEAD OF THE MONOTHEISTIC WILD BEAST RESTORED TO LIFE.—When the sovereignty of the Greek emperors was extinguished in Italy the ruins of Rome presented the sad image of depopulation and decay. By the necessity of their situation the inhabitants of Rome were cast into the rough model of a republican government, and they elected some judges in peace and some leaders in war. The nobles assembled to deliberate, but their resolves could not be executed without the union and consent of the multitude. The style of the Roman senate and people was revived, but the spirit was fled, and their new independence was disgraced by the tumultuous conflict of licentiousness and oppression. The want of laws could only be supplied by the influence of religion, and their foreign and domestic councils were moderated by the authority of the bishop. His alms and sermons, his correspondence with the kings and prelates of the west, his recent services, and their gratitude and oath, accustomed the Romans to consider the pope as the first magistrate, or prince, of the city, and he was not offended with the name, *Dominus*.⁹ The Lombards now (A. D. 730–752) determined to conquer and absorb both Rome and Ravenna. Astolphus declared himself the enemy of both the pope and the emperor. Ravenna was subdued by force or treachery, and this final conquest extinguished the series of the exarchs who had reigned in the name of the Greek emperor since the time of Justinian and the ruin of the Gothic kingdom. (A. D. 554–752.) Rome was summoned to acknowledge the victorious Lombard as her lawful sovereign. The Romans hesitated, entreated, complained, and the threatening barbarians were checked by arms and negotiations till the popes had engaged the friendship of an ally and avenger beyond the Alps. The Lombards were twice vanquished by Pepin and were finally subjugated by Charlemagne and absorbed in the Frank-Roman empire.¹ Astolphus relinquished his prey, the keys and hostages of the principal cities were delivered to the Frank ambassador, and he, in his master's name, presented them before the tomb of St. Peter. The ample measure of the exarchate might comprise all the provinces of Italy which had obeyed the emperor and his vicegerents, but its strict and proper limits were included in the territories of Ravenna, Bologna, and Ferrara, and its inseparable dependency was the Pentapolis, which stretched along the Adriatic from Rimini to Ancona, and advanced into the midland country to the ridges of the Apenines. This was Pepin's gift to the Roman pontiff for the remission of his sins and the salvation of his soul. It was granted in supreme and absolute domain, and the world beheld for the first time, A. D. 754, a Christian bishop invested with the prerogatives of a temporal prince, the choice of magistrates, the exercise of justice, the imposition of taxes, and the wealth of the palace of Ravenna.

In the dissolution of the Lombard kingdom the inhabitants of Spolito sought a refuge from the storm, shaved their heads after the Roman fashion, declared themselves the servants and subjects of St. Peter, and completed by this voluntary surrender the present circle of the ecclesiastical states. That mysterious circle was enlarged to an indefinite extent by the donation of Charlemagne, who, in the first transports of victory, despoiled himself and the Greek emperor of the cities and islands which had formerly been annexed to the exarchate. But, in his life and death, Ravenna as well as Rome was numbered in the list of his metropolitan cities. The sovereignty of Ravenna melted away in the hands of the popes. They found in the archbishops of Ravenna a dangerous and domestic rival. The nobles and people disdained the yoke of a priest, but forged decretals, and the donation of Constantine before the end of the

(8) § 8. (9) Gbn. 2:10; 178. (1) 2:10; 179.

eighth century proved the two magic pillars of the spiritual and temporal monarchy of the popes. The popes were delivered from their debt of gratitude, and the gifts of the Carolingians were the just and irrevocable restitution of a scanty portion of the ecclesiastical states, which, according to the forged donation of Constantine, was the free and perpetual sovereignty of Rome, Italy, and the provinces of the west. The sovereignty of Rome no longer depended on the choice of a fickle people, and the successors of Peter and Constantine were invested with the purple and prerogatives of the Cæsars. The forgery was not detected nor the validity of the donation disputed for three hundred years.²

Now, if the pope secured the imperial purple of the Cæsars in the eighth century by this forgery, and wore it till the twelfth without detection or dispute, we must conclude the death wounded Latin head of the great Monotheistic wild beast was then healed by the popes; but, perhaps it was healed before, when the pope held these possessions by a donation from Pepin; and from that time these possessions were held by the popes and the Latin head was represented by them. (A. D. 754–800.) Then the beast must do, practice, or do something for twelve hundred and sixty years, which would terminate A. D. 2014, or 2060. But Gregory II. boasted the popes were the bond of union between the east and the west and threatened the Greek head of the Roman empire with war, and Gregory III. did defeat the emperor and dictated to Italy what to do, A. D. 728; then twelve hundred and sixty years would bring us to A. D. 1988, or, if it was healed when Gregory I. restored Rome to self-government and to a first-class city, A. D. 590–640, then the beast must do something till A. D. 1850–1864.

4. THE LITTLE HORN OF DANIEL.—Three of the original divisions of the Latin, or western empire, have ruled Italy and the city of Rome, and they have been superseded by the sovereignty of the pope. The Heruli dissolved the shadow and title of empire and governed Italy with a nominal regard to the Greek emperor. The Ostrogoths overthrew the Heruli and governed Italy, giving some respect to the Greek head. The Greek head vanquished the Goths and ruled Italy by a deputy residing in Ravenna, called the exarch. The Lombards conquered the Greeks and ruled Italy till, by the pope's intercession, they were subjugated by the Franks, and then the popes become the sovereigns of Rome and the territories taken from the court of Ravenna. Honorius had made Ravenna the imperial capital of the western empire for fear of the barbarians, A. D. 404,³ and there it continued till the imperial title and sovereignty was transferred to the Greek emperor of Constantinople; and from Ravenna, the Heruli, the Goths, and the Lombards governed Italy, either in the name of the Greek emperor or by usurpation in their own names, till superseded by the government of the popes. What became of the seven other original horns the prophecy does not say; but we shall count them after we see the consummation of the Frank empire.⁴ The pope power must be the little horn of Daniel's old Latin beast: He shall make war with the saints and wear them out, and shall change times and customs; and they shall be given into his hands twelve hundred and sixty years. The beast himself, or his body, must continue in some condition or other till Christ's second advent, when the beast will be slain and given to the flame.⁵ If this horn arose with Gregory I., A. D. 590–604, then his power over the saints, or over times and laws, ended A. D. 1850 or 1864. Now, the civil governments have delivered the saints out of the pope's hands in different places at different times.

Spain, the last of the papal nations to reform, delivered the saints out of the pope's hands and gave them the protection of citizens in A. D. 1869. But, in fact, the patriarch of Rome had obtained the power over the saints and prelates in the west before the time of Gregory I. (See §§ 1, 2.) But if his rise as a horn must be dated A. D. 728, or 754, then his power over them must be resumed and continue till A. D. 1988, or 2014. But his hornship and headship may not have

(2) 2:10; 180–1. (3) Gbn. 1:30; 409. (4) Chap. 143, § 7. (5) Dan. 7:11.

been consummated at the same date. The pope most certainly became a power over the saints in the west A. D. 590–604, and in A. D. 606 the Emperor Phocas, who was the acknowledged head of the Catholic church, acknowledged the pope to be the universal bishop, and since A. D. 1869 the civil governments have left him his nominal universal ecclesiastical power over those who wish it, but have deprived him of the real power, or power in fact, to enforce his mandates. But if his headship dates from A. D. 728, or 754, then the Monotheistic wild beast, of which he became the restored Latin head, may practice against the kingdom of God till A. D. 1988, or 2014. This I take to be the correct solution of this complex representation. Now, everything that bears the stamp of popery must be examined with suspicion, for it changes the institutions of the kingdom of God and wears out the saints.⁶ (Continued in Chap. 143.)

CHAPTER CXLIII.

FRANK HEAD, OR THIRD HEAD OF THE MONOTHEISTIC WILD BEAST, ESTABLISHED A. M. 4485–4800. (Continued from Chapter 138, §§ 1, 2.)

1. Clovis was the first civil ruler who received the title of the Most Christian King,⁷ A. D. 481–511. He was baptized A. D. 496 with three thousand of his subjects. On that memorable day he alone deserved the name and prerogatives of a Catholic king. The Greek emperor, Anastasius, was regarded unsound on the Divine Incarnation of Christ, and the barbarians of Italy, Africa, Spain, and Gaul were involved in the Arian heresy. As the Eldest, or Only Son, of the church—a title conferred on Louis Napoleon—Clovis was acknowledged by the Catholic clergy as their lawful sovereign and glorious deliverer, and his arms were strenuously supported by the zeal and favor of the Catholic faction.⁸ In A. D. 516 the Greek emperor, Anastasius, bestowed upon him the title of Roman Consul, and in A. D. 536 this important concession was more formally declared in a treaty between his sons and Justinian, when, by the imperial authority, Justinian yielded and confirmed to the Franks the sovereignty of the provinces they already possessed beyond the Alps and absolved the citizens from their allegiance to the Greek emperor, and thus established on a lawful foundation the Merovingian throne,⁹ or Frank, or third head of the Roman, or Monotheistic, empire, A. D. 536–936, for a period of four hundred and twenty-six years. When Justinian contemplated the conquest of Italy, A. D. 538–9, he sent ambassadors to the kings of the Franks and adjured them by the common ties of alliance and religion to join in the holy enterprise against the Arians.¹ In A. D. 553–4 the Franks and Alemani invaded Italy, but were defeated by Narses, one of Justinian's generals.² In A. D. 582–602, the Franks were induced, by the Greek Emperor Maurice and the pope of Rome, to aid Rome against the Lombards. The passes of the Alps were delivered to the Franks; they defeated the Lombards, capturing their troops and treasures, but they also desolated the country.³ Pope Gregory I. appears, A. D. 590–604,⁴ the hope of Rome, and implored the

(6) Dan. 7:25. (7) Will. Out. Hist., p. 255, § 41. (8) Gbn. 1:38; 510–13. (9) Idm., 516. (1) 2:2; 41. (2) 2:4; 70–1. (3) 6; 104. (4) 2:6; 107–8.

aid of the Franks; but Charles Martin, the mayor, or duke, was so engaged with the Saracens, whose victories in France he stopped, that he could not succor Rome; but his son Pepin assumed the office of the champion of the Roman church. Pepin crossed the Alps with a Frank army and subdued the Lombards twice, and compelled them to restore the possessions and respect the sanctity of the Roman church, A. D. 754.

In Pepin begins the Frank dynasty consecrated by the pope. Childeric was the last of Merovingian dynasty, or decedents of Clovis, on the throne of France. Pepin was only mayor, or duke, but he had the whole management of the government. Pope Zachary absolved Pepin and the nobles from their oath of allegiance to Childeric, who was shaven and confined in a monastery. Pepin was chosen by the Franks for their king, and his coronation was twice performed by the sanction of the popes. The royal unction of the kings of Israel was dexterously applied, and the successor of St. Peter assumed the character of divine ambassador; a German chieftain was transformed into the Lord's anointed, and this Jewish rite has been diffused and maintained by the superstition and vanity of modern Europe. The Franks were absolved from their ancient oath of allegiance, and a dire anathema was thundered against them and their posterity if they elected a king except from the race of the Carlovingian princes; and the secretary of Charlemagne affirms that the French sceptre was transferred by the authority of the pope.⁵ Thus, we see the pope at the head of the Latin empire, making kings and deposing dynasties. The prerogative of Jesus Christ, as the Lord's Anointed King, is bestowed on the western emperors as well as on the eastern; while the popes themselves usurp his prerogatives of Teacher, Savior, and Supreme Ruler. The son and successor of Pepin was Charlemagne, or Charles I. He reconquered the Lombards and reduced them to an integral part of the Frank empire, A. D. 774. The mutual obligations of the popes and Carlovingian family form the important link of ancient and modern, civil and ecclesiastical history.

2. THE FRANK EMPIRE PERFECTED BY THE POPE.—Under the Sacerdotal monarchy of St. Peter the nations began to resume the practice of seeking on the banks of the Tiber their kings, their laws, and the oracles of their fate. The decrees of the senate and people successively invested Charles Martel and his posterity with honors of patrician of Rome. The reign of the Greek emperors was suspended, and in the vacancy of the empire the Carlovingians derived a more glorious commission from the pope and the republic. The Roman ambassadors presented the patricians with the keys of the shrine of St. Peter, as a pledge and symbol of sovereignty; and a holy banner, which it was their right and duty to unfurl in the defense of the church and city. In the twenty-six years from the conquest of the Lombards to his coronation as emperor, Rome was subject to the sceptre of Charlemagne; the people swore allegiance to his person and family; in his name money was coined and justice administered, and the election of the popes was examined and confirmed by his authority.⁶ As the Frank empire owes its origin to the bishops of the west and the emperor of the east, so its consummation, as a head of the Monotheistic empire, with all its titles, was achieved by the pope. And this Carlovingian dynasty of the Frank monarchy is the first dynasty, or head, of the pope's wild beast—the holy Roman empire—and the papal church was the uniting, animating, and controlling spirit of it, as Mahometanism was of the Saracen empire. The Franks, animated and aided by the Catholics in every province, vanquished the Arian, or Unitarian, sovereigns, and then protected and governed the Catholics in their religion; and the Saracens, animated and aided by Mahometanism and schismatics, conquered pagans and Catholics, or Trinitarians, and then established Mahometanism, but protected and governed Trinitarians, both Catholics and schismatics. It was after

(5) Gbn. 2:10; 179–80. (6) Gbn. 2:10; 179–80.

the Nicen synod the popes consummated the separation of Rome and Italy by the translation of the empire to the less orthodox Charlemagne. In four pilgrimages to the vatican Charlemagne embraced the popes in communion of friendship and piety, knelt before the tomb and image of the apostle, joined without scruple in all the prayers and processions of the Roman liturgy.⁷ On the festival of Christmas of A. D. 800, he appeared in the church of St. Peter, having changed the dress of his country for the habit of a patrician. After the celebration of the holy mysteries, Pope Leo placed a precious crown on his head. The dome resounded with the acclamations of the people: Long life to Charles, the most pious Augustus! Crowned by God! the great and pacific emperor of the Romans. His head and body were consecrated by the royal unction. After the example of the Cæars, he was saluted or adored by the pontiff. His coronation oath represents a promise to maintain the faith and privileges of the church, and a Roman synod had pronounced it the only adequate reward of his great merit and service.⁸ Thus, the pope and emperor of the west are united, as were Greek emperors and patriarchs.

3. THE POWER AND CONQUESTS OF THE FIRST FRANK-ROMAN EMPEROR.—His laws enforced the imposition of tiths; he founded schools; introduced arts; and Europe dates a new era from his restoration of a western empire. He reigned over five countries—France, Spain, Italy, Germany, and Hungary—and he crushed the resistance of the Christians against the emir of Saragossa. He extirpated the idols of the Saxons and compelled them to embrace the Christianity of the empire. He conquered the Avars and Huns and despoiled them of the rapine and treasures of two hundred and fifty years, and extended his Frank-Roman empire to the boundary line of the Greek-Roman empire; and petty sovereigns regarded him as the sole and supreme emperor of the west.⁹ After a war of thirty years the Saxons bowed under the yoke of Christ and of Charlemagne. The idols and their votaries were extirpated; the foundation of eight bishoprics—Munster, Osnaburgh, Pederborn, and Minden, on one side of the Weser, and of Bremen, Verden, Hildesheim, and Halberstadt, on the other, define the ancient Saxony.

These Episcopal seats were the first schools and cities of that savage land, and the religion and humanity of the children atoned in some degree for the massacre of the parents.¹ The subjugation of Germany exposed the islands of Scandinavia to the knowledge of Europe and awakened the torpid courage of their barbarous natives. The fiercest of the Saxon idolaters escaped to their brethren of the north, the ocean and the Mediterranean were covered with their piratical fleets, and Charlemagne beheld with a sigh the destructive progress of the Normans, who in less than seventy years precipitated the fall of his race and monarchy.² The imperial dignity of Charlemagne was announced to the east by the alteration of his style to the Greek emperors, whom he addressed as a brother instead of a father, and, perhaps, intended a treaty of marriage with the Empress Irene, who paid tribute to the Saracen caliphs. The Frank ambassadors were spectators of the conspiracy of Nicephorus against her, and had nearly fallen victims to it and to the national hatred. A treaty of peace and alliance was concluded between the two empires, and the limits of the east and west were defined by the right of present possession. During the short union of virtue and power the Greeks respectfully saluted the august Charlemagne with the acclamations of Basileus and emperor of the Romans. When both virtue and power were extinct they despoiled his son of these titles, though he claimed, from his ancestors and the pope, a just participation in the honors of the Roman purple. The same controversy was revived in the reign of the Othos, and in their last decline the Greeks refused to prostitute to the kings of Germany the title of Roman emperor.³

(7) Gbn. 2:10; 183. (8) Idm., 183-4. (9) Idm., 185-6. (1) Gbn. 2:10; 186. (2) Idm., 186-7. (3) Gbn. 2:10; 187-8.

4. CARLOVINGIAN DYNASTY.—The Carlovingian sceptre was transmitted from father to son in a lineal descent of four generations, and the ambition of the popes was reduced to the empty honor of crowning and anointing the hereditary princes already invested with their power and dominions—from A. D. 814 till A. D. 887 in Italy, A. D. 911 in Germany, and A. D. 987 in France. After a war consuming one hundred thousand Franks, the empire was divided by treaty between his three sons, and the kingdoms of France and Germany were separated forever; but, by the failure of the collateral branches the whole inheritance devolved on Charles, the Fat. He was the last emperor of the family, and his insanity authorized the desertion of Germany, Italy, and France. He was deposed in a diet, and the term of seventy-four years may be deemed a vacancy in the imperial headship till the establishment of the Saxon Otho I., A. D. 962.⁴ These western emperors continued to exercise the powers of the Gothic and Greek princes in the election of the popes, and the importance of this prerogative increased with the increase of the temporal estate and spiritual jurisdiction of the papal church. The election of the pope by the cardinals and clamorous assent of the people was imperfect; nor could he be legally consecrated till the emperor had signified his approbation and consent, and till the emperor was satisfied he did not accept the pope's oath of fidelity, nor bestow his accustomed gift or confirm the donations which had successively enriched the patrimony of St. Peter. They decided on rival claims, and in a synod of bishops presumed to judge, condemn, and punish the crimes of a guilty pontiff. Otho I. imposed an obligation on the senate and people of Rome to choose the candidate he preferred, and his successor anticipated their choice and bestowed the Roman benefice, like the bishoprics of Cologne or Bamberg.⁵

5. THE PAPAL WILD BEAST, OR THE HOLY ROMAN EMPIRE.—The Frank monarchy under the Merovingian dynasty became the third Monotheistic head by the power and influence of the Catholic clergy and prelates, and was recognized and commissioned by the Greek emperor, who was acknowledged by all the Catholic patriarchs, bishops, and clergy to be the sole head of church and state. But the pope, having usurped the supremacy over all the patriarchs and churches, or received it from the infamous Phocas, and having rebelled against the emperor, chose the Frank monarchy for his own empire, and transferred the sovereignty from the Merovingian dynasty to the Carlovingians, and he clothed it with all the titles of honor and reverence given to the Greek emperor, after he had obligated it to protect, advance, and respect all the assumed rights and prerogatives of his holy see. Under the Merovingian dynasty the Frank head belonged to the first wild beast, and was its third head; under the Carlovingians it was transferred to the image, animated and controlled by the Papal horn of the second wild beast. All actions, councils, and controllings spoken of in prophecy refer to the kingdom of God and His saints. In relation to other objects these emperors may be free to determine and act, and they may sometimes rebel against the pope, as he did against the Greek emperor.*

6. THE TEN HORNS OF DANIEL'S WILD BEAST.⁶—According to Daniel, the Roman power had become a wild beast before he began to vanquish the Grecian and other wild beasts; so, when we look for its horns we must find them on territory that did not belong to the Macedonian empire. Now, this territory was occupied in the last of the eighth century by the pope, the Franks, the Saracens, and the Saxons, and the ten horns, or kings, must have been absorbed by them. The pope has superseded the Heruli, Ostrogoths, and Lombards in Italy, and caused the Lombards to be entirely subjugated and absorbed by the Franks.⁷ The Vandals of Africa and Vis-Goths of Spain have been superseded by the Saracens from Arabia and the Moors of Africa.⁸ The Britons have been conquered

(4) Idm., 187. Chap. 144, §§ 7, 8. (5) Gbn. 2:10; 188. (*) Continued, chaps. 158. 174, §§ 1, 2. (6) Dan. 7:7, 8, 24. (7) Gbn. 1:36; 494-5; Her. 31; 533-4; Goths. 2:10; 179. Lomb. (8) 2:2; 23-9; by Greeks. 2:12; 238-41; by Saracens. Idm. 242-5.

by Saxons.⁹ The Franks have absorbed the remainder of the Vis-Goths, and of the Lombards, and the Alemanni, the Armoricans, and the Burgundians.¹ Thus, we have ten kingdoms occupying the territory of the ruined western empire, or the old Latin power, absorbed by four sovereignties. These horns must not be located on territory belonging to the Macedonian wild beast, or empire, and must have become powers before the papal horn, according to Daniel. (A. D. 754). Mesia, or the modern Servia and Bulgaria, and Macedonia, including the south part of Illyricum, belonged to Philip of Macedon.² The European provinces were protected by the course of the Rhine and the Danube on the north. Rhetia, Noricum, Pannonia, and Dalmatia,³ or Illyria,² the other northern provinces, had belonged to the Macedonian empire. Trajan did conquer Dacia on the north side of the Danube A. D. 105,⁴ which was contrary to the advice of Augustus to make the Rhine, the Danube, and the Euphrates the boundaries of the empire,⁴ but Aurelian restored it to the Goths and Vandals A. D. 270-5, and the Roman subjects removed south of the Danube,⁵ and so can not be regarded as a Roman territory.

In the division of the Roman empire by Valentinian, the western empire, which was divided into fragments, was bounded on the east by its Illyrian province; from the lower Danube to Persia was allotted to the Greek division.⁶ In the final division Egypt, Syria, Asia Minor, and Thrace, from the lower Danube to the confines of Persia and Ethiopia, were allotted to the eastern empire, while Italy, Africa, Gaul, Spain, and Britain belonged to the western, and the prefecture of Illyricum was divided between them. Noricum, Pannonia, and Dalmatia still belonged to the western, but Macedonia and Dacia, south of the Danube, were forever united to the eastern empire.⁷ After the transfer of imperial dignity from the western to the eastern empire, all the barbarian sovereigns of Italy, Spain, and Gaul acknowledged the superiority of the court of Constantinople,⁸ and the Vandals of Africa were conquered by it. This gave a bond of union to them till popery and Mahometanism superseded Christianity and established an image of a political wild beast very unlike Daniel's.

7. THE HORNS.—The Huns can not be recognized as a horn, or power, of the Roman empire, either before or after the rise of the papal horn, or power. Though they enabled the usurper and perfidious Aetius to establish his authority in Rome as patrician and Pannonia was abandoned by him to them,⁹ their palace was north of the Danube and Pannonia was only a province of their Dacian empire¹. (A. D. 455.) They were not allies, auxiliaries, coreligionists, nor in any sense a component part of the western empire. They invaded both empires; the west paid them tribute;² their possessions south of the Danube, from Pannonia to the Black sea, were obtained from the eastern empire A. D. 446.³ They were pagans;⁴ never became Christians till their empire expired with Attila,⁵ A. D. 453. Nor can the Gepidae be a horn, for they occupied the territories of the eastern empire till extirpated by the Avars and Lombards, A. D. 527-465.⁶ Also, the Avars never formed an integral power of the western empire in territory, religion, or coöperation in government. They were not Huns,⁷ but their Dacian empire occupied the same territory.⁸ Pannonia was a province of it,⁹ and Mesia, south of the Danube, from Pannonia to the Black sea; but their throne was north of the Danube in the rustic palace of Attila.¹ They were always adversaries to the religion and government of Rome till Charlemagne retaliated on the Avars, or Huns of Pannonia, the same calamities which they had inflicted on the nations,²

(9) 1:28; 524-6. (1) 31; 438. 38; 511-16. (2) Mitch. Anct. Geog., pp. 139, 140. (3) Gbn. 1:1; 20. (4) Idm., p. 14. Thal. Anct., p. 335. (5) Gbn. 1:11; 110. Thal. Anct., p. 343. (6) Gbn. 1:25; 331. (7) 1:29; 395. (8) Thal. Mod., p. 19, § 10. (9) Gbn. 1:34; 459 1:35; 469. (1) Idm. 477. (2) Idm., and 34; 458, 459. (3) Idm. 463. (4) 459-60. (5) 1:35; 477, and Rev. Eurp., Vol. I., ped. 1; chap. 2, p. 45. (6) Gbn. 2:3; 45-47. (7) Gbn., Vol. II., chap. 3, p. 49. (8) 2:6; 99-100. (9) 7; 120. (1) Idm. 114. (2) 10; 186.

and added it to his empire.³ He completely subverted the powerful monarchy of the Avars—Hungary, Transylvania, Sclavonia, Dalmatia, and Croatia⁴—A. D. 791.

The Heruli: The name of the Bavarians does not occur in history before the middle of the sixth century. They are reckoned to be an association of the Heruli, Rugians, Turcilingians, and Scyrians, who occupied parts of Rhetia, Vandelicia, and Noricum.⁵ These countries, with Pannonia and parts of Illyricum, embraced all the territory of the western empire lying between the Danube and the Alps.⁶ After the dissolution of the Hun empire, the dominion of Pannonia was usurped by the Ostrogoths. Confederate armies of the barbarians, forming the Hun empire, formed the defense and the terror of Italy. Among these the names of the Heruli, the Scyri, Aleni, Turcilingi, and Rugians predominate. Orestes of Pannonia commanded one of these confederate armies, and these troops had long been accustomed to reverence the character and authority of Orestes, who was intimately connected with their national chieftains by long habits of familiarity and friendship. Refusing the dominion of the Goths, Orestes led an army of these confederates into Italy, dethroned the Emperor Nepos, and obtained the throne for his son Augustulus. These confederates demanded a third part of the lands of Italy. Orestes refused. Odoacer, a Herulian chief, offered to gain what they demanded. The confederate chieftains flocked to his standard; Orestes was slain; the western empire was extinguished; Odoacer became a Roman patrician and reigned over Italy as king, but pretended to rule by authority of the Greek emperor. Odoacer was an Arian, but tolerated the Catholics, revealed the monastic and Episcopal characters, protected the election of the pope, acquired the maritime province of Dalmatia, rescued the remains of Noricum from the Rugians residing north of the Danube, and transplanted a numerous colony of captives and subjects into Italy.⁷ This horn, or power, is called the Herulic, but it might be called the Bavarian confederate transplanted horn, or power, A. D. 476-93.⁸ Bavaria never became an independent power; but a great part of Pannonia, Rhetia, Noricum, and Illyria was governed by the Goths and Alemanni A. D. 493-553,⁹ and they were governed by chiefs dependent on the Franks from A. D. 595¹ till the hereditary dukes were abolished and the power was shared among the counts;² and it was absorbed in the Frank empire under Charlemagne.³

Alemanni: The Germans were united in five confederations—the Saxons, Franks, Alemanni, Burgundians, and Goths.⁴ From the source of the Rhine to its influx with the Mien and Moselle the formidable swarms of the Alemanni commanded either side of the river by right of ancient possession or recent victory, A. D. 496, and they had spread themselves into Gaul over the modern provinces of Alsace and Lorrain; and their bold invasion of Cologne summoned the Salic prince, Clovis, to the defense of his Ripuarian allies. The Alemanni were defeated and their Gallic territories became the prize of the Franks.⁵ The Goths abandoned the nation of the Alemanni to interest the Franks in their cause against the Greeks. Clovis left part of their territories under hereditary chiefs who acknowledged the superiority of the Frankish kings. Such of them as Theodoric received into parts of Rhetia and Noricum continued dependent on the Goths till the decay of that monarchy near the middle of the sixth century, when they became subject to the dominion of the Franks.⁶ In A. D. 553 they were still pagans and acted as allies to the Franks,⁷ and were finally absorbed in the Frank empire.⁸ They had been formidable enemies to the Roman emperors, and had also been treated as allies.⁹

(3) Thal. Mod., p. 36, § 54. (4) Rev. Eurp., Vol. I., chap. 3, p. 64. (5) Idm., chap. 2, p. 51. (6) Mitch. Anct. Geog. and Atlas. (7) Gbn. 1:36; 493-6. (8) Chaps. 36, 39, pp. 494 and 533. (9) 39; 533-6. and 2:4; 71. Rev. Eurp., Vol. I., p. 50. (1) Rev. Eurp. 1; 51, note 14. (2) Gbn. 2:10; 186. (3) Thal. § 51, p. 35. (4) Idm., § 8, p. 18. (5) Gbn., Vol. I., pp. 511-12. (6) Rev. Eurp., Vol. I., p. 51. Note 13 and 15. (7) Gbn. 2:4; 70. (8) 10; 186. (9) Idm., and 1:19; 247, and 249, and 1:25; 338-9.

Burgundians: The Burgundians were neighbors to the Alemanni and were in frequent contests with them, which contests were often instigated by the Romans, who promised support and subsidies to the Burgundians.¹ In A. D. 499 their kingdom, defined by the course of the Saone and the Rhone, extended from the forest of Vosges to the Alps and the sea of Marseilles. The sceptre was in the hands of Gundobald, who was an Arian. By the conspiracy of his brother and the Catholic bishops, Clovis was enabled to defeat and subject the Burgundians to his dynasty; but they enjoyed their own national laws under obligation of tribute and military service,² and were finally absorbed in the Frank empire.

Armoricans: In A. D. 407 the army of Briton revolted against the Emperor Honorius, elected and murdered two kings; the third one was named Constantine, who conquered and possessed the western provinces of Europe from the walls of Antoninus to the pillars of Hercules.³ But he and other usurpers were defeated by the Roman general, Constantius, and the provinces restored to the empire A. D. 409-13.⁴ In A. D. 409 the Britons, reduced to extremity, no longer relied on the aid of a declining monarchy, assembled in arms, repelled the invaders, and rejoiced in the discovery of their own strength. Afflicted by similar calamities and actuated by the same spirit, the Armoricans resolved to imitate the example of the neighboring islands. Their provinces comprehended the maritime countries of Gaul between the Seine and the Loire. They expelled the magistrates acting under the authority of the usurper, Constantine, and a free government was established among the people. The independence of Britain and Armorica was soon confirmed by Honorius himself, the lawful emperor of the west. After the usurpers of the west had fallen the maritime provinces were restored, yet their obedience was precarious and imperfect. But, as the emperors wisely acquiesced in the independence of a remote province, the separation of Britain was not embittered by the reproach of tyranny or rebellion. Briton was irrevocably lost to the empire, and Armorica was agitated by frequent and destructive revolts.⁵ They were Celts, and were augmented by colonies of Britons expelled by the Saxons after A. D. 450; and the district allotted to them by the Armoricans was called Brittany.⁶ They were an independent power after the extinction of the western empire, and though their slight republic had been repeatedly shaken, or overthrown, they guarded their domestic freedom, asserted the dignity of the Roman name, and bravely resisted the predatory inroads of Clovis, who labored to extend his conquests from the Seine to the Loire. Their successful opposition introduced an equal and honorable union A. D. 497. The Franks esteemed the valor of the Armoricans, and the Armoricans were reconciled by the religion of the Franks.⁷

Britain, as we have seen above, became an independent nation while the empire was falling into dissolution, but they were conquered by the Anglos and Saxons about A. D. 450, who established the Anglo-Saxon horn, which has grown into an empire. The ancient Britons were driven into Wales, where they still remain; and numbers of them colonized in Gaul and mingled with the original Celtic inhabitants of America. Their home was called Brittany.⁸ Both Britons and their supplanters professed Christianity.

Goths Formed Two Horns—the Vis-Goths and Ostrogoths. *Vis-Goths:* Theodosius I. had given subsidies to the Goths. These being interrupted or diminished, their troops were irregularly spread from the woody shores of Dalmatia to the walls of Constantinople, and ruined the countries of Thrace, and the Dacia south of the Danube, called Mesia. Alaric traversed, without resistance, the plains of Macedonia and Thessaly. The fertile fields of Phocis and Bacotia were covered by a deluge of barbarians; the territory of Attica was blasted by

(1) Gbn. 1:25; 339. (2) 38; 513-14. (3) 30; 413-14. (4) 31; 434-6. (5) Gbn. 1:31; 438-9. (6) Rev Eurp., Vol. I., chap. 2, p. 48. Thal., § 7, p. 17. (7) Gbn. 1:38; 513. (8) Rev. Eurp., 1:2, p. 48. Thal., p. 17, § 7.

his presence. Corinth, Argos, and Sparta yielded without resistance. Stilicho, general of the west, crossed the Ionian sea into prostrated provinces of the east and defeated Alaric. Alaric escaped to and possessed Epirus, and secretly negotiated a treaty with the ministers of Constantinople. Stilicho retired from the territories of the east at the command of his haughty rivals in the court of Arcadius, A. D. 395-7. An edict from Constantinople promoted Alaric to the rank of master-general of the eastern Illyricum; the Gothic chieftains proclaimed Alaric king of the Vis-Goths. The provinces of the east in Europe were already exhausted and he determined to invade the western empire. He invaded Italy A. D. 400-3, spreading devastation and terror, till he was again defeated by Stilicho.⁹ Renouncing the service of the eastern, Alaric concluded a treaty with the western empire, and was declared master-general of the Roman armies throughout the prefecture of Illyricum.¹ Alaric again invades Italy A. D. 408, and besieged Rome² three times, and captures and pillages it, and then ravages Italy and dies. (A. D. 408-10.³) His brother-in-law, Adolphus, was elected to the throne and made a treaty of friendship and alliance with the Romans, and resolved to use the sword of the Goths to restore and maintain the prosperity of the Roman empire. As a Roman general Adolphus marched into southern Gaul, and soon extended his quarters from the Mediterranean sea to the ocean,⁴ A. D. 412. He turned his armies against the barbarians of Spain A. D. 414, and took Barcelona in the name of the emperor, and was assassinated A. D. 415. Wallia was elected to the Gothic throne and engaged to draw his sword in the service of the empire. He exterminated the Silingi, slew the king of the Alani, and obliterated the nation. The Vandals and Suavi yielded to the invincible Goths, and he restored his Spanish conquests to the obedience of the Emperor Honorius A. D. 415-18.⁵ Theodoric, son of Alaric, succeeded Wallia and became ally to the empire, and the Goths, with the Roman army under Aetius, defeated the Huns and their allies under Attila, A. D. 451.⁶ Theodoric II. appeared for awhile to have extirpated the name and kingdom of the Suevi and carried his victorious armies to Merida, in Lusitania, without opposition.⁷ He violated his recent treaty with the Romans and the ample territory of Narbonne was firmly united with his own dominion; and the design of extinguishing the Roman empire in Spain and Gaul was conceived, and nearly completed, by his brother and successor, Euric, who subdued the cities of Saragossa and Pampeluna, vanquished the martial nobles of the Tarragonese province, carried his victorious armies into the heart of Lusitania, and permitted the Suevi to hold the kingdom of Galicia under the Gothic monarchy of Spain, and throughout the country, from the Pyrenees to the Rhone and the Loire. Berg and Auvergne were the only cities, or dioceses, which refused to acknowledge him for a master,⁸ A. D. 462-72. The kingdom of Euric covered all Spain and that part of Gaul bounded by the Loire on the north and the Rhone on the east, and Odoacer, the new sovereign of Italy, resigned to him all the Roman conquests beyond the Alps as far as the ocean.† His descendants were driven south of the Pyrenees, but their kingdom in Spain lasted two hundred years, till overthrown by the Saracens, A. D. 711.⁹ They were a big horn.

Alani and Suavi: They united with the Vandals before they entered the Roman empire,¹ and with them entered the empire under Radagaisus, A. D. 406; after his defeat by Stilicho they invaded Gaul,² and conquered Spain A. D. 409, and parted it among them. The Vandals and Suevi possessed Galicia; the Alani were scattered over Carthagenia and Lusitania, from the Mediterranean to the Atlantic ocean; and Boetica was allotted to the the Silingi.³ In A. D. 414 the Vis-Goths under Adolphus restored Gaul to the empire and penetrated Spain. Under his successor, Wallia, A. D. 415-18, they exterminated the Silingi,

(9) Gbn. 1:30; 403. (1) Gbn. 1:30; 414. (2) 31; 417. (3) Idm., 425-32. (4) Idm., 432. (5) 437-8. (6) 1:35; 469, 472. (7) 36: 482. (8) Gbn. 1:36; 490. (†) Gbn. 1:38; 510. (9) Thal., Vol. II., p. 17, § 5. (1) Mitch. Anct. Atlas. (2) Gbn. 1:30; 410-12. (3) Idm., 436-7.

slew the king of the Alani, and his fugitives who escaped slaughter fled to the Vandals, with whom they were confounded forever. The Vandals and Suevi yielded to the invincible valor of the Goths, and the promiscuous multitude of barbarians were driven into the mountains of Gallicia, where they continued to exercise their domestic and implacable hostilities, and the vanquished territories of Spain were restored to the empire of the west.⁴ Thus, the authority of Honorius had obtained a precarious establishment in Spain, except only in the province of Gallicia, where the Suevi and Vandals had fortified their camps in mutual discord and hostile independence. The Vandals prevailed; their rapid progress reconquered the master-general Castinus, with a numerous army of Romans and Goths. Castinus was defeated, and the Vandals took Seville and Carthagenia, A. D. 428. Genseric became king of the Vandals, and was about to invade Africa when he learned that the Suevi had presumed to ravage his abandoned provinces in Spain. Genseric pursued the Suevi to Merida and precipitated the king and his army into the river Anas, and then returned to the sea shore and embarked for Africa. (A. D. 429.⁵) After the departure of Genseric into Africa, the Suevi, who had fixed their kingdom in Gallicia, aspired to the conquest of Spain. Theodoric II., with his Goths, Franks, and Burgundians, in the name of the Roman emperor, Avitus, by a decisive victory appeared for awhile to have extirpated the name and kingdom of the Suevi. (A. D. 456.⁶) But his successor, Euric, permitted the Suevi to hold Gallicia under the Gothic monarchy of Spain.⁷ (A. D. 462-72.) Neither as friends nor foes can the Silingi, the Alani, nor Suevi in Spain be recognized as a horn, or independent power of the western Roman empire. Their independent nationality within the territory of that empire, was never recognized as friend or foe by the court of Rome, or the court of Constantinople, nor by the pope or Frank consul; nor did any of them prove themselves, as enemies or allies, to be an independent power.

Vandals: They invaded Africa by invitation of Count Boniface and the offer of an advantageous and perpetual settlement, A. D. 428-9,⁸ and became a power formidable to both empires,⁹ sacked Rome A. D. 455, infested Italy A. D. 461-7, and negotiated with the court of Constantinople A. D. 462, and proved a match for both empires A. D. 468.¹ They were Unitarians, or Arians, and persecuted the Trinitarians, or Catholics, A. D. 429-496,² and they continued a power till their monarchy was subverted by the armies of Justinian, and Africa remained a part of the Greek-Roman empire till it was subjugated by the Saracens, A. D. 647-709.³

Ostrogoths: While a numerous colony of Vis-Goths were seated in Thrace, what remained of the Ostrogoths after their defeat on the Danube by Theodosius I., A. D. 336, were planted in Phrygia A. D. 383-95, in the sole possession of the villages and districts assigned to them. They still cherished and propagated their native manners and language, asserted in the bosom of despotism the freedom of their domestic government, and acknowledged the sovereignty of the emperor without submitting to the inferior jurisdiction of the laws and magistrates of Rome. The hereditary chiefs of the tribes and families were still permitted to command their followers in peace and war; but the royal dignity was abolished, and the generals of the Goths were appointed and removed at the pleasure of the emperor, and an army of forty thousand Goths was maintained for the perpetual service of the emperor of the east.⁴ Two years after the death of Attila, Theodoric was born; and a recent victory had restored the independence of the Ostrogoths, and that warlike nation had pitched their habitation in the fertile though desolate province of Pannonia, and the Huns threatening these rebellious subjects were repulsed. Theodoric was educated with care and tenderness, from his eighth year of age, in Constantinople, and he became an able general; and at eighteen

(4) 31; 437. (5) Gbn. 1:33; 454. (6) 36; 482. (7) Idm., 491. (8) 33; 454-7. (9) 34; 461. (1) 36; 489-90. (2) 37; 506. (3) Gbn. 2:12; 238-42. (4) 1:27; 368-9.

he was restored to the Ostrogoths and became their king. They left Pannonia for the warm and wealthy neighborhood of the court of Constantinople, which already maintained so many bands of confederate Goths, received a donation of money and land, and were intrusted with the defense of the lower Danube under the command of Theodoric, A. D. 455-75. Theodoric, king of the Goths, was elevated by the Emperor Zeno to the rank of patrician and consul, command of the Palastine troops, and was enriched and honored, but became an enemy and spread desolation from Constantinople to the Adriatic, A. D. 475-88. The whole nation of the Ostrogoths becoming united under Theodoric, the Byzantine court subscribed an ignominious treaty. The western empire having become extinct, Odoacer reigned over Italy. Theodoric requested the emperor to commission him to dispossess the Heruli and reign in the name of the eastern emperor, who was now sole emperor of the whole Roman empire. The Goths migrated to Italy, subjugated the Herculi, and established the kingdom of the Ostrogoths in Italy A. D. 489-93.⁵ Theodoric reduced, under a strong and regular government, the countries of Rhetia, Noricum, Dalmatia, and Pannonia, from the source of the Danube and the territory of the Bavarians to the petty kingdom of the Gepidae on the ruins of Sirmium, and the Gothic sovereignty was acknowledged from Sicily to the Danube, from Sirmium, or Belgrade, to the Atlantic ocean.⁶ Though the Goths were Arians, yet they tolerated the Catholics and protected and controlled the pope, or rather patriarch as yet, of Rome, and their kingdom continued till A. D. 539, when it was overthrown by the armies of the Greek, or eastern, or Byzantine, empire.⁷ Italy was governed by an exarch, or deputy, of the Greek emperor till the pope restored the Latin headship in himself and became a political power; but the exarchate of Ravenna can not be recognized as a horn of the western, or old Latin, beast; for it was only the seat of the deputy of the Greek emperor, who was not a horn of the western, but the sole head of both the old Macedonian and of the old Latin beast.

Franks: The Franks became a power in and out of the western empire under Clovis, and remained a power till it became a head of two of John's wild beasts.* The Franks, before the monarchy of Clovis, were in confederated tribes.⁸ Clovis was chief of the Salian tribe. The kindred tribes were located along the Belgic rivers, the Scheld, the Meuse, the Moselle, and the Rhine, and were governed by their independent chiefs, who were equal allies, and sometimes the enemies of the Salic prince. But these tribes, who obeyed their hereditary chiefs in time of peace, were free to follow the popular standard of a victorious general, and the superior merit of Clovis attracted the respect and allegiance of the national confederacy, and in a reign of thirty years he established the Frank monarchy in Gaul. None of these tribes were a power in and of themselves for or against the empire, and the Roman king or patrician first conquered by Clovis appears to have been a man of rank and property, whose personal merit commanded the respect and attachment of the remnants of desolated neighboring districts, and his loose bands of volunteers were incapable of contending with the national valor of the Franks.⁹

Lombards: The Lombards first passed the Danube at the solicitation of Justinian, sole emperor of east and west, to reduce the cities of Noricum and the fortresses of Pannonia.¹ Having, with the Avars, extirpated the Gepidae, the Lombards descended into Italy, leaving their lands to the Avars, and conquered a great part of Italy A. D. 567-570,² and the conquest of the whole province was achieved A. D. 584-590.³ The dukes of Beneventum were vassals to the Lombards, and held their domain as a Lombard fife⁴ when Charlemagne conquered Italy and subjected these dukes to tribute.⁵ Beneventum was not a power before the rise of the papal power, and the maritime towns of Italy were possessed by the Greek emperor.⁵ The papal horn arose after all these. (Chap. 147.)

(5) 1:39; 531-6. (6) 536. (7) 2:2; 43. (*) Chap. 143, §§ 1, 2. (8) Gbn. 1:10; 98. (9) 38; 510-11. (1) 2:3; 47. (2) 6; 99-100. (3) 104-5. (4) 2:10; 186. (5) Rev. Eurp. 1:64; 3.

CHAPTER CXLIV.

THE FIRST WOE. A. M. 4940-5100. (Continued from Chap. 141.)

1. POSITION. A. D. 800.—The second wild beast has fully developed two horns—Mahometanism and popery. The image of political sovereignty has been completed by means of these horns; all under his authority are commanded to acknowledge, reverence, and obey the lieutenant of the caliph and the emperor of the pope upon pain of excommunication and its attendant consequences, and the second beast himself animates and claims the right to control this image. Thus far the caliph has exercised absolute control of his political image; but the pope has only established his. The Saracens establish Mahometanism in all their conquests, and the Franks establish popery wherever they subjugate a tribe or nation. The caliph has a vizier,* or lieutenant of the faithful, and the pope has crowned an emperor of his own. The genuine political wild beast, or first development of the Monotheistic antagonism to the kingdom of God, is still alive under his Greek headship, and his Latin headship has been revived in the pope himself. Harun is the orthodox caliph.⁶ Leo III. is pope and Charlemagne is his emperor.⁷ Irene, succeeded by Nicephorus, rules the Greeks. These are the four heads of the Monotheistic wild beast, and the Red Dragon does not appear in the conspicuous heavens. Is the peace and happiness of the Monotheistic empire, or world, perfected with its triumphs? Are the swords beaten into plowshares, and spears into pruning hooks? Do not any evils or invasions afflict this pseudo-holy empire? Is this the kingdom of God consummated? A woe accompanied, or followed, the sounding of the fifth trumpet, and we must examine history and see what it is.

2. DECLINE OF THE SARACENS.—After the conquest of Persia, the Oxus river divided the Turks of Transoxiana from the Saracens (A. D. 710), and while one of his colleagues displayed the Mahometan banners on the Indus, the arms of Catiba reduced the specious regions between the Oxus, the Jaxartes, and the Caspian sea to the obedience of the prophet and of the caliph. A tribute of two million pieces of gold was imposed on the infidels; their idols were burnt or broken; the Musselman chief pronounced a sermon in the new mosque of Carizme, and after several battles the Turkish hordes were driven back to the desert, and the emperors of China solicited the friendship of the victorious Arabs.⁸ But with Motassem, the eighth of the Abassides, the glory of his family and nation expired. Of the Turks, the robust youth taken in war and purchased in trade were educated in the exercise of the field and the profession of the Mahometan faith. The Turkish guards stood in arms around the throne of their benefactor, and their chiefs usurped the dominion of the palace and the provinces. Motassem introduced into the capital above fifty thousand Turks; at the instigation of his son they burst into his apartment and cut him into seven pieces. In four years they created, deposed, and murdered three commanders of the faithful Mahometans, and the nations of the east were thus taught to trample on the caliphs, the successors of the prophet. (A. D. 841-870.⁹) Usurpations, a rival prophet,

(*) 13; 265, note S. (6) Gbn. 2:13; 259. (7) 10; 183. (8) Gbn. 2:12; 224. (9) 13; 262-3.

revolt of provinces, and luxury subdued the caliphs; the language and genius of Persia revived, and the Arabs were deprived of the sceptre of the east four hundred and four years after the death of Mahomet (A. D. 870-936.)¹

An Arabian preacher, named Carmath, assumed the lofty titles of the Director, the Demonstration, the Word, the Holy Ghost, the Camel, the Herald of the Messiah, who had conversed with him in human shape; the representative of Mahomet the son of Ali, of John the Baptist, and of the angel Gabriel. He relaxed the duties of ablution, fasting, and pilgrimage, allowed the use of wine and forbidden food, and nourished the favor of his disciples by the repetition of fifty prayers. These Carmathians vowed a blind and absolute obedience to their Imam, who was called to the prophetic office by the voice of God. After a bloody conflict, they prevailed in the province of Bahrein, on the Persian gulf. (A. D. 900.) Far and wide the tribes of the Arabian desert were subject to the sceptre and sword of Imam Abu Said and his son, Abu Taher. The mercenaries of the caliph were dismayed at their approach, for they neither gave nor accepted quarter. They were victorious in every action; cities were taken and pillaged, Bagdad was filled with consternation, the caliph trembled behind the veils of his palace, while the camp of his army was surprised and his general chained with the Imam's dogs. They robbed pilgrims, and a caravan of twenty thousand devout Moslems were abandoned to a death of hunger and thirst on the burning sands. In a festival of devotion they stormed the holy city of Mecca, trampled on the most venerable relicts of the Mahometan faith. (A. D. 929.) Thirty thousand citizens and strangers were put to the sword; the sacred precincts were polluted by the burial of three thousand dead bodies, and the temple robbed; the well Zemzem overflowed with blood, and they continued to invest the confines of Irak, Syria, and Egypt. But their enthusiasm withered at the root, they broke into factions, and were finally extirpated.²

By a long and hereditary exercise of power, the lieutenants of the caliph assumed the pride and attributes of royalty; the alternative of peace and war, of reward or punishment, depended solely on their will, and the revenues of the government were reserved for local services or private magnificence. After the revolt of Spain from the temporal and spiritual supremacy of the Abbassides, the Lieutenant Ibrahim, in Africa, established the dynasty of the Aglabites, A. D. 800-941. The Edrisites erected the kingdom of Fez, on the western ocean, A. D. 829-907. In the east, the dynasty of the valiant Taher reigned in Chorasán A. D. 813-872, and were supplanted by the Saffarides A. D. 872-902. Persia was subdued by them, and the residence of the caliph in Bagdad was threatened. The caliph invited the Samanides, who passed the Oxus, defeated the Soffarians, and restored Persia to the caliph, A. D. 874-999. The provinces of Syria and Egypt were twice dismembered by their Turkish slaves—of the race of Toulun A. D. 868-905, and of Ikshid A. D. 934-968—but were recovered by the Abbassides. Mesopotamia, with the cities of Mosul and Aleppo, was occupied by the Arabian princes of the tribe of Hamadan A. D. 892-1001. Their elevation and reign exhibit a scene of treachery, murder, and parricide. The Persian kingdom was again usurped by the dynasty of the bowides. A. D. 933-1035, by the sword of three brothers, styled the support and columns of the state, no tyrants but themselves were suffered to reign from the Caspian to the ocean.³

Thus, the caliphs, lords of the eastern world, were reduced to the most abject misery and exposed to the blows and insults of a servile condition. Under the mask of piety the rigid followers of Hanbal invaded the pleasures of domestic life, burst into the houses of plebeians and princes, spilt the wine, broke the instruments, beat the musicians, and dishonored with infamous suspicions the associates of every handsome youth. Professions were divided by the notaries and antagonists of Ali, and the Abbassides were awakened by the clamorous

(1) 263-5. (2) 2:13; 263. (3) 264.

grievances of the sectaries, who denied their title and cursed their progenitors. The African and Turkish guards drew their swords against each other, and the chief commanders imprisoned or deposed their sovereigns and violated the sanctuary of the mosque and haram. If the caliphs escaped to the camp or court of a neighboring prince their deliverance was a change of servitude till they were prompted by despair to invite the bowides, the sultans of Persia, who silenced the factions of Bagdad by their irresistible arms; and sixty thousand pounds was assigned for the private expense of the commander of the faithful. But at the audience of the ambassadors of Chorasán and in the presence of a trembling multitude, the caliph was dragged from his throne to a dungeon by command of the stranger and the rude hands of his dilemites; his palace was pillaged, his eyes were put out, and the mean ambition of the Abbassides aspired to the vacant station of danger and disgrace. But they reformed and performed with zeal and knowledge the functions of this ecclesiastical character; the respect of nations still waited on the successors of the apostle, the oracles of the law, and the conscience of the faithful; and the weakness or division of their tyrants sometimes restored the Abbassides to the sovereignty of Bagdad. But the Fatimites extinguished in Egypt and Syria both the spiritual and temporal authority of the Abbassides, and the monarch of the Nile insulted the humble pontiff on the banks of the Tigris.⁴ All these vicissitudes were attended with atrocities and woes of every description and every degree. Bagdad was not the city of peace.

3. THE GREEK EMPIRE RECONQUERS TERRITORY.—When the eastern world was convulsed and broken by civil wars among the Saracens, the Greek, or Greek-Roman, empire was roused by the hopes of conquests and revenge. In the subordinate of general, Nicephorus Phocas recovered the Isle of Crete and extirpated the nest of Saracen pirates, though often recruited by their brethren from Africa and Spain, who had so long defied with impunity the majesty of the empire; and the submissive people accepted, without resistance, the baptism of the conqueror. (A. D. 960.) During A. D. 963–975 Nicephorus Phocas and his assassin and successor, John Zimisces, commanded two hundred thousand soldiers in a series of bloody combats. In Cilicia, two hundred thousand Moslems were devoted to death or slavery at Mopsuestia; Tarsus was reduced by famine and the Saracens were conducted to the confines of Syria, and the vacant habitations were replenished by a new colony, though part of the inhabitants were old Christians who had lived quietly under the dominion of the Saracens. The mosque was converted into a stable, the pulpit was committed to the flames, and many rich crosses of gold gems of Asiatic churches were made grateful offerings to the emperor's avarice. Antioch was recovered after the efforts of one hundred thousand Saracens of Syria and of the fleets of Africa were consumed without effect, and the empire reign and religion was restored. Aleppo, the royal city of Hamadan, was captured and spoiled, while the citizens and mercenaries were furiously charging each other; the men were exterminated, ten thousand youths were led into captivity, and the beasts were not able to carry the spoils. More than one hundred cities were recovered, eighteen pulpits of the principal mosques were burnt to expiate the sacrilege of the Mahometans. Zimisces encamped in the paradise of Damascus and accepted the ransom of a willing people, and penetrated to Bagdad. Satiated with glory and laden with spoils he returned to Constantinople. After the departure of the Greeks, the fugitive princes returned to their capitals, the subjects disclaimed their involuntary oaths of allegiance, the Moslems again purified their temples and overturned the idols of the saints and martyrs. The Nestorians and Jacobites preferred a Saracen to an orthodox master, and the Catholics, or empire Christians, called Melchites, were inadequate to the support of the church and state. Antioch, with the cities of Cilicia and

(4) 2:13; 265.

the Isle of Cyprus, was alone restored permanently to the Roman empire,⁵ or Greek empire, A. D. 960–976.⁶ These reconquests were attended with all the woes attendant on conquests and religious animosity.

4. THE RISE OF THE TURKS—THE KING OF THE NORTH.—The thrones of the east became occupied by slaves and soldiers of Turkish extraction; a swarm of these Sythian shepherds overspread the kingdoms of Persia, and their princes of the Seljuk race erected a splendid and solid empire from Samarcand to the confines of Greece and Egypt. One of the greatest of these Turkish princes was Mahmud, the Gaznevide, who reigned in the eastern provinces of Persia A. D. 1000. His father, Sebectagi, was a slave of the third degree. The first degree of servitude was filled by the sovereign of Transoxiana and Chorassan, who still paid a nominal allegiance to the caliph of Bagdad. The second was a minister of state, a lieutenant of the Samanides, who, by revolt, broke the bonds of political slavery, A. D. 874–999.⁷ The third step was a real domestic servitude in the family of that rebel from which, by his courage and dexterity, Sebectegi ascended to the supreme command of Gazna. The falling dynasty of the Samanides was at first protected, and at last overthrown by their servants, and in these public discords Mahmud continuously increased; for him the title, sultan, meaning lord or master, was first invented, and his kingdom was enlarged from Transoxiana to the neighborhood of Ispahan, and from the shores of the Caspian to the mouth of the Indus. His conquests were extensive, rapid, and splendid over Cashmir and Thibet to the city Kinnoge on the upper Ganges; he vanquished four thousand boats of the natives on a branch of the Indus; Delhi, Lahor, and Multan were compelled to open their gates; the fertile kingdom of Guzarat attracted his ambition and tempted his stay. On payment of a tribute, the Rajahs preserved their dominions and the people their lives and fortunes, but to the religion of the Hindoos he was cruel and inexorable; many hundred temples, or pagodas, were leveled with the ground; many thousand idols were demolished, and the Mahometans were rewarded by the precious materials of their composition. The rich, popular, and well fortified pagoda of Summat inspired its votaries to threaten Mahmud with a blast of divine vengeance if an impious stranger approached its holy precincts. Mahmud accepted the challenge; fifty thousand worshipers of this Indian deity were pierced by Moslem spears; the walls were scaled; the sanctuary was profaned; the conqueror aimed a blow at the head of the idol; the Brahmins offered ten millions pounds sterling for its ransom; Mahmud replied: Never in the eyes of posterity shall Mahmud appear as a merchant of idols. He repeated his blows, and a treasure of pearls and rubies fell out of the statue, and the fragments of the idol were distributed to Gazna, Mecca, and Medina. Bagdad listened to the account, and Mahmud was saluted by the caliph with the title of guardian of the fortune and faith of Mahomet,⁸ A. D. 997–1028. Thus, these Turkish sultans, supported and animated by religion, received their title and commission from the ecclesiastical wild beast represented by the caliph, or Mahometan horn, as the Latin emperor did from the pope, and they are placed at the head of the Mahometan power, mosque, and empire, and all the faithful under the Abbasside caliphs are commanded to recognize and worship them as guardians of the faithful, as the caliph is the commander. The Turks now become the sixth head of the Monotheistic wild beast, and their political sovereignty originated in their Monotheistic religion, and is animated and controlled by it, whatever may be the condition and influence of the caliphs. These sultans (masters) obtained blasphemous titles, as: The Shadow of God; A God on Earth; Brother of the Sun and Moon; Disposer of all Earthly Crowns;⁹ Imperator Imperatorum.*

The Turkish usurpers encouraged the emigration of their wild native brethren from around the Caspian sea, and their conversion to the Moslem faith, and with

(5) Idm. (6) 9; 162–3. (7) 13; 264, and note B, and 18; 314. (8) Gbn. 2:18; 313–14. (9) Guth. Geog., Vol. II., p. 464. (*) Gbn. 2:13; 265, note S.

them they recruited their armies and overawed their subjects. These Turkomans overturned this dynasty of the Gaznevîdes, or rather their reign west of the Indus, A. D. 1038, and established the Seljuk dynasty, of which Togrul Beg was the first sultan. Togrul expelled the Gaznevîdes from east Persia into India, annihilated the dynasty of the bowîde usurpers in the west of Persia, and the sceptre of Irak passed from the Persian to the Turkish nation. The princes bowed to the Seljuks, and by the conquest of Aderbijan and Media, Togrul approached the Roman confines and demanded tribute and obedience from the emperor of Constantinople; he delivered Persia from anarchy, was a zealous Mahometan, and revered the successor of the prophet. He delivered the caliph of Bagdad from his tyrants; paid him the most devout and servile reverence; received from him the commission of the temporal lieutenant of the vicar of the prophet. Two crowns were placed on his head, and two scimeters were girded to his side, as the symbols of a double reign over both sides of the Euphrates, A. D. 1055-63. His successor was his nephew, Alp-Arslan.¹ The reverence which Togrul paid to the caliph at Bagdad was equal to that paid by the Latin emperors to the popes at Rome; the commission and honors received were very similar, and exhibit the same strategy of the two vicars; both pardon the sins of their favorites and promise them Paradise, but doom all who offend them to perdition. Thus, we have the caliphs of Arabian blood as the successors, or vicars, of Mahomet and spiritual head of the Moslems, and the sultans of Turkish blood as the temporal, or civil, head of the Mahometans. The rise and fall of all these Mahometan dynasties were attended with terrible slaughters, cruel oppressions, wide devastations, excruciating sufferings, and degrading abuse, and the sufferers and the inflictors of woes were worshipers of the One Only Living and True God.

5. TURKS INVADE THE GREEK EMPIRE.—Since the degeneracy of the caliphs, the discords and degeneracy of the Saracens had respected the Asiatic provinces of Rome, which Nicephrus, Zimices, and Basil had recovered as far as Antioch and the eastern boundaries of Armenia. Twenty-five years after Basil's death his successors were assaulted by Togrul Beg, with myriads of Turkish horse overspreading a frontier of six hundred miles, from Tauris to Erzeroum, and the blood of one hundred and thirty thousand Christians was a grateful sacrifice to the Arabian prophet. But the Macedonian legions recovered the loss, and renewed the fame of the conquerors of Asia, A. D. 1050. The reign of Alp-Arslan, or Valiant Lion, A. D. 1063-72, accomplished the final conquest of Armenia and Georgia, A. D. 1065-1068. The Catholics were neither surprised nor displeased that a people so deeply infected with the Nestorian and Monophysite errors had been delivered into the hands of infidels. Those refusing to turn Mahometan were condemned to wear iron, or horseshoe, collars, and were subjected to sufferings, outrages, and other indignities. The sultan's forces, commanded by Emirs, penetrated into Phrygia, but they were defeated and driven across the Euphrates by the Greek emperor with his heterogeneous army, A. D. 1068-71. But the skill and valor of Alp-Arslan and the desertion of the Franks and Uzi from the Emperor Diogenes' army gave the victory to the Turks after tremendous slaughter, and the Asiatic provinces of the empire were irretrievably sacrificed. Alp-Arslan lost his life by the dagger of a desperate captive Carizmian chief, A. D. 1072, and his son, Malek Shah, ascended the throne, after the defeat of an uncle, a cousin, and a brother, A. D. 1072-92. His success in this civil war was ratified by the caliph, and for the first time the title, Commander of the Faithful, was conferred upon a barbarian by the caliph. He conquered Turkistan and Cashgar on the extreme borders of China; he adorned the cities of Asia with palaces and hospitals, mosques, and colleges, and he was the greatest monarch of that age.

On the death of Malek Shah, his vacant throne was disputed by his brother and by his four sons, and after a series of bloody civil wars the treaties which

(1) Gbn. 2:18; 315-17.

reconciled the surviving candidates confirmed a lasting separation into four divisions, or sultanies—the Persian, the Kerman, on the shores of the Indian ocean, the Syrian, from which the Arabian princes of Aleppo and Damascus were expelled, and the Rouman, or the Roman provinces of Asia. The sultan of Persia, as the supreme head of the family and nation, commanded the obedience and tribute of his royal brothers, the thrones of Kerman, Roum, and Syria; the Atabeks and Emirs of Syria and Mesopotamia erected their standards under the shadow of his sceptre, and the hordes of Turkomans overspread the plains of western Asia, which were desolated by them. After the death of Malek Shah the bands of union and subordination were relaxed, and finally dissolved; the house of Seljuk invested their slaves with the inheritance of kingdoms, and a crowd of princes arose from the dust of their feet.

That the conquest of the last remnant of the Roman empire was the design of these Turkish sultanies and of the Arabian caliphs is evident from the following anecdote. In A. D. 1074–1084 five sons of the royal Seljuk line, strong in arms, ambitious in power, and eager for revenge, unsheathed their scimeters against Malek Shah; the two armies awaited the signal to strike. The caliph interposed his venerable mediation, saying: Instead of shedding the blood of your brethren in descent and faith, unite your forces in a holy war against the Greeks, the enemies of God and His apostle. They listened to his voice; the sultan, Malek Shah, embraced his rebellious kinsmen; their eldest brother, Soliman, accepted the royal standard, which gave him the free conquest and the hereditary command of the provinces of the Roman empire from Arzeroum to Constantinople and the unknown regions of the west. Accompanied by his four brothers, he passed the Euphrates; his Turkish camp was pitched in Phrygia; his cavalry laid waste the country as far as the Hellespont and the Black sea; transported two thousand Turks into Europe on the pretext of aiding a party in the civil discords of the palace for the throne of Constantinople. Asia Minor was conquered under Malek Shah; the passes of the rivers and mountains were fortified by the Turks as they progressed, leaving no hopes to the empire of repulsing them.² Before another pretext for further conquests arrived, Malek Shah was killed (A. D. 1092); the civil wars between his sons had occupied and consumed the Turkish veterans beyond the Tigris when the Crusaders first invaded Asia and captured Jerusalem (A. D. 1095–99). These civil wars, as we have seen, terminated in a lasting division of the Turkish empire into four sultanies, or dynasties, of which Persia was supreme, and these four became restricted to the Euphrates by the first crusade, the Fatimite caliphs of Egypt, and other restraints;³ and here we will leave them till the sixth trumpet sounds.* All these revolutions were attended with terrible woes from Constantinople to India and Cashgar, and all of them grew out of the conquests of the Saracens, and were inflicted and endured by those acknowledging only the One Living and True God.

6. WOES IN THE PAPAL DOMINIONS AS IN THOSE OF THE CALIPHS', AND THE GREEK CHURCH AND STATE AFFLICTED IN CONNECTION WITH BOTH.—These woes afflict the second wild beast in his Greek or Catholic body, and in both his Mahometan and papal horns. We can not say that these woes in the west were caused or occasioned by the events of the fifth trumpet, but they synchronize and become connected with them and have an influence on the destiny of the Greek head of the great Roman empire, which was the first wild beast development of the Monotheistic antagonism to the kingdom of God. All power in Heaven and earth were given to Christ,⁴ and He is the head of all things to the church⁵ and is ruling all these nations and systems with an iron sceptre.⁶ As the woes accompany the trumpets, they come in answer to the prayers of the

(2) Gbn. 2:18; 317–21. (3) 19; 339. (*) Chap. 148, § 1. (4) Matt. 28:18. I. Cor. 15:25–8. (5) Eph. 1:22. (6) Ps. 2.

saints, and must designate evils inflicted on the imperial and hierarchal usurpations in and over the kingdom of God. The European Christians, notwithstanding their papal and Frank guides and protectors, endured the most cruel sufferings from the insatiable fury of the Norman swarms, comprehending Danes, Norwegians, and Swedes, inhabiting the coasts of the Baltic and accustomed to rapine and carnage. Their chiefs, subsisting by piracy and plunder, infested the coasts of the German ocean in the time of Charlemagne, who restrained them with vigilance and activity. In the ninth century they made eruptions into Germany, Britain, Friesland, and Gaul, carrying with them fire and sword, horror and desolation. Their impetuous fury spread desolation through the provinces of Spain and penetrated the very heart of Italy, sacked and pillaged cities in the most cruel manner, and then formed settlements in the countries which they had cruelly depopulated, and European princes were in no condition to oppose their usurpations. In A. D. 850 Charles the Bald was obliged to resign a considerable part of his domain to the powerful banditti; and a few years after Charles the Gross, emperor and king of France, lost a whole province by the Norman chief Godofred. But such as settled among the Christians contracted a gentler turn of mind and gradually abandoned their primitive brutality. Their marriages with Christians contributed to civilize them, and induced them to abandon their superstition and to embrace the Gospel. The proud conqueror of Friesland embraced the Christian religion after he received in marriage Gisela, the daughter of Lothair.⁷ During a great part of the tenth century the Normans committed the most barbarous hostilities in several parts of France, and involved the Christians in numberless calamities. The Samaritans, Sclavonians, Bohemians, and others infested the adjacent countries where Christianity was professed, with fire and sword. The Danes molested the Christians till they were subdued by Otho the Great, and then they became Catholics or papists; and the Hungarians contributed their part to the sufferings of the Catholic church. These incursions of northern pagans induced the civil rulers in western Europe to convert them to the church by the sword.⁸

Thus, Polytheists and corrupters of Christianity were mutual destroyers; and, keeping each other employed, suffered the true churches of Christ and his witnesses to increase, spread abroad, and permeate society. Also, in the pagan inroads the Devil, who animated and controlled the Red Dragon, showed great wrath, but these pagan inundations were absorbed by the Catholic church and state. The swarms of savages who descended, between the seventh and twelfth centuries, from the plains of Sythia in transient or perpetual emigrations, were uncouth in their names, doubtful in origin, obscure in action, blind in superstition, brutal in valor, and the uniformity of their public and private lives was neither softened by innocence nor refined by policy. The greater part has disappeared, and the remnant continues to groan under the tyranny of the Turks in Europe.⁹ The Bulgarians, Servians, Bosnians, Rascians, Croatians, Walachians, etc., acquired by war or treaty provinces on the Danube, and from Euxine to the Adriatic overspread the land, in the state of captives or subjects, allies or enemies, of the Greek empire. The Emperor Nicephorus lost his fame in an Arabian war, and his life in a Sclavonian, A. D. 811. His head was exposed on a Bulgarian spear, and his scull, encased in gold, was used for a wine cup in their feasts of victory. The Sclavonian pirates were frequent and dangerous till the close of the tenth century, when the Venetian republic vindicated the freedom and sovereignty of the seas. But their savage manners were softened by peaceful intercourse with the Greeks, the possession of a cultivated region, and the introduction of Christian worship.¹ The emperor, Basil II., conquered the Bulgarians; robbed the palace of his Christian brother; put out the eyes of fifteen thousand

(7) Mosh. 9:1; 2, §§ 2, 3. (8) Mosh. Cent., 10 and 11, pt. 1, chap. 2, § 2. (9) Gbn. 2:16; 286-7. (1) Gbn. 2:9; 161, and 16; 288.

captives (one of each hundred were left with one eye to conduct the rest to their king, who expired of grief and horror).² (A. D. 640-1017.) Thus, the Christian Greeks and Bulgarians inflicted mutual woes.

When the black swarm of Hungarions hung first over Europe, A. D. 884, they were taken for the Gog and Magog of Scripture; their members are reckoned not less than one million, and their military were two hundred and fifteen thousand nine hundred and ninety-nine.³ All that is valued by mankind appeared vile and contemptible to these barbarians; whatever they saw they coveted; their desires were insatiate, and their sole industry was violence. Their native deadly weapon was the Tartar bow; they excelled in archery and horsemanship; their arm was strong, aim sure, charge impetuous with horrific outcries, and their evolutions sudden. After some experience they adopted the Roman use of the sword. In their use of victory they astonished Europe. Mercy they rarely asked, and more rarely bestowed. Both sexes are accused as devoid of pity—drinking the blood and feasting on the hearts of the slain. In A. D. 899 they approached the common limits of both the Greek and Frank empires.

Their first conquests and final settlements extended on both sides of the Danube above Vienna, below Belgrade, and beyond the measure of the Roman province Pannonia, or modern Hungary. They invaded Bavaria, and in one day they stripped and consumed a circuit of fifty miles. The conflagration spread over the provinces of Bavaria, Swabia, and Franconia, and forced the stoutest barons to discipline their vassals and fortify their castles. They laid in ashes monasteries and cities. Above thirty years the German kingdom was subject to tribute; resistance was disarmed by the menace of dragging the women and children into captivity and of slaughtering the males over ten years of age. The southern provinces of France were blasted by the tempest, and A. D. 900 Spain behind the Pyrenees was astonished at the approach of these formidable strangers. In Italy twenty thousand Christians were slaughtered; Pavia was in flames; forty-three churches were consumed. From the massacre they spared about two hundred wretches, who had gathered some bushels of gold and silver from the smoking ruins of their country. In these annual excursions from the Alps to the neighborhood of Rome and Capua, the remaining churches resounded with the fearful litany: O, save and deliver us from the arrows of the Hungarians! The saints were deaf or inexorable; the torrent rolled to the extreme land of Calabria, and Italy was redeemed with ten bushels of silver poured into their camp, A. D. 924. At this disastrous period of the ninth and tenth centuries Europe was afflicted with a triple scourge—from the north, east and south. The Norman, Hungarian, and Saracen sometimes trod the same ground of desolation, growling over the mangled carcass.⁴ The deliverance of Germany and Christendom was achieved by Henry the Fowler and Otho the Great, who, in two memorable battles, broke forever the power of the Hungarians. Said Henry, A. D. 935: My companions, maintain your ranks; receive on your bucklers the first arrows of the pagans; prevent the second discharge by the equal, or simultaneous, and rapid career of your lances. They obeyed, and conquered. Twenty years after, A. D. 955, they invaded the dominion of his son, Otho the Great, with one hundred thousand horse. They were invited by domestic faction, and spread beyond the Rhine and the Muse. Otho dispelled the conspiracy. The German princes were made sensible that unless they were true to one another their religion and country were irrecoverably lost. They marched and fought in eight legions. The soldiers were purified with a fast; the camp was blessed with the relics of saints and martyrs; the Christian hero girded on the sword of Constantine, grasped the invincible spear of Charlemagne, and waved the banner of St. Maurice, prefect of the Thebean legion. But his firmest confidence was in the holy lance, whose point was fashioned of the nails of the cross, which his

(2) 16; 283-8. (3) Idm., 288-9. (4) Gbn. 2:16; 289-90.

father had extorted from the king of Burgundy by the threat of war and the gift of a province. The Hungarians were overthrown; were encompassed by a river of Bavaria; their past cruelties excluded them from the hope of mercy; three captive princes were hanged; the multitude of prisoners were slain or mutilated, and the fugitives were condemned to everlasting poverty and disgrace. Still, the nation fortified and became civilized, A. D. 972.⁵ The son of Geza and Sarlota was baptized with great pomp and solemnity; he perfected what his father and grandfather had begun—the entire conversion of the Hungarians. Bishoprics with large revenues were established, magnificent temples for divine worship were erected, and by the influence of instructions, threatenings, rewards, and punishments, he brought his subjects, almost without exception, to abandon the wretched superstitions of their ancestors.⁶ Thus, another flood out of the dragon's mouth was swallowed up by the civil and religious powers of the earth.

The Russian name was first divulged in the ninth century by an embassy from Theophilus, Greek emperor, to Lewis, emperor of France; they were brethren of the Swedes and Normans, already odious and formidable to France. Waladimir had the honor of delivering his country, Russia, from a foreign yoke. His riches were insufficient to satisfy the demands of his subjects and he advised them to embark for Greece, where, instead of squirrel-skins, silk and gold would recompense their labors; at the same time he admonished the emperor to disperse, employ, recompense, and restrain these impetuous children of the north; and these, with English and Danish exiles, formed the faithful guard of the Greek emperor A. D. 862–5. Commerce was opened up with Constantinople, but the riches of this imperial city tempted them to try its conquest A. D. 904. They infested Anatolia with piratical war and occupied the port of Constantinople in the absence of the emperor; but the patriarch dipped the robe of the Virgin Mary into the sea and a tempest caused them to depart. In another attempt, the Greek fire destroyed two-thirds of their canoes, and those who escaped to the Thracian shore were murdered by the peasants and soldiers. In A. D. 1043 they invaded again with better success. A prophecy, engraved on a statue in Taurus, that in the last days the Russians should become masters of Constantinople, caused these invasions to make a deep impression of terror in the imperial city.⁷

So, it appears, predictions of Daniel, or Ezekial, were then understood as referring to Russia. Russia possessed by conquest the country from the Volga to the Danube. A. D. 955–73, Nicephorus, Greek emperor, hired them to conquer the Bulgarians. Swatoslaus vanquished the Bulgarians, but instead of retiring advanced to Adrianople and threatened Constantinople; but he was defeated with heavy loss, and eight thousand five hundred Russians were put to the sword. The Russians retreated to the Danube, were besieged and compelled into a treaty of evacuation, peace, and trade. This success was imputed to the Virgin Mary, whose image, with the Divine Infant in her arms and mounted on a car adorned with the spoils of war, enjoyed a triumph. The Princess Olga avenged the death of her husband, sailed from Kiow to Constantinople, and with her accompanying train were baptized. Her example and lessons made a deep, though secret, impression on her children and people. Her grandson, Wolodomir, devoted his youth and zeal to multiply and decorate the monuments of ancient worship; the Greek missionaries continued to preach, to dispute, to baptize; the Russian ambassadors and merchants compared the idolatry of the woods with elegant superstition of Constantinople. The conversion of Wolodomir was hastened by his desire of a Roman bride, and his baptism and marriage were celebrated at the same time. At his command, Peroun, the god of thunder, was dragged through the streets of Kiow; twelve sturdy barbarians battered the image and indignantly cast it into the river. The edict of Wolodomir had proclaimed that all refusing baptism should be treated as the enemies of God and their prince, and the rivers

(5) Gbn. 2:16; 290–1. (6) Mosh. 10:1; 1, § 6. (7) Gbn. 2:16; 293–4.

were instantly filled with many thousands of obedient Russians, and the bones of Wolodomir's brothers were taken from the grave and baptized.⁸ Thus, Russia, too, was lost to the Red Dragon, but was transferred to the first wild beast.

7. **WOE OF THE POPES.**—The popes were no more able to prevent woes from overtaking their adherents than the caliphs, and the popes suffered degradations as well as the caliphs. The competitor for the papal throne, who had been excluded by the cardinals, appealed to the passions or avarice of the multitude. The vatican and the lateran were stained with blood, and the most powerful senators, the marquises of Tuscany and the counts of Tusculum held the apostolic see in a long and disgraceful servitude. The Roman pontiffs of the ninth and tenth centuries were insulted, imprisoned, and murdered by their tyrants, and such was their indigence after the loss and usurpation of the ecclesiastical patrimonies that they could neither support the state of a prince nor exercise the charity of a priest. The influence of two sister prostitutes, Morozia and Theodora, was founded on their wealth and beauty, and their amorous and political intrigues. The most strenuous of their lovers were rewarded with the Roman mitre; the bastard son, grandson, and great-grandson of Marozia, a rare geneology, were seated in the chair of St. Peter. The second of these became head of the church at the age of nineteen. His youth and manhood were of a suitable complexion and the nations of the pilgrims could bear testimony to the charges urged against him in a Roman synod and in the presence of Otho the Great. As John XII. had renounced the dress and the decencies of his profession, the soldier may not, perhaps, be dishonored with the wine he drank, the blood he spilt, the flames he kindled, or the licentious pursuits of gaming and hunting; but the worthy grandson of Marozia lived in public adultery with matrons of Rome, the lateran palace was turned into a school of prostitution; his rapes of virgins and widows deterred the female pilgrims from visiting the tomb of St. Peter, lest in the devout act they should be violated by his successor. After a long series of scandal, the apostolic see was reformed, A. D. 1073, by Gregory VII. John XII. was provoked by the Lombard princes to seek a deliverer for the church and the republic, and the service of Otho was rewarded with the imperial dignity A. D. 967. The consul, Crescentius, A. D. 998, oppressed, expelled, and created the popes and formed a conspiracy for restoring the authority of the Greek emperors.⁹

8. **GERMAN HEAD.** (Continued from Chap. 143, § 4.—The calamities on the pope led to the constitution and recognition of the fifth head of the first wild beast and second head of the third, or papal, beast. In the dissolution of the Carlovingian dynasty the kingdoms of France and Germany were forever separated. According to their force, the governors, the bishops, and the lords usurped the fragments of the falling empire; but some preference was shown to the female or illegitimate blood of Charlemagne.¹ The only bond of union between the German and Frank empire was their Latin religion and subjection to the pope. In the beginning of the tenth century the royal authority in France was but little more than an empty honor. Four other princes in Gaul besides Charles the Simple bore the title of king; those were of Lorraine, Burgundy, Provence, and Brittany, while in other parts dukes and counts governed their dominions with absolute independence. In A. D. 987 Hugh Capet was proclaimed king by his vassals, anointed and crowned in the cathedral at Rheims by the archbishop of Paris. The rest of France took no part in this election, and several provinces refused to acknowledge his successors for three or four generations. The aristocracy still monopolized all the prerogatives of royalty and the power of the nobles alone flourished or subsisted in the state. From Hugh Capet to Louis IX., A. D. 987–1227, the authority of king was extinct, although the name continued to exist.² (A. D. 888–966.) Those who could appear with an army at the gates of Rome were crowned emperors in the vatican; but their

(8) Idm., 295–6. (9) Gbn. 2:10; 188–90. (1) Idm., 187. (2) Will., pt. 2, chap. 2, §§ 7, 9.

modesty was more frequently satisfied with the appellation of Kings of Italy, and the whole term of seventy-four years may be deemed a vacancy in the imperial headship, from the abdication of Charles the Fat to the establishment of Otho the Great. Henry the Fowler was elected by the Germans to save and institute the kingdom of Germany. Its limits were enlarged on every side by his son, Otho I., or the Great. In the north Christianity was propagated by his sword; he was the apostle and conqueror of the Slavic nations of the Elbe and Oder; the marches of Bradenberg and Sleswick were fortified with German colonies; the king of Denmark, the dukes of Poland and Bohemia confessed themselves his tributaries and vassals. At the head of a victorious army he passed the Alps, subdued the kingdom of Italy, delivered the pope, and fixed forever the imperial crown of Rome in the name and nation of Germany. From that memorable period two maxims of public jurisprudence were introduced by force and ratified by time. First: That the prince elected in the German diet acquired, from that instant, the subject kingdoms of Italy and Rome. Second: But he might not legally assume the titles of emperor and Augustus till he had received the crown from the hands of the pope.³ The holy Roman empire, thus revived, continued to be inseparable from the German kingdom; and the emperors after Conrad II. received the German crown at Aix, the Burgundian at Arles, the Lombard or Italian iron crown at Milan, and the imperial golden crown at Rome.⁴ The Saxon rulers of Germany were not the sovereigns of a vast empire, but the chiefs of a confederacy, reckoned of superior authority in matters of national concern, while the nobles managed their provincial administration mostly in their own way; they were little more than nominal sovereigns of Germany A. D. 900-1300.⁵

9. INTERNAL WOES.—The Monotheistic world was often afflicted by woes wholly within itself and originating among its own citizens. The broken provinces of the Greeks, Lombards, and Saracens were exposed to every invader, and every sea and land was invaded by the adventurous Scandinavian. After a long indulgence of rapine and slaughter a fair and ample territory was accepted, named, and occupied in France by the Normans. They renounced their gods for the God of the Christians, and the dukes of Normandy acknowledged themselves the vassals of the successors of Charlemagne and Hugh Capet, A. D. 1016. The armies of the Greeks and Franks had reconquered, from the Arabian pirates, Benevento, Salerno, and Capua, A. D. 871, and the greater part of Naples came under the eastern empire, A. D. 890. The Saracens coöperated with the Greeks against the Franks, A. D. 983, and provinces once flourishing were clouded with ignorance, impoverished by tyranny, and depopulated by barbarian war, or civil war perpetuated by Norman allies.⁶ (A. D. 1016-43.) Some Normans passed from France into Italy as pilgrims to Rome. They were invited and armed by Meto, chief of Bari, against the Greeks, and, being defeated, they wandered as robbers in the hills and valleys of Italy. They were employed alternately by the princes of Capua, Beneventum, Salerno, and Naples against one another. Victory followed their sword, gave them the balance of power, and secured to them Aversa and the surrounding fruitful district. Their success attracted yearly accessions of outlaws and fugitives. Five hundred Norman knights served in the Greek army in the recovery of Sicily from the Saracens, and in the discomfiture of sixty thousand Saracens showed the superiority of the Norman Christian over the Arab Mahometan. Insulted and maltreated by the Greeks in the division of the spoils, they dissembled their indignation till they obtained or stole a passage into Italy and obtained the sympathy of their brethren of Aversa; then they invaded the province of Apulia, and only Bari, Otronto, Brundisium, and Tarentum were saved to the wreck of the Grecian fortunes. The Norman power was established in Italy under twelve counts, A. D. 1040-3. On the verge of the Greek and

(3) Gbn. 2:10; 187. (4) Will. 2:2; § 4. Thal., p. 53, § 101, note *. (5) Will., pt. 2, chap. 2, § 6. Gbn. 2:10; 191. (6) 17; 298-9.

Frank, or German, empires they accepted the investiture of their lands from either emperor, but depended on their right of conquest; they neither loved nor trusted princes nor people, nor were they loved nor trusted by any. Every object of desire—a horse, a woman, or a garden—tempted and gratified these rapacious strangers, and the avarice of their chiefs was only colored by the names of ambition and glory.

The pope and the two empires were allied against them as the common enemy. The Greeks were defeated before the allies arrived and diverted from Italy by a Turkish war. Henry was feeble and irresolute; Pope Leo IX., with seven hundred Swabians and a multitude of Italian priests and robbers, with pikes and crosses advanced to battle. The Normans knelt before their ecclesiastical father, but death or exile was their only alternative. The Italians fled; the Germans were cut to pieces in their ranks; the pope was captured; the Normans kissed the pope's feet to implore his blessing and the absolution of their sinful victory; a treaty was formed; the pope deserted the alliance which he had proclaimed to be the cause of God and ratified the past and future conquests of the Normans,⁷ A. D. 1053. Mutual support with spiritual and temporal arms was stipulated. The pope conferred on the bold Norman robber, Robert Guiscard, and his posterity the ducal title with the investiture of Apulia and Calabria, and all the lands in Italy and Sicily which his sword could rescue from the schismatic Greeks and unbelieving Saracens; and Robert styled himself: By the grace of God and St. Peter, Duke of Apulia, Calabria, and Sicily. After defeat, his foreign enemies, the Greeks, Lombards, and Saracens, retreated with their broken forces to the strong and populous cities of the sea coast. Salerno held out eight months, and Bari lasted four years.⁸ (A. D. 1054–80.) Sicily was conquered by his brother, Rogers, A. D. 1060–90, with a small band. Fifty thousand Saracens, horse and foot, were overthrown, and the captured banners and four camels were reserved for the pope. The island was restored to the pope; new bishops were planted in the principal cities, and the clergy were satisfied by a liberal endowment of churches and monasteries. The Catholic hero asserted the rights of a civil magistrate, and appropriated to his own profit the papal claims. The supremacy of the crown was secured and enlarged by the singular bull, which declares the princes of Sicily hereditary and perpetual legatees of the holy see.⁹

The Norman, Robert Guiscard, invaded the Roman empire of the east; in his new levies he exerted the influence of gifts and promises, the terrors of civil and ecclesiastical authority, and in some acts of violence might justify the reproach that age and infancy were pressed into the service of their unrelenting prince. Discipline, or thirteen hundred knights of Norman race, formed the sinews of his army of thirty thousand followers. The islands of Epirus and maritime towns were subdued by his arms, or name. In the siege of Durazzo a sudden storm wrecked part of his fleet and covered the shore with fragments of vessels, arms, and dead bodies. The Venetian navy, in the Greek service, by dexterity, javelins, and Greek fire, completed the naval victory, and a sally from the town carried slaughter and dismay to the tents of the Norman duke. The camp was afflicted with a pestilential disease; five hundred knights perished, and ten thousand bodies were buried. The mind of Robert alone was firm and invincible. He collected new forces, and he battered, scaled, or sapped the walls of Durazzo in the west, while the Turks waged war on the empire in the east. A hasty peace was concluded with the Turks; an army of seventy thousand was collected and marched against the Normans, and the evacuated cities of the empire were occupied by the Turks. The Greek army consisted of the Varangians of Russia, augmented by British and Danish exiles fled from Norman oppression. Franks or Latins, were added to the number; even the persecuted Paulicians and one thousand Turks increased the list. The Normans burnt their

(7) Gbn. 2:17; 299–301. (8) Idm., 302–3. (9) 304.

ships and luggage, leaving to themselves the only alternative of victory, death, or captivity. The battle axes of the Russians made a deep and bloody impression on the army of Robert, now reduced to fifteen thousand men. The Lombards and Calabrians fled; their retreat was cut off by the river; the Venetian galleys played their engines on the disorderly throng; the Varangians advanced before the line and exposed their flanks; eight hundred Norman knights stood firm and entire; they couched their lances, and the Greek historians deplore the furious and irresistible shock of the French cavalry. Alexis cut his way through a Frank squadron and escaped. The plain of Durazzo was stained with noble and royal blood. Robert advanced into the heart of Epirus or Albania, traversed the first mountains of Thessaly, surprised Castoria, approached Thessalonica, and made Constantinople tremble. The revolt of the cities and barons of Apulia, the distress of the pope, and the invasion of the German emperor, Henry, induced Robert to return to Italy, leaving his army, now exhausted to one-third its strength, under the command of the Norman counts and his son, Bohemond. The son trod in the footsteps of his father, won two battles over the Greek emperor, and besieged Larissa, containing the treasures and magazines of the Greek camp. Alexis, the Greek emperor, recruited his army with some Moldavians and seven hundred Turks; Bohemond was defeated, evacuated his conquest, and returned to Italy A. D. 1082.¹

Here the Norman and Greek war blends with the disputes between the popes and the German head of the Roman empire. The most prompt and powerful ally to Alexis, of all the Latin princes, was Henry IV., a severe adversary to the Normans, who were the allies and vassals of Pope Gregory VII. Henry and the pope had degraded each other and were implacable enemies. Henry had created a rival pope, and Gregory had created a rival emperor. Henry descended into Italy to assume the imperial crown, and to drive from the vatician the tyrant of the Latin church. Alexis, Greek emperor and head of the Greek church, sent Henry a royal present and one hundred and forty-four thousand gold Byzantines, and the promise of two hundred and sixteen thousand more when Henry should have entered with arms the Apulian territories of Robert. The Roman people espoused the cause of Gregory, and were supported with men and money from Apulea during three sieges, A. D. 1081-4. In the fourth, Henry was successful; Clement was consecrated pope in the lateran, and the grateful pontiff crowned Henry emperor in the vatician. Henry fixed his residence in the capital as the lawful successor of Augustus and Charlemagne, and brother to Alexis, the successor of Constantine. Robert was urged by the obligation of oath, interest, love of fame, and enmity to both emperors, to unfurl the holy banner and to fly to the relief of the prince of the apostles. Henry's business required him in Germany, and in less than three years Robert delivered the pope, compelling both emperors to flee before his victorious arms. By the friends of Gregory the walls of Rome had been perforated or scaled, but the imperial faction was still powerful and active. On the third day a furious tumult arose, and a word of the conqueror was the signal of fire and pillage. The Saracens of Sicily, the subjects of Rogers and auxiliaries of his brother, Robert, embraced the occasion of rifling and pillaging the holy city of the Christians. Many thousands of the citizens, in the sight and by the allies of their spiritual father, were exposed to violation, captivity, or death, and a spacious quarter of the city was consumed by the flames and devoted to perpetual solitude. Robert resumed his design of conquering the eastern, or Greek, empire, and the zeal and gratitude of Gregory had promised to his valor the kingdoms of Greece and Asia. Alexis had prepared for an attack and covered the Adriatic with a Greek and Venetian fleet. Robert eluded them and disembarked his troops on the coast of Epirus, and then with twenty strong and well appointed galleys he sought the enemy. In two engagements the allies were

(1) Gbn. 2:17; 304-7.

superior; in the third the Norman victory was complete; two thousand five hundred captives were slaughtered, and thirteen thousand subjects of the Greeks and Venicians were lost. The winter suspended operations. In the spring Robert turned his forces against the Greek islands; but his prospects were blasted by an epidemical disease, and he died in his tent, A. D. 1085, at the age of seventy; and without the appearance of an enemy his army dispersed, or retreated, in disorder and consternation. Bohemond inherited his father's dominions, and the national tranquillity was disturbed by his claims till the first crusade against the Turks gave a more ample field of conquest and glory. Robert's male line became extinct in the second generation, but his brother, Roger, became a father of a line of kings.

Roger became possessed of the whole Norman conquests, and aspired to the title of king, and his coronation by the chiefs took place at Palermo; but the nine kings of the Latin world might disclaim their new associate, unless he were consecrated by the authority of the supreme pontiff. Anacletus was pleased to confer the title, but his own title to the papal throne was disputed by a rival acknowledged by the sovereigns of Rome. The sword of Lothair II., of Germany, the excommunication of Pope Innocent, the fleets of Pisa, and the zeal of St. Bernard were united for the ruin of the Sicilian robber. Roger was driven from Italy, and a new duke of Apulia was invested by the pope and emperor, who asserted their rights and suspended their quarrel. The German armies vanished by disease and desertion; the Apulian duke, with all his adherents, were exterminated by a conqueror who seldom forgave the living or dead; the feeble pope became the captive and friend of the Normans, and their reconciliation was celebrated by St. Bernard, who now revered the title and virtue of the king of Sicily.²

Thus, according to Gibbon, the pope's Latin beast, or holy Roman empire, has ten crowned horns, or kings, besides the German head: France, England, Scotland, Castile, Arragon, Navarre, Sweden, Denmark, Hungary, and Sicily. (A. D. 1122-52.) Roger made conquests of the Moors and Saracens in parts of Africa; invaded the Greek empire, and shot a few arrows into Constantinople in the absence of the emperor and army, A. D. 1146; was repulsed by the Emperor Manuel, and his shipping destroyed, A. D. 1148-9. The Greeks recovered provinces and cities in Italy, and encouraged them to resist and repulse Frederick Barbarossa, German emperor. During the quarrel between Pope Alexander III. and Frederick, the Greek emperor flattered the pope with a promise of the union of the Greek and Latin churches under the pope, and exhorted the pope to humble the savage insolence of the Germans to acknowledge the true representatives of Constantine and Augustus, A. D. 1155-74. But these Italian conquests and universal reign soon escaped from the hand of the Greek emperor. After the pope's reunion with Frederick, he spoke a peremptory language, confirmed the acts of his predecessors, excommunicated the adherents of the Greek emperor, Manuel; pronounced the final separation of the Greek and papal, or Latin, churches, or, at least, of the empires of Rome and Constantinople.

War broke out between the Greek emperor and the Venicians and animosities were perpetuated; mutual conquests and defeats between Christian empires, kingdoms, and provinces; rebellions and oppressions between subjects and rulers continued to the overthrow of the Greek empire. Henry VII. conquered the kingdom of Sicily, A. D. 1204, and united it to the German empire. In their wars with the pope the Emperor Frederick and his son were disgraced and strengthened by the service of the Mahometans he had transplanted into the heart of Italy. All the calamities anticipated by the historian, Falcandus, were surpassed by the avarice and cruelty of the German emperor: fear, desolation by slaughter, rapine, massacre, captivity, violation of females, and the castration of males; and

(2) Gbn. 2:17; 307-9, and note P.

one hundred and sixty horses were laden with the gold and silver of Sicily. Ten years after this revolution by the Germans the French monarch annexed to his crown the duchy of Normandy in France; and the adventurous Normans, who had raised so many trophies in France, England, Ireland, Apulia, Sicily, and the east, were lost in either victory or servitude among the vanquished nations.³ In the ninth, tenth, and eleventh centuries the reign of the church was extended over Bulgaria, Hungary, Bohemia, Saxony, Denmark, Norway, Sweden, Poland, and Russia,⁴ but they were Catholic, or empire Christians. Viewing these vicissitudes from a historical standpoint, they do not appear very strange in the revolutions of nations; but when we view them as claiming to be integral parts, or provinces, of the kingdom of God, we can not find the character, prosperity, nor happiness predicted of that powerful, universal, holy, and happy institution. The Greek, papal, and Mahometan ecclesiastical and civil powers compounded are not the kingdom of God,* but they belong to the Monotheistic antagonism to it. (Chap. 149, §§ 3, 5.)

CHAPTER CXLV.

CHARACTERISTICS OF THE SECOND AND THIRD SEALS. A. M. 4400-5000. (Continued from Chap. 130.)

1. BLENDING OF THE SECOND AND THIRD SEALS.—The second seal characteristics of the fourth century continue in this period till, blending with the third, it is superseded by the black horse and yoke. The events mentioned* were the principle sources of those most scandalous and deplorable discussions which divided the eastern church into various sects, and afterward separated it entirely from that of the west. These ignominious schisms flowed chiefly from the unchristian contentions for dominion and supremacy among the fathers of the church.⁴ Chrysostom's austerity and declamation against vices and corruption of the court incurred the displeasure of many and the resentment and indignation of Empress Eudoxia. Pursuant to her orders, Theophilus, patriarch of Alexandria, and the bishops of Egypt called a council, A. D. 403, in the suburbs of Chalcedon, and unjustly condemned Chrysostom. The people, attached to their worthy bishop, rose in a tumultuous manner and prevented the execution of this unrighteous decree. When the tumult was entirely hushed, these same unrelenting bishops, to satisfy their vindictive rage and that of Eudoxia, renewed their sentence the next year under another pretext, and Chrysostom was exiled and died. This was followed by a terrible sedition of his votaries, which was calmed with much difficulty by the imperial edicts of Arcadius. Injustice, cruelty, resentment, rage, and malignity characterized these councils and clergy.⁵ The same were the characteristics of the councils and clergy engaged in the Donatist controversy, and their decisions were enforced by the sword of the Emperor Honorius.⁶

(3) Gbn. 2:17; 310-17. (4) Mosh. 5:2; 2, § 5. (*) Chap. 130, § 1. 135, §§ 5, 6. 137, § 9. (5) Mosh 5:2; 3, § 15. (6) Idm., 5, §§ 1-3.

The Arians, oppressed and persecuted by the imperial edicts enforcing the decrees of councils, took refuge among the fierce and savage nations overturning the western empire and treated the Catholics with the same violence⁷ in Africa. The characteristics of leadership, use of the sword, taking peace from the empire, and the fire-red moving force and energy by which everything was accomplished is fully developed in the Nestorian and Monophysite controversies, as we have seen.⁸ Cyril was turbulent, imperious, jealous, and revengeful, and so were all conspicuous in the whole proceedings on both sides. What was characteristic of councils was also true to teachings, and hence arose new matter of animosity and dispute, of bigotry and uncharitableness, which flowed like a torrent through succeeding ages, and all human efforts seemed unable to vanquish the evil. In these disputes the heat of passion and the excessive force of religious antipathy and contradiction frequently hurried the contending parties into the most dangerous extremes. Jerome, the great monk of the age, assailed Vigilantius with such bitterness and fury that the honest presbyter found nothing but silence could preserve his life from the intemperate rage of bigotry and superstition.⁹ The same characteristics appear in the preferment of the clergy. The power of bishops was sometimes augmented and sometimes diminished, and in all these changes the intrigues of the court and the political state of the empire had much more influence than the rulers of equity and wisdom. By the grasp at leadership of the bishops and patriarchs, especially the pontiffs of Constantinople, divisions were fomented, animosities were excited, the seeds of discord were sowed between the clergy and people, and ambitious quarrels produced the most bloody wars and the most detestable and horrid crimes.¹

In the eastern provinces, the monks, seconded by the bishops, defended the doctrines of Origen against all his adversaries with incredible vehemance and contention. The case caused an edict from Justinian, passing a severe condemnation upon Origen and his doctrine and ordering its suppression. The effects of this edict were more violent and durable, and spread far and wide. This produced another, carried on with still more excessive degrees of animosity and violence.² The Roman pontiff opposed the Constantinople pontiff and raised new tumults and dissensions among the sacred order.³ In A. D. 498, two Roman pontiffs were elected by different parties. The contention was vehement and long; they obstinately maintained the validity of their respective elections and accused each other of the most detestable crimes, and Theodoric, the Gothic king, decided the dispute.⁴ The same traits of force and vengeance characterize conversions to the Catholic church. The Christian emperors, especially those who ruled the east, were active and assiduous in extirpating the remains of the ancient superstition. The fear of punishment, the prospect of honors and advantages, succor against enemies, were the prevailing motives that induced the greatest part to renounce the service of their impotent gods.⁵ A vast multitude of Jews were added to the church by the persuasion and influence of Justinian, and in the west, by the zeal and authority of the Gallic and Spanish monarchs. The greater part were converted by the liberality of Christian princes or the love of truth. In Gaul, the Jews were compelled by Childeric to receive the ordinance of baptism; and the same despotic method was practiced in Spain.⁶ The influence queens and ladies had over their husbands, the severe and rigorous laws enacted against idolaters, contributed much to the progress of the Gospel.

Many of the missionaries discovered the most turbulent passions, and dishonored the cause by their arrogance and ambition, their avarice and cruelty; usurped a despotic dominion over their obsequious proselytes and exercised a princely authority over the countries where their ministry had been successful. In many places, in this century, the Jews were barbariously compelled to profess

(7) Idm., § 4. (8) Chap. 135. 137, § 9. Mosh. 5:2; 5, §§ 7-16. (9) Mosh. 5:2; 3, § 14. (1) Idm., 2, §§ 1-5. (2) 6:2; 3, §§ 9, 10. (3) 2, § 2. (4) § 4. (5) 5:1; 1, §§ 2, 7. (6) Mosh. 6:1; 1, §§ 3, 4.

Christianity. The emperor, Heraclius, ordered many to be dragged into the church and baptized by violence; and the same method was practiced in Spain and Gaul by the monarchs of these nations. Such were the horrid and abominable practices to which ignorance of the true spirit of Christianity and the barbarous genius of the age led the heralds of that divine religion which was designed to spread charity upon the earth and render mankind truly and rationally free.⁷ Charlemagne turned his arms against the Saxons to abolish their idolatrous worship and engage them to embrace the Gospel. By the allurements of rewards, the terrors of punishments, and imperious language of victory, they suffered themselves to be baptized, with inward reluctance. Also, the Huns of Pannonia were exhausted by war, and chose to be Christians rather than be slaves. To enrich the clergy with large and munificent donations, to extend the boundaries of the church, no matter by what method, was then considered as the highest merit, though Charlemagne sought and formed an alliance with the Unitarian Saracens that he might crush the Catholic Greeks.⁸ From this onward the Christian conquerors imposed their religion upon the vanquished, and vassal kings and princes who had embraced the Christian religion imposed the same upon their subjects;⁹ and the reign of idolatry was terminated by the forcible conversion of Lithuania, in the fourteenth century.¹ In the north, Christianity was propagated by the sword of Otho, the conqueror and apostle of the Slavonians, of the Elbe and the Oder.²

Godeschalvus was condemned by Hincmar in a council A. D. 849, barbarously whipped till he burnt his documents with his own hands, and then was cast into prison, where ended his miseries A. D. 868.³ The terror of the penal laws had obliged the sects to seek safety in obscurity and to conceal their opinions from the public eye.⁴ In the seventh century were sown the seeds of those fatal discords which rent assunder the Greek and Latin churches.⁵ In the east arose the most violent dissensions and quarrels among the bishops and doctors of the church and threw the state into combustion by their clamors and scandalous divisions, and went so far as to imbrue their hands in the blood of their brethren who differed with them in opinion.⁶ The sacred flame of divine charity was extinguished by the violent contentions and animosities which the progress of these superstitions occasioned in the church about images.⁷ The most interesting and lamentable controversy that divided Christians in the ninth century was that which occasioned the fatal schism between the Greek and Latin churches. A vindictive and jealous spirit of animosity and contention had for a long time prevailed between the two bishops, or patriarchs, of Rome and Constantinople, and had sometimes broken out in acts of violence and rage and despoiled each other of provinces.⁸ Miserable and trifling objects excited a fatal schism and kindled a furious war between the Greeks and Latins, who carried their animosities to the greatest lengths and loaded each other with reciprocal invectives and imprecations.⁹ Such continued to be the characteristics of all councils and controversies till a yoke of bondage imposed silence and blind obedience: in the Latin churches, to a usurping pope and to the decrees of councils approved by them, and in the Greek churches the Mahometan conquests and poverty reduced the parties to submit to the Moslem yoke, or to whoever they upheld. Still, the red horse lives and coöperates with the black, and frequently appears till superseded by the pale yellow-green horse. That Christianity would ever have become so notoriously contentious and take peace from the earth, so aspiring after leadership and contend for sacred offices by the sword, so imperious and enforce its doctrines by the sword, so blood-stained and persecute the primitive purity and simplicity of the Gospel, was a sealed picture to all mankind when John received the revelation; but now we see it recorded on the page of history.

(7) 7:1; 1, §§ 2, 4, 5. (8) 8:1; 1, §§ 6, 7. (9) Mosh. 9:1; 1, §§ 1, 3. 10:1; 1, § 3-9. (1) Gbn. 2:16; 296. (2) 2:10; 187. (3) Mosh. 9:2; 3, § 22. (4) 7:2; 2, § 2. (5) 7:2; 3, § 6. (6) 8:2; 2, § 1. (7) Idm., 3, § 1. (8) 9:2; 3, § 27-32. (9) 11:2; 3, § 9-11.

2. BLACK HORSE, OR THIRD SEAL CHARACTERISTICS.—The black horse is a war horse, also; but denotes more inexorable despotism and hopeless tyranny. The guiding intelligence is engaged in imposing a yoke of bondage on all who acknowledge but One—the Living and True God and His revelations to man—and the patriarchs and prophets inspired by the Holy Spirit, and the mission of His Son Jesus Christ. In the historic page of the sixth century we meet the yoke of servitude, or bondage, which the see of Rome was arrogantly imposing upon the Christian church.¹ In the apology of Eunodius, the reader will perceive that the foundation of that enormous power, which the popes of Rome afterward acquired, were now laid.² In the thirteenth century the Latin missionaries solicited the Nestorians and Jacobites to receive the Roman yoke.³ The Roman pontiffs persuaded many that they were constituted by Jesus Christ supreme lawgiver and judge of the universal church, and that bishops and councils derived all their authority from Him and could do nothing without His permission and consent.⁴ The Irish and French divines in the eighth century refused that blind submission to the church of Rome, which Boniface was so zealous to propagate everywhere;⁵ but as the empire fell back into the greatest ignorance and darkness there scarcely remained any one capable of detecting odious impostures, or disposed to support the expiring liberty of the church.⁶ In the preceding age, the pontiffs had acquired a great degree in religious matters and in everything relating to the government of the church; their credit and influence increased prodigiously toward the commencement of the eleventh century. In it they arose to their highest period, though they arose by degrees and had much opposition and many difficulties to conquer. They received the titles: Masters of the World; Popes, or Universal Fathers. They presided everywhere in the councils of their legates, assumed the authority of supreme arbiters in all controversies concerning religion or church discipline, and maintained the pretended rights of the church against the encroachments and usurpations of kings and princes. The popes exhorted the monks to withdraw themselves and possessions from the jurisdiction of the bishops and place both under the inspection and dominion of St. Peter. The rights of princes, the interests and privileges of the Episcopal order were violated and trampled upon, or were engrossed to swell the growing despotism of the all-grasping pontiffs.⁷ Their authority, however, was confined within certain limits by sovereign princes, to prevent civil dominion, and by bishops to prevent ecclesiastical despotism and the destruction of the liberties and privileges of synods and councils. From the time of Leo IX. the popes employed every method to remove these limits and to render their dominion both despotic and universal. They aspired not only to the character of supreme legislators in the church, to the sole distribution of all ecclesiastical honors and benefices as divinely authorized and appointed for that purpose, to an unlimited jurisdiction over all synods and councils, general or provincial, but they carried their insolent pretensions so far as to claim lordship of the universe, arbiters of the fate of kingdoms and empires, and supreme rulers over the kings and princes of the earth.⁸ The election of the popes was restricted by the decree of Pope Nicolas II. to the college of cardinals; the rest of the people and clergy were excluded, and though they opposed this restriction they were vanquished.⁹

Gregory VII. labored indefatigably to render the universal church subject to the despotic government and arbitrary power of the pontiffs alone, to dissolve the jurisdiction of kings and emperors over the various orders of the clergy, and to exclude them from all part in the management and distribution of the revenues of the church; and the pope claimed jurisdiction over them also.¹ The face of the Latin church was entirely changed, its government subverted, and the most important and valuable of these rights and privileges, formerly vested in its

(1) 6:2; 2, § 2. (2) § 4. (3) 13:2; 5, § 1. (4) Mosh. 9:2; 2, § 7. (5) 8:2; 5, § 2. (6) 9:2; 2, § 9. (7) 11:2; 2, § 21. (8) Mosh. 11:2; 2, § 2. (9) Idm.; § 6. (1) § 9.

councils, bishops, and sacred colleges, were usurped by the greedy pontiff. Several of the provinces, however, preserved some remains of their ancient liberty and independence.¹ Thus, we see the papal yoke, with all its rites and ceremonies, prerogatives and impositions, successfully imposed on the churches in the eleventh century. The conflict for the subjugation of the civil sovereigns will be traced hereafter.²

The clerical yoke is seen in the Greek church and empire, also. The eastern bishops had not adopted the dangerous maxims of ancient Rome, nor did they presume to enforce their censures by deposing princes, or by absolving nations from their oaths of allegiance. But the Christian who had been separated from God and the church became an object of horror, and in a turbulent and fanatic capital that horror might arm an assassin or inflame the sedition of the people. Michael Paleologus felt his danger, confessed his guilt, and deprecated his judge. The patriarch of Constantinople refused to announce any means of atonement or any hopes of mercy, but pronounced that for great crimes great must be the satisfaction. The emperor artfully insinuated that if still rejected at home he might seek in the Roman pontiff a more indulgent judge; but it was more easy to place that judge at the head of the Greek church. Ecclesiastical intrigue deposed and exiled Arsenius and elected another patriarch. The emperor was pardoned, but an obstinate schism lasted forty-eight years (A. D. 1262–1310).³ Superstitious veneration for the decisions of these ecclesiastical prelates and synods, or councils, was the origin and strength of this yoke of bondage; but in the Latin church the popes usurped the sole right of imposing and controlling this yoke.

The Apostle Paul uses the figure of a yoke to designate the bondage of the mosaic institutions; but the institutions of these empire, or Catholic, churches are far more burdensome and enslaving than anything in the law of Moses. In the second seal the guiding intelligence used a sword to coerce; in the third he imposes a yoke. In the second he is contending for dominion; in the third he has obtained it, and is obliterating everything like freedom in religion. Christ said: The truth shall make you free. But pious frauds and forgeries have imposed slavery of every kind, and these are so identified with the color of the horse that we must consider the characteristics of the moving force and energy as identified with the badge, or yoke, of the guiding intelligence; and so it was in the second seal: Wherever we saw the vengeful character and contentious spirit, there we discovered the sword of the leader as the final arbiter of disputes. Show them the sword! If that don't settle the matter, use it. Show them the yoke! If they don't bow, put it on them. The anathema of the pope in the Latin church, or of a patriarch in the Greek church, is more terrible than the sword of the emperor. The prince and his sword fall before it. The yoke has superseded the sword, but has not broken it nor put it into the scabbard.

3. THE MAHOMETAN YOKE.—Ye Christian dogs! Ye know your option: The Koran, the tribute, or the sword,⁴ said Calid. Jerusalem was invested, and Abu Obeidah addressed the customary summons to the chief commanders and people: Health and happiness to every one that follows the right way: We require of you to testify that there is but one God, and that Mahomet is His apostle; if you refuse this, consent to pay tribute and be under us forthwith. Otherwise I shall bring men against you; nor will I stir from you till I have destroyed those that fight for you, and have made slaves of your children.⁵ The lives of the prisoners were redeemed by the profession of Islam; the females were bound to embrace the religion of their masters, and a race of proselytes was gradually multiplied by the education of the infant captives. By the repetition of a sentence and the loss of a foreskin the subject or the slave, the captive or the criminal, arose in a moment to be the free and equal companion of the victorious Moslems. Every sin was expiated, every engagement was dissolved.⁶ But the true servant of

(1) Mosh. § 9. (2) Chap. 147. (3) Gbn. 2:23; 387. (4) Gbn. 2:12; 227. (5) Idm. 231. (6) 246.

Christ and faithful witness for the truth has to choose tribute and its train of evils or suffer death. The black and inexorable despotism of Mahometanism and its black immoral character are displayed in all its conquests and government, and are set forth in its rewards and enjoyments of Paradise as the greatest attainment of soul and body. The Paradise of Mahometanism⁷ would be a hell to every Heaven-born soul. The moving force and energy of Mahometanism is black, and the guiding intelligence is despotic subjugation.

4. INEXORABLE DESPOTISM AND BLACKNESS OF CHARACTER AND INTELLIGENCE.—Conversions were principally effected in the sixth century by pretended miracles and force. The principal injunctions on the proselytes were to memorize certain summaries of doctrine, and pay to the image of Christ and of the saints the same religious service they had formerly offered to the statues of their gods. These missionaries looked upon it as lawful and meritorious to deceive an ignorant and inattentive multitude.⁸ In the seventh century Christians multiplied the objects of devotion and paid homage to the remains of the true cross, images of saints, and spurious bones of martyrs; talked of nothing else but a certain fire, which effaced the stains of vice and purified souls from their corruption; excluded from Heaven such as had not contributed to augment the riches of the church, and placed the whole of religion in external rites and bodily exercises. The two irresistible arguments against all doubts were: the authority of the church, and the working of miracles.⁹ The solitude of the monastic life, though accompanied with no marks of solid and genuine piety, was deemed sufficient to atone for all sorts of crime.¹ The number of festivals under which the church groaned was now augmented, and churches became places of refuge to all who fled thither, though guilty of the most enormous crimes and abandoned licentiousness.²

In the eighth century Boniface was the apostle of the Germans, and his zeal for the authority of the Roman pontiff equaled or surpassed his zeal for the service of Christ and the propagation of His religion; and he often employed violence and terror, and sometimes artifice and fraud, to multiply his converts.³ The corrupt discipline then prevailing admitted of those fallacious stratagems called pious frauds; nor did the heralds of the Gospel think it unlawful to terrify or allure to the profession of Christianity, by fictitious prodigies, those they could not subdue by argument.⁴ That corruption of manners which dishonored the clergy in the former century increased in this and discovered itself under the most odious characters in both the eastern and western provinces. The clergy abandoned themselves to their passions without moderation or restraint; they were distinguished by their luxury, gluttony, and lust; they gave themselves up to dissipations of various kinds, and to hunting and military studies and enterprises. They had extinguished every principle of fear and shame; were incorrigible and unreclaimable by civil laws. Notwithstanding their corruption, they were venerated and honored as a sort of deities by the submissive multitude, who transferred their slavish veneration for their pagan priests to these Christian ministers; and the clergy used their dexterity to secure to themselves and successors the authority which the ministers of paganism had usurped over an ignorant and brutish people. The opinion prevailed at this time that rich donations to God, to the churches, the saints, and the clergy, atoned for the most flagitious crimes; and this opinion caused immense treasures to flow in upon the clergy, and they became scandalous spectacles of worldly pomp, ambition, and splendor, and became civil rulers, commanding their own armies in battle.⁵ Among other unhappy circumstances, arose that most monstrous and pernicious opinion that such persons as were excluded from the church by the pope, or any of his bishops, forfeited thereby not only their civil rights and advantages as citizens, but even the common claims and privileges of humanity. This was a galling yoke of bondage to princes and

(7) 11:205. (8) Mosh. 6:1; 1, § 4. (9) 7:2; 3, § 1. (1) Idm., § 4. (2) 5, § 2. (3) 8:1; 1, § 4. (4) § 8. (5) 8:2; 2, §§ 1-4.

people, and shows the black character of the moving force and energy of the empire, or Catholic, church, and by absolving subjects from their oath of allegiance proved the character of the religion of that day to be most diabolical.⁶

The monks constituted at this time an important portion of the moving force of the Catholic, or empire, church, and the monastic discipline was extremely relaxed in both the eastern and western provinces and fallen into total decay at this time; and at length they submitted to no other discipline than that of intemperance, voluptuousness, and sloth, that imperial edicts could not cure.⁷ In doctrine we find celestial truth choked by monstrous and incredible quantities of noxious weeds. The simplicity of the Christian worship was corrupted by an idolatrous veneration for images and other superstitious inventions. The absurdities and superstitions, invented to flatter the passions of the misguided multitude to increase, at the expense of religion and Christianity, the opulence and authority of a licentious clergy, would swell a history to an enormous size. The piety in vogue during this and succeeding ages consisted in building and endowing churches, chapels, and monasteries; hunting relics of saints and martyrs, and treating them with excessive veneration; procuring the intercession of the saints by rich oblations or superstitious rites; worshiping images; pilgrimages, and such like absurd and extravagant practices and institutions, which were looked upon as of the highest efficacy to attain eternal salvation, or expiate enormous crimes. The true, genuine religion of Jesus, if we except a few doctrines contained in the creed, was utterly unknown in the eighth century to the general multitude and to the most eminent doctors, and the consequences of this corrupt ignorance was fatal to the interests of virtue. All orders of men rushed headlong into all sorts of vice and wickedness with perfect security from the delusive hopes that by the intercession and prayers of the saints and the credit of the priests at the throne of God, they would easily obtain the remission of their enormities and render the deity propitious. This dismal account of the religion and morals of the eighth century is confirmed by the unanimous testimony of all historians.⁸ A cup of poison administered to the Greek emperor by his wife rendered the worship of images triumphant, by the coöperation of Pope Adrian, A. D. 780-6.⁹ The religion of this century consisted almost entirely of a motley round of eternal rites and ceremonies; solitary masses for souls in purgatory were traced, and superstition and darkness sat brooding over the church and disfigured the religion of Jesus.¹

The best conversions were by the Greek missionaries, and their religious system was corrupted with a variety of superstitious rites and a multitude of absurd inventions.² Among the Mahometans in the east they fell by degrees into such incredible ignorance and stupidity that in process of time there were scarcely any remains of Christianity to be found among them, beside the mere name and a few external rites and ceremonies.³ The impiety and licentiousness of the greatest part of the clergy arose at this time to an enormous height, and stand upon record in the unanimous complaints of the most candid and impartial writers of the ninth century. In the east, tumults, discords, conspiracies, and treason reigned uncontrolled, and all things were carried by violence and force. In the western provinces the bishops were become voluptuous and effeminate to a very high degree. They passed their lives amidst the splendor of courts, the pleasures of a luxurious indolence which corrupted their taste, extinguished their zeal, and rendered them incapable of performing the solemn duties of their functions, while the inferior clergy were sunk in licentiousness, minded nothing but sensual gratification, and infected with the most heinous vices the flock they should have preserved and delivered from the contagion of iniquity. The bishops and heads of monasteries took the field of battle at the head of their own troops, and priests and monks abandoned themselves to violence, fraud, and all sorts of crime.⁴ The popes employed some of their most ingenious and zealous partisans

(6) §§ 6, 7. (7) § 13. (8) 8:2; 3, §§ 1, 2. (9) § 13. (1) 8:1; 5, § 1. (2) 9:1; 1, § 5. (3) Mosh. 9:1; 2, § 1. (4) 9:2; 2, §§ 1, 2.

in forging conventions, acts of councils, epistles, and such like records, to make it appear that they, in the first ages of the church, had been clothed with the same spiritual majesty and supreme authority which they now possessed.⁵ The monastic life was now universally in the highest esteem, and nothing could equal the veneration paid to those devoting themselves to the sacred gloom and indolence of a convent.⁶ Barbarism and ignorance brought in their train a prodigious multitude of devout follies, odious superstitions, and abominable errors, encouraged and propagated by the spiritual guides of a deluded people, since much was to be gained both in authority and opulence, from the progress of superstition. Christianity among the Greeks and orientals was almost in the same declining and deplorable condition, though from time to time, in the eastern provinces, men of superior abilities arose who endeavored to support the cause of true religion and to raise it from the pressures under which it labored. The savage and unnatural lives of the monks, whose members were prodigious and whose authority was considerable, haunting the woods and deserts, the gloomy scenes of their extravagant devotion, contributed much among other causes to the decay of solid and rational piety. The ignorance and corruption that dishonored the Christian church in this ninth century were great beyond measure. The stupid veneration of bones and carcasses of departed saints was now considered the most sacred and momentous branch of religion; nor did any hope the favor of God till they had assured themselves of the protection and intercession of some one of the saintly order. Every church and individual had their patron saint; this required a prodigious number, but some one, having the care of too many sinners, might neglect some. The priests and monks invented names and histories of saints that never existed, and many chose for their guides phantoms of their own creation or distracted fanatics who lived like madmen. This facility of manufacturing saints was stopped and the business was restricted to bishops in councils, and in the tenth century the pope monopolized the whole business. Lying wonders were invented, and all the resources of forgery and fable were exhausted to celebrate exploits never performed, and to perpetuate the memory of persons who never existed. These same imposters embellished, with false miracles and various other forgeries, the histories of the genuine martyrs. The bones, clothes, and furniture of saints, the ground they walked on or touched, or their putrid carcasses laid on, were treated with stupid veneration, and were supposed to heal all disorders of the body and mind and to defend against all the assaults and devices of Satan. Relic hunting became the mania of the times; many traveled long journeys, suffered great deprivations, and paid large sums for legs, arms, skulls, and jawbones of spurious saints and martyrs. Some took these relics by violence, some stole them, and considered any means of getting them acceptable to the Supreme Being.⁷

The teacher of theology was more contemptible than the commentators, and the Greeks, as well as the Latins, were extremely negligent in unfolding the nature and proving the truths of Christian doctrines.⁸ After a controversy of one hundred and ten years the cause of idolatry triumphed over reason and Christianity. The whole east, except the Armenians, bowed down before the victorious images; nor did any of the succeeding emperors attempt to cure the Greeks of this superstitious frenzy or to restrain this childish worship.⁹ Toward the conclusion of this century the Gallican clergy paid religious homage to the saintly images, and the Germans and other nations followed.¹ Feasts and days were appointed that every saint might have his peculiar worship by rites and ceremonies.² Doubtful accusations were determined by binding the accused and casting them into the water; by single combat; by holding or walking on burning iron, and by the cross. The pontiffs and inferior clergy accompanied these barbarous rites of paganism with the celebration of the Lord's supper.³

(5) § 8. (6) § 10. (7) Mosh. 9:2; 3, §§ 2-6. (8) § 10. (9) Idm., §§ 14, 15. (1) § 16. (2) 4, § 2. (3) § 3.

To those who consider the primitive dignity and solemn nature of the ministerial character, the corruption of the clergy in the tenth century must appear deplorable beyond expression. These corruptions were mounted to the most enormous height in this dismal period of the church. In both the eastern and western provinces the clergy were for the most part composed of a most worthless set of men; shamefully illiterate and stupid; ignorant, especially in religious matters; equally enslaved to sensuality and superstition, and capable of the most abominable and flagitious deeds. This dismal degeneracy of the sacred order was principally owing to the pretended chiefs and rulers of the Universal church, who indulged themselves in the commission of the most odious crimes; abandoned themselves to the lawless impulse of the most licentious passions without reluctance or remorse; confounded all difference between justice and injustice to satisfy their impious ambition; and their spiritual empire was such a diversified scene of iniquity and violence as was never exhibited under any of those temporal tyrants who have been the scourges of mankind. We may form some notion of the Greek patriarch from the single example of Theophylact, who made the most impious traffic of ecclesiastical promotions, and expressed no sort of care about anything but his dogs and horses. Still, these Greek patriarchs were less licentious, profligate, and indecent than the Roman pontiffs, who were so many monsters, and not men, and exhibited a horrible series of the most flagitious, tremendous, and complicated crimes.⁴ The influence of the prostitutes, Marozia and Theodora, was founded on their wealth and beauty, their political and amorous intrigues, and the most strenuous of their lovers were rewarded with the Roman mitre. The bastard son, the grandson, and the great-grandson of Marozia (a rare genealogy!) were seated in the chair of St. Peter.⁵ The clergy and monks lived with concubines, and squandered the revenues of the church in luxurious living with mistresses; and ecclesiastical offices were sold without shame to the highest bidder.⁶

The state of religion was such as might be expected in times of prevailing ignorance and corruption, and was disfigured and perverted in the most wretched manner. Both Greeks and Latins placed the essence and life of religion in the worship of images and departed saints and in hunting relics. Scarcely did any Christian dare to approach the throne of God without first rendering the saints and images propitious by a solemn round of expiatory rites and lustrations. The fears of purgatory were now carried to the greatest height and exceeded by far the terrifying apprehensions of infernal torments, for they hoped to escape the latter easily by the prayers of the clergy or by the merits and mediation of the saints, while from the pains of purgatory there was no exemption; but the clergy professed great influence in that region.⁷ The pope now monopolized the saint making.⁸ Expositors and commentators were too mean in their abilities and too unsuccessful in their undertakings to deserve notice, and the science of theology was absolutely abandoned, and the important science of morals was still more neglected in this wretched age.⁹ A yearly feast of all souls was instituted to deliver souls out of purgatory.¹ The profound ignorance and stupidity productive of so many evils in the tenth century, prevented the rise of new sects or new commotions of a religious kind.² Great crowds resorted on Monday to all the churches dedicated to St. Michael, because they believed that he celebrated mass in Heaven in the presence of God on that day.³

The character of the clergy of all ranks in the eleventh century was either black or a gangrene.⁴ Ignorance, licentiousness, frauds, debaucheries, dissensions, and enormities dishonored the greatest part, by far, of the monastic order, not to mention their dissolution and impiety.⁵ The licentiousness and corruption that had infected all other ranks and orders of the clergy were also remarkable among

(4) Mosh. 10:2; 2, §§ 1. 2. (5) Gbn. 2:10; 189. (6) Mosh. 10:2; 2, § 10. (7) 3, § 1. (8) § 4. (9) §§ 5, 6. (1) 10:2: 4, § 2. (2) Mosh. 10:2; 5, § 1. (3) § 4. (4) 11:2; 2, § 1. (5) § 22.

the canons, a middle sort of order between the monks and secular priests, and in some provinces surpassed all other orders of ecclesiastics and monks in the scandalous dissolution of their manners.⁶ In the trial of Berenger we see force and dissimulation; and some required him to prove his sincerity by fire.⁷ The Roman ceremonies were introduced everywhere in the Latin world, and though the Gothic liturgy of Spain triumphed in single combat, and in the fire, yet the Latin superseded it. Thus, five liturgies of Christendom were performed in the dead languages, and the people did not understand them. The western empire church had its liturgy in Latin, the eastern in Greek, the Nestorian and Jacobite in Syriac, the Egyptian in Coptic, and the Abyssinian in the old Ethiopic.⁹ The attentive reader may form a just idea of the deplorable state of religion in both the eastern and western world at this period, and will see in this dreadful schism the true origin of the various sects that multiplied the different forms of superstition and error in these unhappy times.⁸ We shall not follow these corruptions any farther at present; nor am I certain but the characteristics have degenerated into those of the fourth seal. But surely the moving force and energy of all churches under a hierarchy is black enough; and the guiding intelligence has imposed a clerical yoke, a supreme pontiff's yoke, a superstitious yoke, or bondage to rites, to ceremonies, and to suffering to obtain pardon and salvation. This yoke is ten times more grievous than circumcision and the law of Moses, or even of the Pharisee.

5. VOICE FROM THE AGGRESSIVE FORCE OF THE KINGDOM OF GOD.—When iniquity abounds the love of many waxes cold. While we contemplate this black ignorance, superstition and crime, accompanied with ecclesiastical and spiritual bondage, we wonder if any child of God and servant of Jesus Christ could live in such scenes! Could they find any good for their souls to keep the Christian life from expiring? Could anything like hope for the triumph of the Gospel and consummation of the kingdom of God rejoice their hearts; and could they enjoy the communion of the Holy Spirit and the fellowship of kindred souls born of God? Could they possess the graces of the spirit and make their light shine to the glory of God and the good of men? Can any good thing come out of Nazareth? Come and see. While musing over the dark and threatening picture, a voice from the aggressive force of the kingdom of God exclaims: A day's food of the best quality for a day's labor, and twice that quantity of the second grade, at the same price, to strengthen the whole system; the oil of gladness that makes the face shine in cheerfulness, and the wine of consolation that stimulates and strengthens the source and impelling force of action,¹ hurt thou not.² Is this voice to me, or to the rider on the black horse? If it is to me, I can yet find spiritual food by diligent labor, and must not neglect the communion and fellowship of the spirit, nor let the animating joys of hope expire; nor must I forget to develop the true Christian character and let the light of truth and righteousness shine before men, to show them the way of life and lead them to God; and a faint light will appear bright in so dark a night. Still the Word of God can be obtained by labor, and expositions, instructions, and lives of Christians of a better age can be read or heard.³ These evil times have been foretold; so why despair of final success and injure that hope which imparts joy, cheerfulness, and animation to the soul! as wine does to the heart and whole constitution of man. The communion of saints and fellowship of the spirit that transform into the image of God, can not be prevented by the despotism, crimes, and character of others; therefore, grieve not the Spirit that communicates the shining grace of the true children of God. But, is this voice to the guiding intelligence who is imposing a yoke and establishing superstition, ignorance, and immorality, in the kingdom of God? Then, it imposes a limitation to His innovation.

(6) Mosh. § 29. (7) 3, §§ 14, 16. (8) 11:2; 3, § 11. (9) 4, §§ 1, 2. (1) Ps. 104:15. (2) Rev. 6:6. (3) Matt. 23:2-4.

The aggressive force of the kingdom of God, with the patient labor and endurance of the ox, the strength and boldness of the lion, the soaring and swiftness of the eagle, and the intelligence and dignity of man, will withstand the corrupting and guiding despotism, and will perpetuate spiritual nourishment, enjoyment, and genuine Christian character, though it be accomplished in the face of persecution. In the world ye shall have tribulation; but in Me ye shall have peace.⁴ Not only the witnesses perpetuate these, but Christ Himself, who has all things under His control,⁵ may induce kings and princes to interpose restraints and perpetuate these inestimable privileges. The greatest effort of such a corrupting and enslaving power would be to expel the Scriptures from the churches, or to obscure and pervert them; and next to the Scriptures would be the religious and historical writings of the first Christians, which showed what was primitive Christianity. Now, as these ecclesiastical despots forged documents to sustain their usurpations and teachings, they would suppress all that opposed their innovations and corruptions. But this voice prohibits them. The Scriptures are the wheat; the writings of the fathers of the first and second centuries may be the barley. The divine influences of the Holy Spirit are the heart cheering wine, and the genuine Christian character is the oil that makes the Christian shine and commands the respect of the world and the protection of rulers possessed of common sense.

Charlemagne excited and encouraged the more learned among the clergy to direct their pious labors towards the illustration of the Holy Scriptures; had faults in the Latin translation corrected. Some attribute the first German translation to him, but others give this honor to his son, Lewis the Meek. He confirmed the practice of reading and explaining certain portions of Scripture to the people in the public assemblies. The opinions and authorities of the fathers of the first six centuries were collected by some divines, and the Irish and Scots exercised their own judgment in illustrating the truths and doctrines of religion.⁶ The fundamental doctrines of Christianity, as yet, were respected and preserved in the theological writings of both the Greeks and Latins.⁷ The French bishops perceived the chains forged for them and the church and opposed the spurious decretals and other fictitious monuments and records, and protested against their being received among the laws of the church;⁸ and Lewis the Meek employed Benedict to reform the monks.⁸ We find some writers of the ninth century whose productions show that the luster of true erudition and theology was not yet totally eclipsed,⁹ and there arose among the Greeks from time to time in the eastern provinces, men of superior abilities who endeavored to support the cause of true religion and to raise it from the pressures under which it labored.⁹ Claudius of Turin opposed the worship of images or of the cross, treated relics with contempt, censured pilgrimages to the holy land and to the tombs of the saints, and he maintained his ground triumphantly and gained new credit. Hence, the city of Turin and adjacent country remained less infected by superstition than other parts long after the death of this learned and venerable prelate.¹ Robert, abbot of Moleme in Burgundy, having in vain employed his most zealous efforts to revive the decaying piety and discipline of his convent, retired with about twenty monks who had not been infected with the dissolute turn of their brethren.²

The more learned in the eleventh century retained still some notions of the truth, which, however, they obscured and corrupted by a wretched mixture of ludicrous and pernicious opinions destitute of truth and utility. No doubt there were in several places judicious and pious men who would willingly have lent a supporting hand to the declining cause of true religion, but the violent prejudices of a barbarous age rendered all such attempts not only dangerous but even desperate. And those chosen spirits who had escaped the general contagion lay too

(4) John 16:33. (5) Matt. 28:18. (6) Mosh. 8:2; 3, §§ 4-6. (7) § 1. (8) 9:2; 2, § 9. (9) 3, § 1. (1) § 17. (2) 11:2; 2, § 25.

much concealed, and, therefore, had too little influence to combat with success the formidable patrons of impiety and superstition, who were extremely numerous in all ranks and orders from the throne to the cottage. Notwithstanding all this, we find, from the time of Gregory VII., proofs of the zealous efforts of those called witnesses of the truth, who adhered to the pure religion of the Gospel and remained uncorrupted amidst the growth of superstition, deplored the miserable state of Christianity, opposed popes and bishops, and, privately in some provinces and openly in others, attempted the reformation of a corrupt and idolatrous church and of a barbarous and superstitious age. Notwithstanding the darkness of the times and general ignorance of true religion in all ranks and orders, yet the very fragments of the Gospel, which were still read and explained to the people, were sufficient to at least convince the most stupid and illiterate that the religion imposed on them was not the religion of Jesus.³ Thus, we see the servants of Christ could, speaking figuratively, have wine, which to the heart of man doth cheerfulness impart; oil, that his face makes shine; and bread, that strengtheneth his heart.⁴ The unsubdued missionary spirit and their unyielding firmness still produced fragments of the Scriptures and expositions of them; the inward influences of the spirit no power of men or devils could prevent; fellowship of kindred spirits could be enjoyed in private places, and the graces of the Holy Spirit would penetrate the eyes of princes and people. (Continued in Chap. 146 and in Chap. 153.)

CHAPTER CXLVI.

WOMAN IN THE WILDERNESS; HER SEED AND TWO WITNESSES.

A. M. 4500-5000. (Continued from chap. 128, § 6.)

1. THE WOMAN IN THE WILDERNESS.—To form a right conception of the character and condition of the kingdom of God, we must bear in mind that ecclesiastical and political historians are so occupied with innovations, changes, and establishments that they seldom notice the humble, retired, and unobtrusive children of God, and that the characteristics of the times are taken from leading men, churches, cities, and provinces. When Israel was so apostatized that Elijah thought himself to be the only prophet of Jehovah left, more than seven thousand Israelites had never acknowledged the divinity of Baal. Michaiah had always offended Ahab with his bold truths; and Obediah, an high officer in court, had protected and fed the persecuted prophets of Jehovah. So, in these dark ages of corruption and bondage the witnesses of Christ and sealed servants of the Living God may number myriads of hidden ones; but true churches of Christ are not conspicuous on the pages of history during the periods of the second and third seals. But the invasions, dismemberments, and reconstructions of the Roman empire, the conflicts between rival emperors, kings, and princes, and the contests between civil and ecclesiastical powers for supremacy, must have afforded opportunities for the woman, or true churches, to shelter, propagate, and prosper in obscure or retired places, and for her seed to publish the commandments of God and spread the testimony of Jesus Christ throughout the distracted and agitated empire.

(3) Mosh. 11:2; 3, §§ 1-3. (4) Ps. 104:15.

The Novatians and Donatists, who separated from the universal, or confederated, church before it became the empire church, have disappeared from history. They have been forced into the empire church, or dispersed by persecution and driven into the wilderness. In the sixth century we discover a band of ancient Christians in Britain or Wales, and their history may teach us the fate of the primitive churches in other parts of the world. The apostles and apostolic men had planted churches in most nations of the world; but, after the establishment of the empire church, we find bishops, patriarchs, and popes sending missionaries into these same regions and converting whole tribes and nations; but what became of the primitive churches planted in these same regions, we are not told. In Britain the Anglo-Saxons, having conquered the natives, involved a multitude of them, who professed Christianity, in the deepest distress and tormented them with all that variety of suffering which the spirit of persecution could invent.⁵

Gregory the Great sent (A. D. 596) Augustine, at the head of forty Benedictine monks, to perfect what the pious Queen Bertha had begun with the clergy that followed her. They converted the king of Kent, Ethelbert, and the greatest part of the inhabitants, and laid anew the foundations of the British church.⁶ These conversions, like all others of the time, were nominal and productive of but little good reformation, and were effected by the usual means of pious frauds.⁷ Augustine invited the ancient Christian inhabitants to unite in the customs and authority of the Roman church, and to convince them of his divine mission restored sight to a blind man; but they were not convinced and refused to comply. Augustine reduced his commands to three things: To follow Rome in the celebration of Easter, in the administration of baptism, and to unite with Augustine and his monks in preaching to the English, or Anglo-Saxons. They asserted their independence of the pope and refused to comply with his innovations, and for this refusal they were slaughtered by the Saxons at the instigation of the pope and his missionaries.⁸ Whether a true church, or churches, of Christ were preserved during these periods of corruption must be proved from their history and conformity to the apostolic faith and practice. There were primitive churches, and churches reformed from empire churches; but whether they adhered to or adopted the primitive faith and practice, or departed from or had not adopted the pure and apostolic simplicity, we can not determine from the narrative; but it shows what was probably the fate of the primitive churches which refused to be merged into the empire churches. That Christ had true church all this time, I believe, because the divine programme so teaches; but, as it is in the wilderness I may not be able to find them, or any of them, on the page of history. They may be in Wales, in Germany, in Armenia, in Africa, or in any other place, or in many places. But, when I find any of them, I must measure them, and everything about them, by the Scriptures; for primitive churches may have apostatized and reformed churches may not have adopted all truths and practices. But, though I may not find the woman herself, I expect to find her seed persecuted by those occupying the throne of the Red Dragon and exercising his power and great authority.

2. THE SEED OF THE WOMAN.—While ever the Scriptures are accessible, whether read or proclaimed, and the Spirit of God is free, there will be genuine Christians and faithful witnesses. The word and Spirit of God generate the Christians. Where these are associated together in the service of Christ there is a church of Christ, though they may not be able to trace a succession of predecessors to the apostles. The church of Rome can trace back its origin to apostolic times, and yet it is the loathsome strumpet of Babylon and mother of all abominations. In all the controversies of this period we find some witnesses for some truths, though they may not be perfect in knowledge or practice. While these

(5) Mosh. 5:1; 2, § 3. (6) 6:1; 1, § 2. (7) § 4. (8) Milnr. 6:7; 519-20. Ben., pp. 343, 347-351.

witnesses were obscure persons, or dwelt in remote provinces, they were unnoticed; but when they come in contact with leaders of innovations, or their testimony is adopted by prominent persons, then they are brought to light. The worship of images was opposed by many simple, or rational Christians, who appealed to the evidence of facts, texts of Scripture, primitive times, and secretly desired the reformation of the church; and the rude and remote districts of Asia were strangers to this innovation of sacred luxury. Many large congregations of Gnostics and Arians maintained, after their conversion, the simple worship which had preceded their separation, and the Armenians were not reconciled to the sight of images in the twelfth century. These were of small account in the villages of Anatolia or Thrace, but in a soldier, a prelate, or a eunuch they might often be connected with the powers of the church and of the state. Of such adventurers was the Emperor Leo III., whose education, reason, and, perhaps, intercourse with Jews and Arabs, had inspired the martial peasant with a hatred of images.⁹ The elevation of Leo III. to the imperial throne brought to light the opposition to image worship, and his efforts to suppress it brought on the image war. An individual, layman, or clergy without the power of Leo or the influence of Claudius of Turin, was more easily managed by imprisonment or death before their testimony made them formidable, as Clement of Ireland, Felix of Urgella,¹ and Berenger of Tours.² We cannot justify the want of firmness in Berenger, but his case shows how witnesses for truth could be disposed of without their testimony being known or their influence felt in the community. But sometimes these witnesses gained such influence before discovered by the ecclesiastical tyrants that they could not be put down without convulsing the empire. Such was the case with the Paulicians. In the neighborhood of Samosata a reformer arose, esteemed by the Paulicians as a chosen messenger of the truth. In his humble dwelling of Mananalis, Constantine entertained a deacon, returned from Syrian captivity, and from him received the inestimable gift of the New Testament—or two manuscripts containing the gospels and the epistles of Paul³—which were already concealed from the vulgar by the prudence of the Greek, and, perhaps, of the Gnostic clergy. These books became the measure of his studies and the rule of his faith, and the Catholics who disputed his interpretation acknowledged his text to be genuine and sincere. Constantine attached himself with peculiar devotion to the writings and character of Paul, and his disciples, Timothy, Titus, Sylvanus, and Tychicus, were represented by Constantine and his fellow laborers. The names of apostolic churches were applied to the congregations they gathered in Armenia and Cappadocia, and this innocent allegory revived the memory of the first ages.

In the Gospels and the epistles of Paul, his faithful followers investigated the creed of primitive Christianity. The objects of devotion transformed by the magic of superstition appeared to the eyes of the Paulicians in their genuine and naked colors: Images were only the work of men; relics were only bone and ashes; the true cross was only a piece of sound or rotten wood; the symbols in the supper were only bread and wine; Mary was degraded from her honor as the mother of God, and the saints and angels were no longer solicited to mediate in Heaven and earth.⁴ The remnant of the Gnostics, and especially the Manicheans of Armenia, were united under their standard, and Catholics were converted by their arguments.⁵ They complained of the injustice of imposing on them the name of Manicheans, whose opinions they condemned.⁶ Like all other reformers and witnesses for the truth, they are charged with many errors, which may be true of some of them, but may be entirely false. The ecclesiastical hierarchy being founded on the Levitical priesthood, and the civil power interfering with the sword, while the Paulicians' doctrines were derived from the Gospels and epistles, may have induced them to deny the authority of the Old Testament; or, their

(9) Gbn. 2:10; 174. (1) Mosh. 8:2; 5, §§ 2, 3. (2) 11:2; 3, §§ 13-18. (3) Orch., p. 127. (4) Gbn. 2:15; 281-2. (5) Gbn., p. 282. (6) Orch., p. 129.

rejecting the Levitical institutions as authority in regard to Gospel institutions may have caused their enemies to charge them with rejecting the Old Testament altogether.

Again, the corruption and tyranny of the empire church, or clergy, would induce many of different opinions and practices to join any reformer, and this would give enemies a pretext to accuse the genuine reformers with these opinions and practices. We may not be able to decide whether they were the true churches of Christ or not, but can decide that they did witness for truths of the Gospel, and kept the lamps of truth, holiness, and righteousness burning before the churches and the world so that the sincere inquirer could find the way of life and happiness. We can also tell if the beast is using his delegated authority of the dragon in making war upon the seed of the woman who have the witness-bearing of Jesus Christ and keep the commandments of God. These Paulicians were reformers, who were originated by, and deduced their principles and practices from, the word of God, and do not pretend to have existed in an unbroken succession, or to have preserved their doctrines unchanged, from the time of the apostles. They are not the woman that fled into the wilderness and hid from the face of the dragon, but they are some of her seed, against which the dragon instituted perpetual war. Their claim to be the seed of the woman and witnesses for Jesus Christ is indisputable. Their elders, deacons, or companions in travel were not rabbi, nor fathers, nor leaders, as in the empire churches, but brethren and fellow-laborers, or fellow-pilgrims, or companions in the journey of life. They recommend to the people without exception, and with most ardent zeal, the constant and assiduous perusal of the Scriptures, and expressed their indignation against the Greeks who restricted access to these fountains of divine knowledge to the priests alone.⁷

3. SPREAD AND EXTENT.—They spread over Armenia and the provinces of Asia Minor to the westward of the Euphrates;⁸ and the Greek emperor, Constantine Copronymus, transplanted many of them from the banks of the Euphrates to Constantinople and Thrace, and by this emigration their doctrine was introduced and diffused in Europe. The Paulicians of Thrace resisted the storms of persecution, corresponded with their Armenian brethren, and gave aid and comfort to their preachers in Bulgaria. They occupied a line of villages and castles in Macedonia and Epirus, and many native Bulgarians were associated in their arms and heresy. They spread over Bulgaria, Croatia, Dalmatia, and had congregations in Italy and France. They were frequently transported into the Greek provinces of Italy and Sicily. In peace and in war they freely conversed with strangers and natives; and their opinions were silently propagated in Rome, Milan, and the kingdoms beyond the Alps; and many thousand Catholics of every rank and sect embraced the heresy; and the Bulgarians spread their branches over the face of Europe. In the eleventh century those in Thrace and Bulgaria were restored and multiplied by a colony transplanted from the Chalybian hills to the valleys of Mount Hemus. The oriental clergy, who would have preferred their destruction, sighed for the absence of the Paulicians; the warlike emperor, John Zimisces, felt and esteemed their valor; their attachment to the Saracens was pregnant with mischief to the empire; but on the side of the Danube, against the barbarians of Sythia, their service might be useful, and their loss would be desirable. Their exile in a distant land was softened by a free toleration; their voluntary bands were distinguished in the armies of the empire; but they were easily provoked by caprice or injury. In midst the Norman war two thousand five hundred Paulicians deserted the standard of Alexis Comnenus, A. D. 1081. He dissembled till the moment of revenge; invited the chiefs to a friendly conference, and punished the innocent and guilty by imprisonment, confiscation, and

(7) Orch., pp. 132-3. (8) Gbn. 2:15; 282.

baptism. By arguments and rewards he converted many; he robbed, imprisoned, and banished the contumacious leaders, but afterward they resumed their civil and religious laws.⁹

4. PERSECUTION AND DEFENSE.—Instead of regarding the Paulicians as a sect originated by one man, I regard them as a contiguity of witnesses against the usurpations and corruptions of the Catholic church and clergy. Among them were the true churches of Christ, which had been nourished in obscure retreats unobserved by the hierarchy till the Paulicians aroused attention by their reformation. Among them were true Christians and genuine witnesses of Christ begotten by the Word and Spirit, and reformed from the Catholic churches. With these were many associated, whose only bond of union, or attachment, was opposition to the despotism and corruptions of the church and empire; and while the Catholics were compelled to acknowledge the piety and soundness of the former, they reproached them with the errors and practice of the latter. Did we have to depend on the writings of the papists for our knowledge of the Protestant reformation, we might find it not much better than the Paulician reformation. Our knowledge of the true churches of Christ, the seed of the woman, and the witnesses is derived from and through their enemies and persecutors.

The great Monotheistic first wild beast, in his second, or Greek, headship, with the commission, power, and authority of the Red Dragon, made war upon the Paulicians. After a mission of twenty-seven years, Constantine Sylvanus, having gone beyond the tolerating government of the Saracens, fell a sacrifice to Roman persecution, A. D. 687. The laws of the pious emperors, which seldom touched the lives of less odious heretics, proscribed without mercy or disguise the persons of the Paulicians. Their books were delivered to the flames, and all who should presume to secrete such writings, or to profess such opinions, were devoted to an ignominious death. A Greek minister, named Simeon, armed with legal and military power, appeared at Colonia to strike the shepherd and reclaim the sheep. By a refinement of cruelty Simeon placed the pastor, Sylvanus, before a line of his disciples, who were commanded, as the price of their pardon and proof of their repentance, to massacre their spiritual father. They turned aside from the impious office; the stones dropped from their filial hands, and of the whole number only one executioner could be found—styled by the Catholics: A new David, who boldly overthrew the giant of heresy. This apostate Justus found means to again deceive and betray his unsuspecting brethren, and as many as were treacherously ascertained and could be collected were massed together into an immense pile and consumed to ashes by order of the emperor.

The officer, Simeon, struck with astonishment at their readiness to die for their religion, examined their arguments, became a convert, renounced his honors and fortune, and sealed his testimony with his blood, A. D. 692.¹ They were not ambitious of martyrdom, but in a calamitous period of one hundred and fifty years their patience sustained whatever zeal could inflict, and power was insufficient to eradicate the obstinate vegetation of fanaticism and reason. From the blood and ashes of the first victims a succession of teachers and congregations repeatedly arose. They preached, disputed, and suffered; and the virtues of Sergus—who was converted by reading the sacred records and epistles of Paul, on the recommendation of a Paulician woman²—are reluctantly confessed by the orthodox historians. The native cruelty of Justinian II. was stimulated by a pious cause, and he vainly hoped to extinguish the name and memory of the Paulicians in a single conflagration. Nicephorus relaxed in their favor the severity of the penal laws. Michael I., and Leo, the Armenian, were foremost in the race of persecution; but the prize must be adjudged to the sanguinary devotion of Theodora, who restored the images to the oriental churches. Her inquisitors explored the

(9) Gbn. 2:15; 284-5. Mosh. 11:2; 5, §§ 1-4. (1) Orch., pp. 134-5. Sect. 5, § 10. (2) Idm. 135.

cities and mountains of Asia Minor, and the flaterers of that empress affirmed that in her short reign one hundred thousand Paulicians were extirpated by the sword, the gibbet, or the flames.

The doctrines of the Paulicians were received by officers in the imperial army, whose profession of war accustomed them to defend their rights and vanquish their foes, and the impalement of his father by the Catholics caused the revolt of Carbeas, who was commander of the guard of the general of the east. Five thousand of his brethren were united by the same motives. They renounced their allegiance to anti-Christian Rome. A Saracen emir introduced Carbeas to the caliph. The commander of the faithful extended his scepter to the implacable enemy of the Greeks, and Paulician fugitives reconciled the use of the Bible and the sword. During more than thirty years Asia was afflicted by the calamities of foreign and domestic war (A. D. 845-80), and in their hostile inroads the disciples of Paul were joined with those of Mahomet, but the victories were ascribed to Carbeas, and after him to his successor, Chrysocheir.³ After successful wars and victories, Chrysocheir was slain, and the Paulicians learned by experience that they who take the sword perish by the sword. But they continued for more than a century to defend their religion and liberty, to infest the Roman limits, and to maintain their perpetual alliance with the enemies of the empire and of the Gospel.⁴ They sent colonies into almost all the provinces of Europe and formed gradually a considerable number of religious assemblies, who adhered to their doctrine and were afterward persecuted with the utmost vehemence by the Roman popes, who are the restored first, or Latin, head of the first beast, and the Trinitarian horn of the second.

The case of the Paulicians will serve for an example to explain other cases that have occurred in regard to the Donatists, and may again occur in the history of the witnesses and of the true churches. These calamities were very severe on the Greek empire, and belong to the first woe, already considered.* We see the teachings, piety, and sufferings of the seed of the woman attract statesmen and warriors to their faith, as Christianity did from the first. These statesmen and warriors are made to suffer with the witnesses, and some exercise their civil rights and powers; and never was self-defense and the destruction of enemies more justifiable. These civil and military characters draw the sword, as on other occasions; defend their cause and brethren successfully for a time. They are at last defeated and their armies dispersed; then the crime of self-defense is charged upon the witnesses for the truth, who never took part in the war nor approved of propagating or defending their religion by force or by inflicting injury on their persecutors.

The Donatists were charged with the self-defense and revenge of the Circumcellians,⁵ although it is acknowledged that Donatists disapproved of their conduct.⁶ In the purer days of Christianity many professed discipleship who apostatized in time of trials; and can we expect any set of successful reformers, or schismatics, to be entirely composed of such devoted martyrs that the inhuman and brutal treatment of dearest relations will not arouse to self-defense and the chances of war the trained warriors among them? But Christ promised no victories to the sword, but said: They that take the sword shall perish by the sword. So those noble heroes fell in battle, and all protected under their shadow were persecuted for their religion and transported to other countries under the pretext of the rights of war. But this expatriation diffused their principles over all Europe, and gave the popes employment in after ages.⁷ The modern Paulicians have lost the memory of their origin; they worship the cross and practice bloody sacrifices.⁸ (Continued, Chap. 152.)

(3) Gbn. 2:15; 283-4. (4) Idm. Mosh. 11:2; 5, §§ 1-4. (*) Chap. 144. (5) Mosh. 5:2; 5, § 1. (6) 4:2; 5, §§ 5, 8. (7) Orch, p. 138. (8) Mosh. 10:2; 5, § 2. 11:2; 5, §§ 1-4. Gbn. 2:15; 284.

CHAPTER CXLVII.

THE LITTLE HORN BECOMES STOUTER THAN ANY OF HIS FELLOWS; OR, THE POPES AND SOVEREIGNS CONTEND FOR SUPREMACY. A. M. 4964-5254.

(Continued from Chap. 142, and Chap. 145, § 2.)

1. CONTEST WITH PRINCES.—Having aspired to the position of a wealthy sovereign, the pope must conquer and be conquered, receive tribute and pay tribute, give protection and receive protection, like other potentates. The pope's power and wealth increased in his conflict with kings and emperors, while the caliphs' decreased and he became dependent on the sultans whom he crowned and commissioned. The unparalleled profligacy of the popes and their rivalry brought them under the oppressive yoke of Italian princes, and the marquises of Tuscany and the Count of Tusculum held the apostolic see in a long and disgraceful servitude (A. D. 800-1060), like that of the vicar of the prophet in the decline of the Saracen power. In A. D. 960, Otho the First, or the Great, restored the pope, as the sultan, Togrel Beg, did the caliph, and secured by papal grant the headship of the holy Roman empire to the German emperor's power, and exercised the imperial right of calling councils, trying popes, confirming or annulling their elections.⁹ He also published an edict prohibiting the election of any pontiff without the previous knowledge and consent of the emperor. He, his son, and grandson maintained, without interruption, their right of supremacy over the city of Rome and its territory and the pope. The bishops of Germany, France, and Italy perpetually guarded against the legislative assumptions of the pope during the tenth century, but the pope, by open violence and fraudulent stratagems, augmented their influence, encroached on the privileges of the bishops, and also upon the right and jurisdiction of kings and emperors¹ Bishops followed the example and aimed after civil jurisdiction over the cities and territories of their ecclesiastical dominion,² and were clothed with the honors of dukes, marquises, counts, and viscounts.

In the eleventh century the popes received the titles, Master of the World, Universal Father, or Pope; presided everywhere in the councils, by their legates; assumed the authority of supreme arbiters in all controversies of religion and discipline; maintained the pretended rights of the church against the encroachments and usurpations of kings and princes. But their authority was confined within certain limits, being opposed by princes and bishops. They aspired to supreme legislators and unlimited jurisdiction over everything about the church; claimed to be lords of the universe, arbiters of the fate of kingdoms and empires, supreme rulers over the kings of the earth; and Leo IX. gave the lands and territories of the Greeks and Saracens to the Norman robbers.³ Under the administration of Gregory VII. the emperors were deprived of the privilege of ratifying by their consent the election of the pope, a privilege of no small importance and one they have never yet recovered. They also demanded tribute of all kings and sovereigns and obtained it from many. They gave thrones to kings, and their own territory was enlarged by Matilda's donation of Tuscany.⁴

(9) Mosh. 10:2; 2, §§ 5-7. (1) § 8. (2) § 9. (3) 11:2; 2, § 2. (4) Mosh. 11:2; 2, §§ 10, 11.

2. From the time of Gregory VII. the face of Europe underwent a considerable change, and the prerogatives of the emperors and other sovereign princes were much diminished. Still, Gregory applied to the Emperor Henry IV. to convene a general council, but neither Henry nor the German bishops would permit the pope's legates to assemble a council in Germany. This exasperated Gregory, who convened one in Rome A. D. 1075 and excommunicated several German and Italian bishops and favorites of Henry; and in a formal edict anathematized whoever received the investiture of a bishopric, or abbey, from the hands of a layman, and those who performed the rite of investiture. This struck the emperor, kings, and princes, who were accustomed to confer the government of monasteries, convents, and Episcopal dioceses by the ensignia of the ring and staff, or crosier.⁵ This involves the question: Which shall have the supreme power—the empire, or the pope? the first wild beast, or the second? These investitures involved and controlled the immense wealth of the clergy, their political titles, positions, and incomes; they could not possess both civil and ecclesiastical emoluments without the consent of both sovereignties. Hitherto the civil government controlled both; and so, the ecclesiastical beast was dependent on the civil beast. But now the second beast has arisen to such eminence in the west that his papal horn can dispute empire with the first beast, or his image; or, the little horn of Daniel's wild beast has become stouter than his fellows.

Henry refused to resign his right to create bishops and abbots and the right of investiture; but a number of German princes were the secret or avowed enemies of Henry, and Gregory took advantage of this discord to insult and depress the emperor. Henry resented his imperious command, assembled a council of German bishops, impeached and deposed Gregory, and ordered an election for another pope. Gregory thundered his anathemas at the head of the prince, excluded him from the church and from the throne of his ancestors, and dissolved the oath of allegiance which his subjects had taken to him as their lawful ruler. The Swabian chiefs and Saxon princes, the dukes of Bavaria and Carinthia, the bishops of Wurtzburg and Worms, and others revolted against Henry and elected Rodolph, duke of Swabia, emperor in his place.⁶ In Italy the Normans and the armies of Matilda maintained the cause of the pope against the Lombards, who espoused the cause of Henry, and the flames of war involved Germany and Italy in calamities for a long time. Gregory crowned Rodolph emperor and anathematized Henry a second time. Henry deposed Gregory a second time, and raised to the pontificate Guibert, archbishop of Ravenna.⁷ Rodolph was killed; Gregory died; but the contest for supremacy went on. Pope Urban forbid the bishops and the rest of the clergy to take the oath of allegiance to their respective sovereigns. (A. D. 1075–99.⁸ In the twelfth century the popes labored strenuously to enlarge both their opulence and authority, and the emperors and princes used their utmost endeavors to check their strides to universal power. Pope Pascal renewed, A. D. 1102, the decrees against investitures by laymen, and the excommunication of Henry opposed with skill and firmness, till his unnatural son, under the pretext of religion, took up arms against him, seized him in the most treacherous manner, obliged him to abdicate the empire and retire to Liege. Here, deserted by all his adherents, he died A. D. 1106. Pope Pascal II. dissolved the oath of fidelity and obedience this treacherous son, Henry V., had taken to his father, Henry IV.⁹ But Henry V. maintained the cause of the empire till the pope proposed that the emperor should renounce the right of investing with the ring and crosier, and the bishops and abbots should renounce the grants of royalty received from Charlemagne to raise tribute, to coin money, to possess independent lands and territories, with other immunities of like nature. To this Henry V. agreed, but the German and Italian bishops objected in strongest terms. A tumult arose A. D. 1111, and the pope

(5) Mosh. §§ 12, 14. (6) Mosh. 11:2; 2, § 16. Note *. (7) § 17. (8) § 20. (9) 12:2; 2, § 2.

was confined in the castle of Viterlo till he restored the right of investiture to the emperor.¹ But Pascal called another council A. D. 1112, and disannulled it.

The emperor was excommunicated in many councils in both France and Germany, was placed on the black list of heretics, and saw German princes revolting from his authority and taking up arms against him. War followed; Pope Pascal II. died A. D. 1118.² Two popes were elected; one dies; Callixtus II. is made pope; he fought with the ecclesiastical sword and the arm of flesh; mastered Rome, threw Henry's pope into prison, and was ready for a compromise A. D. 1122. Bishops and abbots must be elected by monks and canons, but the election must be inspected by the emperor or his deputy. If the electors dispute, the decision is left to the emperor, who must consult with the bishops. The bishop or abbot elected must take the oath of allegiance to the emperor, receive from him the regalia and do him homage for them. The emperor must no more confer the regalia by the ring and crosier, but by the scepter. This convention was confirmed in the general council of Lateran, and still remains in force.³ If the emperor has power he can force obedience; and if the pope has the power he can dissolve the oath of obedience. In A. D. 1130 the cardinals split and elected two popes. Germany, England, France, and Spain supported one pope, and Italy, Sicily, and Scotland supported the other.⁴

3. Under the pontificate of Adrian IV. the contest between the popes and emperors was renewed by Frederick I., surnamed Barbarossa. To stop the enormous opulence of the popes, bishops, and monks, the emperor enacted a law to prevent the transferring of fiefs without the knowledge and consent of the superior, or lord, in whose name they were held, and he turned the whole force of his arms to reduce the little republics of Italy under his dominion. Adrian died A. D. 1159,⁵ and after defeats and victories Frederick concluded a treaty of peace at Venice with Pope Alexander III. and a truce with the rest of his enemies A. D. 1177. In this contest Alexander used the pope's big gun, deposed the emperor, loaded him with curses, dissolved the oaths of allegiance, exhorted the subjects to rebel against his authority and shake off his yoke.⁶ Thus, we see where the subordinates are proof against the pope's bulls, emperors and kings can rule; but where they are dupes to the popes, civil sovereigns have no power. This we see in the contest between Archbishop Becket of Canterbury and Henry II. of England. Becket refused obedience to the laws and was assassinated, Henry was considered as prompter of the crime, and the pope subjected Henry to severe penance.⁷

Alexander III. maintained the pretended rights of the church and extended the authority of the popes. In A. D. 1179 he obtained decrees: 1. That the election of the popes be confined to the cardinals, and that two-thirds of their votes constituted a lawful choice. 2. A spiritual war was declared against heretics. 3. The canonization of saints was consigned to the popes alone. The power of creating or erecting new kingdoms, claimed by popes from the time of Gregory VII., was not only assumed but also exercised by Alexander III.; and in A. D. 1179 he conferred the title of king with the ensigns of royalty upon Alphonso I. of Portugal, who had made his province tributary to the Roman see.⁸ Pope Celestine III. thundered his excommunication against the Emperor Henry VI. and Leopold of Austria, for seizing and imprisoning Richard I., king of England, returning from the crusades; also, against Alphonso X. of Galicia and Leon, and he commanded Philip Augustus, of France, to receive back his divorced queen.⁸ The history of the popes of the thirteenth century presents a lively and horrible picture of the complicated crimes that dishonored the ministers of the church. The Sacerdotal order advanced to authority in the church, behaved like tyrants rather than rulers, and showed in all their conduct that they

(1) Mosh. 12:2; 2, § 3. (2) § 4. (3) §§ 5, 6. (4) § 7. (5) 12:2; 2, § 9. (6) §§ 10, 11. (7) § 12. (8) §§ 13, 14.

aimed at an absolute and unlimited dominion. The popes more especially inculcated the maxim: That the pope is supreme lord of the universe, and neither princes nor bishops have any lawful power in church or state but what they derive from him. This maxim, considered the sum and substance of papal jurisprudence, the popes obstinately maintained and left no means unemployed that perfidy or violence could suggest to give it the force of universal law; and they claimed the right of disposing of ecclesiastical benefices, and of conferring civil dominion, and of dethroning kings and emperors according to their pleasure. The opposition, and it was large, placed the authority of councils above the popes. Some kings asserted their rights with dignity and success, excluded the popes from all concerns in their civil transactions, and reserved to themselves the supremacy over the churches in their dominions. But the opposition needed discretion on account of the influence these ecclesiastical tyrants had usurped over the minds of the people, and of the power of alarming princes by exciting their subjects to rebellion and absolving their oaths of allegiance. ⁹

The papal horn had now as much power as the first caliphs of Mahometanism, and, like the caliphs, they could abide in their palaces and send armies on crusades to do their bidding. The caliph ordered the Turks to desist from mutual slaughters and unite against the Christians, and was obeyed. He commissioned and blessed their armies in the name of the true God and of Mahomet as His apostle. The pope commissioned and blessed the armies of the crusades in the name of the true God, of Jesus Christ, and of St. Peter; and between them they destroyed the second, or Greek, head of the Monotheistic wild beast, and subjected the Greek church to the dominion of the sultans seated on the throne of the Greek Cæsars. The popes' legates executed their orders in the provinces and imitated the avarice and insolence of their masters.¹ Pope Innocent III. reduced, under his jurisdiction, the prefect of Rome, hitherto subject to the emperor by his oath of office; seized upon Ancona, Spoleto, Assisi, and several cities and fortresses. Nicolas IV. refused to crown the Emperor Rodolph I. till he acknowledged and confirmed by treaty all the pretensions of the Roman see; and then he reduced under his temporal dominion several cities and territories in Italy annexed to the imperial crown, particularly Romania and Bologna. Thus, by force and artifice, the pontificate arrived at its high degree of grandeur and opulence.² Innocent III. gave a king to Armenia in Asia, conferred the regal dignity upon Primislaus, duke of Bohemia, upon Johanicius, duke of Bulgaria and Walacia, and Peter II. of Arragon. In the dispute about the imperial crown, Innocent espoused the cause of Otho IV. and crowned him, but excommunicated Philip. Philip died, and Otho, not being sufficiently obsequious to the pope, Innocent excluded him and raised Frederick II. to the imperial throne A. D. 1212.³ John de Grey was regularly elected archbishop of Canterbury and confirmed by King John. The pope consecrated Stephen Langton, and by menaces engaged the monks of Canterbury to receive him. The king threatened the pope's authority in England. The pope ordered the bishops of London, Worcester, and Ely to lay the kingdom under an interdict. All divine services were stopped; the churches were shut; all sacraments but baptism were suspended; the dead were buried in the highways without funeral rites; some protested; the king was excommunicated, his subjects were absolved from their oath of allegiance to him, and all persons were ordered to avoid him on pain of excommunication. In A. D. 1212, in a council of cardinals and prelates, Innocent deposed John, declared the throne of England vacant, wrote to Philip Augustus (who he had compelled to restore his divorced queen to his bed and to her dignity), to execute this sentence and conquer England and annex it to his French dominions forever. Another bull exhorted all Christian princes to contribute whatever was in their power to the expedition, promising them the same indulgence as to the crusaders. Both

(9) Mosh. 13:2; 2, §§ 2, 3. (1) 13:2; 2, § 4. (2) § 5. (3) § 7.

kings prepared for war. The pope's legate terrified King John by an exaggerated account of Philip's forces and the disaffection of the English. John submitted, yielded his throne and kingdom to the pope, received his crown back from the legate and became tributary to the pope. Indignation was expressed, but the pope was triumphant. The emperor, Frederick II., resolved to reduce Italy again to the emperors and circumscribe the immense influence and opulence of the popes, but was baffled by Pope Honorius III. When Gregory IX. became pope, A. D. 1227, he excommunicated Frederick for not marching on crusade to the holy land, being sick. In A. D. 1228 Frederick went, and in his absence Gregory labored to arm all Europe against him. Frederick returned, defeated the papal army, regained his possessions, and forced the pope to a peace and to give Frederick public and solemn absolution. Again the war was renewed. Frederick conquered, and Gregory anathematized till he died, A. D. 1242.⁴ Pope Innocent IV. fled to Lyons, assembled a council, deposed Frederick, and declared the imperial throne vacant. Seduced by their blind superstition, the German princes venerated this insolent measure and elected another emperor; but Frederick persevered heroically till he died by a dysentery, A. D. 1250.⁵ Pope Clement IV. conferred the kingdom of Naples upon Charles Anjou, and Conradin, the last desendent of Frederick, was beheaded by Charles with the consent of the pope.⁶ Gregory X., claiming lordship over the whole world, and especially over the Roman empire, A. D. 1271, wrote a letter to the German princes ordering them to elect an emperor without delay, and assuring them if they did not do it immediately that he would do it for them. An electoral diet was assembled at Frankfort, and Rodolphus, count of Hapsburg, was raised to the imperial throne.⁷ Martin IV. excommunicated the Greek emperor, Michael Palaeologus, head of the Greek church, and also Peter, king of Arrigon, whose kingdom, fiefs, and possessions he gave to Charles, son of Philip the Bold of France.⁸

4. We have found this little horn of Daniel's wild beast much stouter than any other power that arose out of the old Latin government; and it has eyes, seeing into any project for power or interest, ecclesiastical or political. It has a mouth that can do big talking, and thunder out big bulls with horns. His interdicts, anathemas, and absolving oaths of allegiance made nations tremble and thrones totter. Although the empire is but the image of civil sovereignty, while princes and crowned heads are in his hands, yet the pope can no more do without that image of civil government than the Mahometan caliph can. The papal horn of John's second wild beast animates and controls this holy Roman empire in the west as much as the caliph does the Mahometan Unitarian empire in the east. It makes the civil sovereigns issue edicts, decrees, and orders, and makes them act them out, as the caliphs did. And when emperor, king, or prince of any grade is crowned or consecrated by it, it makes all persons reverence and obey them under the penalty of excommunication and its consequences; and when it excommunicates a sovereign, then all must curse and kill him. The pope and the caliph are the two horns of John's second beast and the two little horns of Daniel's beasts.

The German emperors were the acknowledged heads of this papal empire, as the Turkish sultans are of the Mahometan world. The emperor was chief of the German princes. The hereditary monarchs of Europe confessed the preëminence of his rank and dignity. The emperor was the first Christian prince, the temporal head of the great republic of the west. To his person the title of majesty was longer appropriated. He disputed with the pope the sublime prerogative of creating kings and assembling councils, and his seven German electors were equal to kings.⁹ While the prerogative of conferring crowns and erecting

(4) Mosh. 13:2; 2, §§ 9, 10. (5) Mosh. § 11. (6) Mosh. § 12. (7) Mosh. § 13. (8) Mosh. § 15. (9) Gbn. 2:10; 192.

kingdoms belonged to the emperor, he could strengthen and weaken powers by this policy; but now we find the pope playing the same game. Italy belonged to the emperor by virtue of his coronation; but the pope conferred the dukedom of Naples and a royal crown on Charles de Anjou,¹ and thus wrested provinces from Germany, the Greek empire, and France, and gave them rulers who acknowledged themselves vassals to the see of Rome.² (Continued in Chaps. 151, 157, 158.)

Period Twentieth. A. M. 5056–5652.

Fourth Seal, or Pale Horse, Period.

CHAPTER XLVIII.

CRUSADES AND THE SOUNDING OF THE SIXTH TRUMPET.

A. M. 5100–5295. (Continued from Chap. 144, §§ 4, 5.)

1. THE POSITION OF CONTENDING POWERS.—We have now (A. D. 1100) two supreme religions, ruling the nations from the Indus to the Atlantic, established on the ruins of Polytheism, and claiming jurisdiction over Jerusalem and the Holy Land. The one is represented by the caliphs from Arabia, and the other by the popes of Rome. The caliphs claim to be the successors of Mahomet, and were once supreme in religion and politics; but in the eleventh century the civil power has passed into the hands of the Turkish sultan, while the caliph enjoys superstitious veneration and influence. The popes were once patriarchs under control of Roman emperors, but in this century it is rough-and-tumble with them for supremacy. The Christian emperors have the same relation to the popes that the sultans have to the caliphs. The empires of both are only an image of the absolute sovereignty of the Constantine empire; but they are animated and controlled by the second Monotheistic wild beast, the power of which is concentrated in the Mahometan and papal horns. But the second beast exercises all the power of the first, and has the dragon's voice. Between these two colossal powers is wedged in, in their north side, the remnant of the Greek-Roman empire, in which the emperor is acknowledged to be the head of the church and of the state, and it is the genuine first beast under its second headship, and is now circumscribed by the eastern and western little horns of Daniel's prophecy.³

The Mahometan horn has become powerful, not by the innate influence of its religion, but by the savage power of the Saracens from Arabia and the Turks from the north. The papal horn has gradually grown into power by the superstition of the barbarians, his own sagacity, and bold talk; but he must still depend upon the heads and horns of the western Roman empire. All the powers of Polytheism from the east and north have spent their forces against Constantinople, but still it stands unpolluted by pagan gods and temples. The Bulgarian and Norman Christians have imbrued their hands in the blood of their Greek brethren and attempted the subjugation and despoilation of this city, but still it stands in strength and makes its power felt in Europe and respected in Asia. The pope

(1) Mosh. 13:2; 2, § 12. (2) §§ 6, 8. Gbn. 2:10; 185. (3) Dan. 7:8, 20–22, 24–27. 8:9–12, 23–25.

gave the Greek empire to the Normans, hoping to gain the church to himself, and sealed the donation with the spurious keys of St. Peter; but the deed proved worthless, and its western provinces are still under the scepter of the city of Constantine.

The Saracens from Arabia have pushed this Greek-Roman empire to the walls of the royal city, as foretold by Daniel,⁴ and become the fourth head of the Monotheistic wild beast seen by John;⁵ but their power was broken and rolled back to the Euphrates, leaving Syria, Persia, Egypt, and Africa in their possession. Constantinople has seen the Latin-Roman empire destroyed by the barbarian invaders and the eternal city of Rome sacked, pillaged, and reduced to a common city, and has recovered that ancient city and half the provinces of the empire back to the Cæsars of the Greek headship; and again it has lost them, and more, by the Latin Christians and the Mahometans. The pagan Avars and Persians once environed it on every side, and made a treaty between themselves for the conquest of the city and partition of the provinces; but it has seen both these pagan monarchies disappear from the map of nations while she is still able to give battle to their extirpaters. Again, the Turks have mapped it off as a part of their empire, and have decreed and attempted its subjugation. A civil war among the sons of Malek Shah has consumed the veteran army and divided the Turkish empire into four permanent divisions, and bound them in the territories of the Euphrates, while this remnant of the Greek-Roman empire resists the Mahometan horn on the east and the papal horn on the west. The hostile fronts of these two horns have met in collision in Spain and on the sea, and they are watching an opportunity to exterminate this remnant wedged in between their territories; but the divine programme tells us that four messengers, bound in the dominion of the Euphrates, or caliphate of Bagdad, shall destroy this last of the three geographical divisions of the Roman empire, and former prophecies have been so manifestly fulfilled that they are as obvious as if written on the pages of an opened book.

While we muse upon the obvious fate of this wonderful city of imperial royalty, one of those glorious messengers from Heaven descended and took possession of the earth and sea, and called attention, with a voice like thunder that all might hear, and was answered by seven thunders. In his hand was a little book, opened so as all having eyes could read its contents. It contained the mysteries of God foretold by former prophets, and for the encouragement of Christ's servants he swore by the Living God that these mysteries should be fulfilled when the seventh angel begins to sound the seventh trumpet, and the promised time should not be any longer delayed. What the angel cried we are not told; what the thunders said John was not permitted to write, and the contents of the little book are not given; yet this revelation was given to inform Christ's servants what was about to come to pass. When Christ's servants have their attention aroused they can easily discover the import, and it is not designed that others should understand. We shall not stop now to read the little book,⁶ but shall look after the thunders.

2. IMPORT OF THE FIGURE.—Thunders break forth without warning—peal, roll, echo, reëcho, and die away. They demolish obstacles, ignite combustible matter, shake the ground, and terrify animals, but die away without making any revolutions in countries and nations, while earthquakes upheave, engulf, and permanently revolutionize the earth itself, and change the foundation of production and improvement. The catastrophes announced by the trumpets are represented by voices, lightnings, thunders, and earthquakes;⁷ those of the sixth seal, and those at the resurrection of the witnesses,⁸ by earthquakes without the voices and thunders, and the grape harvest is gathered by an angel out of the temple.⁹ These judgments take the nations without warning. Thunders denote latent power let

(4) Dan. 11:40. (5) Rev. 13:1. (6) Chap. 150. (7) Rev. 8:5. 11:19. (8) 6:12. 11:13. (9) 14:15.

loose, which may scatter destruction around and over nations like civil wars, without effecting permanent revolutions or changes in government or religion, while earthquakes denote revolutions, or permanent changes. These may go in company, or they may act independently of each other. Here the thunders are not accompanied with revolutions in religion or government, nor the subversion of any nation. The crusades broke upon the Monotheistic world like a peal of thunder, rolled all over Europe and to the Euphrates in Asia, shattered the Greek empire to the center, and scattered destruction on every side of their tracts, but rolled away, leaving the Mahometan, the Greek, and papal empires and religions in the same relative positions. They were civil wars in the Monotheistic empire.

3. PROSPECTIVE VIEW.—Peter the hermit went through all Europe sounding the alarm of a holy war against the infidel nations, and exhorted all Christian princes to draw the sword against the tyrants of Palestine. He put the spirits of the people everywhere into a ferment, and kindled in their breasts a vehement zeal for that holy carnage which the church had so long been meditating.¹ An extraordinary event, the offspring of that superstitious age, served still more to increase the power of the popes, and that was the crusades which the nations of Europe undertook, at their request and by their orders, for the conquest of Palestine, or the Holy Land. The lamentable accounts of the pilgrims excited general indignation, and generated the romantic notion of expelling the infidels from the Holy Land.² It was decreed in the council of Clermont, A. D. 1093, that all crusaders should wear a red cross on their right shoulder, enjoy plenary indulgence, and obtain remission of all their sins. From that time the pulpits of Europe resounded with exhortations to the crusades.³ Six grand crusades succeeded to the first, all of which were either fruitless, or at best without any important and durable success. The seventh and last grand crusade was undertaken by Lewis IX., A. D. 1248.⁴ The council of Clermont was held in the open fields, and there were present two hundred bishops, four thousand ecclesiastics, and three hundred thousand laymen. The first army was an innumerable multitude of all ranks and orders in the nation—monks, prostitutes, artists, laborers, lazy tradesmen, merchants, boys, girls, slaves, malefactors, profligates, and debauchees—animated by the prospect of spoil, plunder, etc., to the number of eight hundred thousand.⁵ The Princess Anne, daughter of the Greek emperor, Alexsius, said Europe was loosened from its foundations and hurled against Asia. Hungaria and Bulgaria were whitened with their bones; the vanguard was cut off by the Turks, and the loss of the first adventurers by climate, fatigue, and sword, was three hundred thousand;⁶ and a pyramid of their bones on the plain of Nice informed their companions of the place of their defeat.⁷

One consequence of these crusades was the aggrandizement of the Roman pontiffs, who during the whole period played the part of supreme chiefs and sovereign masters of christendom. At their request these religious wars were undertaken, and they directed them by their legates, who compelled emperors and kings, by the terror of their spiritual arms, to march under the banner of the cross. They taxed the clergy at their pleasure to defray the expenses of these expeditions, took under their immediate protection the persons and effects of the crusaders, and by special privileges emancipated them from all dependence on any power, civil or judiciary. The wealth of the clergy was increased by numerous endowments and by immense landed property which the owners sold to them on assuming the badge of the cross.⁸ It was during this period that the power of the emperors in both Germany and Italy were sapped to the very foundation and sunk under the determined efforts of the courts of Rome.⁹

These crusades show the second beast to be in power and the empire to be but the image of sovereignty animated and controlled by the pope; and the dark ignorance, black immoralities, and abject bondage of the third seal is conspicuous

(1) Mosh. 11:1; 1, §§ 4, 5. (2) Rev. Eurp., Vol. I, p. 115. (3) Idm., p. 116. (4) 118-19. (5) Mosh. 11:1; 1, §§ 5, 6. (6) Gbn. 2:19; 334. (7) Idm., 329. (8) Rev. Eurp., 1:119. (9) Idm., 120.

everywhere and almost merged into the more horrible characteristics of the fourth seal. Thundering bulls from the pope was the order of the day, and Frederick II. was excommunicated for delaying his expedition in these crusades.¹ The number and dates of these crusades against the Turks, which effected or accelerated the downfall of the Roman empire, are given by Gibbon thus: First, A. D. 1095–1101; second, A. D. 1147; third, A. D. 1189; fourth, A. D. 1203; fifth, A. D. 1218; sixth, A. D. 1248; seventh, A. D. 1270.² Mosheim divides the fifth of Gibbon's into three expeditions; but they accomplished nothing but what Frederick did by treaty.³ In these classifications I prefer those made by infidels, as they can not be impeached with making a classification to accommodate the divine programme. But six principal crusades followed the first great movement, and all these were excited by some recent or impending calamity to Palestine.⁴

4. FIRST CRUSADE GOT UP.—When the patriarch of Jerusalem capitulated with Caliph Omar, he stipulated for the inhabitants the assurance of their religion and property. But the articles were interpreted by a master against whom it was dangerous to dispute, and in the four hundred years of the reign of the caliphs, the political climate of Jerusalem was exposed to the vicissitudes of storm and sunshine; but the sepulchre of Christ with the Church of the Resurrection was still left in the hands of his votaries, and a crowd of pilgrims from the east and the west visited the holy sepulchre of Christ and the adjacent sanctuaries. The Greeks and Latins, the Nestorians and Jacobites, the Copts and Assyrians, the Armenians and Georgians, maintained the chapels, clergy, and the poor of their respective communions. The harmony of prayer in so many various tongues, the worship of so many nations in the common city of their religion, might have afforded a spectacle of edification and peace; but the zeal of the sects was embittered by hatred and revenge.⁵ The revolution that transferred the scepter from the Abbaside caliphs of Bagdad to the Fatimite caliphs of Egypt was a benefit to the Holy Land and a free toleration was granted and maintained, except under Hakem, whose cruel and wanton persecutions made some martyrs and many apostates; but he was assassinated and the toleration restored.⁶

When the Turks conquered the Saracens, Jerusalem came under the sultans and emirs. (A. D. 1076–1096.) The Turks insulted the clergy of every sort; the patriarch was dragged along the pavement by the hair and cast into the dungeon to extort a ransom from the flock, and the divine worship in the Church of the Resurrection was often disturbed by the savage rudeness of these masters. The pathetic tale excited the millions of the west to march under the standard of the cross to the relief of the Holy Land. A nerve was touched, and the sensation vibrated to the heart of Europe.⁷ About twenty years after the conquest of Jerusalem by the Turks, A. D. 1095, Peter the hermit, incited by his own injuries and the oppression of the Christian name, and informed by the patriarch of Jerusalem that no relief could be hoped for from the Greek emperor, exclaimed: I will rouse the martial nations of Europe in your cause. The astonished patriarch dismissed him with epistles of credit and complaint, and Peter hastened to the Roman pontiff. Peter possessed that vehemence of speech which seldom fails to impart persuasion to the soul and excelled in the popular madness of the times. The people were impetuously moved by his call to repentance and to arms, and christendom expected with impatience the counsels and decrees of the supreme pontiff.⁸ In a council called by Urban II. at Placentia, composed of two hundred bishops, four thousand clergy, and thirty thousand laity, the ambassadors of the Greek emperor, Alexius Comnenus, showed not only the danger of Constantinople, but also the sound statesmanship of vanquishing the Turks in Asia, and not waiting till they invaded Europe; and in the council of Clermont, A. D. 1095, the first crusade against the Turks was inaugurated.

(1) Mosh. 13:1; 1, § 5. 2; 2, § 10. (2) Gbn. 2:19, 20. (3) Mosh. Cent., 11, 12, 13. pt. 1, chap. 1. (4) Will., 284, ¶ 24. Rev. Eurp., pp. 118–19. Gbn. 2:20; 346. (5) 2:18; 322. (6) Gbn. 2:18; 323. (7) 19; 324. (8) Idm.

5. FIRST DIVISION.—In A. D. 1096, Peter started with above sixty thousand of both sexes, followed by Godescal with fifteen thousand or twenty thousand; and many thousands of Jews were pillaged and massacred by these in the trading cities of the Moselle and the Rhine. From Austria to Constantinople they traversed the wild and desolate countries of Hungary and Bulgaria, about six hundred miles, where a scanty supply of provisions was rudely demanded, forcibly seized, and greedily consumed; and on the first quarrel they gave a loose rein to their indignation and revenge, and the retaliation on the pious robbers was unrelenting and bloody. Peter, with about one-third of his naked fugitives, escaped to the mountains of Thrace, and were conducted by the Greek emperor to Constantinople. They stung their benefactor, and neither gardens nor palaces nor churches were safe from their depredations. Alexius allured them to the Asiatic side of the Bosphorus; they rushed against the Turks; separated in quest of prey; fell an easy prey to the arts of the sultan; and a pyramid of their bones informed their companions of the place of their defeat. Three hundred thousand of the first crusaders perished before a single city was rescued from the Turks or their more rational brethren had completed their preparations for the enterprise.⁹

6. SECOND DIVISION.—The second division was composed of valiant soldiers and able officers, and their invasion of Asia was conducted as prudently and as honorably as the customs of war require; but they were an unchristian set of missionaries for the conversion of a nation of Unitarians, and the Greek and Latin Trinitarians, by their mutual jealousies, murders, and robberies, show that they were not the disciples of Christ. Their place of rendezvous was Constantinople, and Alexius, the Greek emperor, was astonished at the multitude of powerful chiefs and frantic nations and distrusted their purpose, and indeed, his old Norman adversary, Bohemond, did urge the attack and conquest of Constantinople; but Godfrey resisted such perfidy and abuse of hospitality. Alexius dissembled, resisted, gave gifts, and exacted homage. High on his throne the emperor sat, mute and immovable. His majesty was adored by the Latin princes; they submitted to kiss either his feet or his knees. His vanity obtained an oath of homage and fidelity and a solemn promise to restore their Asiatic conquests to him, or to hold them as the humble and loyal vassals of the Roman empire. The vessels of Alexius transported them to the Asiatic shore, and they were reviewed on the plains of Bythinia A. D. 1097. The force of the crusaders consisted in their cavalry of one hundred thousand, completely armed with helmet and coat of mail, and six hundred thousand pilgrims able to bear arms, and the priests, monks, women, and children. If all had marched that took the cross and made the vow, above six million would have migrated from Europe to Asia.¹ A small remnant of those pilgrims who passed the Bosphorus was permitted to visit the holy sepulchre. The climate, imprudence of wasting their stores of provisions and water, the country exhausted by their numbers, the distance from the sea, the unfriendly disposition of the Greeks, and the mutual enmity of the sects, combined in their destruction; and it is said that the dire famine induced them to eat their captive adults and children.

7. THE TURKS DRIVEN TO THE EUPHRATES AND REBOUND THERE.—The Turkish kingdom called Roum extended from the Hellespont to the confines of Syria and barred the pilgrimage to Jerusalem. The reigning sultan was Killidge, Arslan, or Soliman, son of the first Seljuk conqueror, and his capital was Nice. Nice was besieged by land by the crusaders; on the waters by the Greeks, who transported their boats on sledges to the lake, and in the moment of victory the city was surrendered to the Greeks, whose banner guarded it from pillage and massacre. The murmurs of the western chiefs were stifled by honor or interest, and after nine days the crusaders marched towards Phrygia, guided by a Greek general. The

(9) 2:19; 329. (1) Gbn. 2:19; 330-4.

wife and servants of the sultan were restored without ransom by Alexius. His generosity was called treason to Christianity, and the guide was suspicioned of connivance with the sultan, A. D. 1097. Soliman, who retired to the mountains before the siege of Nice, collected his emirs and Turkman hordes of two hundred thousand or three hundred thousand horse. Hovering on their flanks, he observed their careless and confident progress in two columns separated out of view, he attacked, confused, and overwhelmed one division, which was sustained by the personal valor of Bohemond, Tancard, and Robert of Normandy. Godfrey, with the other column, flew to the rescue. An obstinate battle was fought between Turks and Franks; four thousand Christians were pierced with Turkish arrows; besides a nameless and unaccountable multitude, three thousand pagan knights were slain in the battle and pursuit, and the camp of Soliman was pillaged. With ten thousand guards Soliman evacuated his kingdom of Roum, and hastened to implore the aid and kindle the resentment of his eastern brethren. In a march of five thousand miles through Asia Minor the crusaders traversed wasted land and deserted towns without finding a friend or an enemy, and they suffered greatly.²

The Norman standard was the first planted on the walls of Tarsus and Malmistra. Baldwin accepted the character of a son and companion of the Armenian tyrant of Edessa, who the Tuks had, for a heavy tribute, permitted to reign over the Christians there. But he inflamed the people to massacre their father, occupied the throne and treasures, extended his conquests over the hills of Armenia and the plains of Mesopotamia, and founded the first principality of the Franks, or Latins, and it subsisted fifty-four years, beyond the Euphrates. After deeds of incredible strength and valor in attacks and defenses, Antioch was betrayed to the crusaders by some Christians within. Then the victors were in turn besieged by Herboga, prince of Mosul, with twenty-eight emirs. Twenty-five days the Christians spent on the verge of destruction, deserted by some of their leaders, with the choice of servitude or death. In their extremity, stimulated by pious frauds, they collected the relics of their strength, sallied from the town, and in a single day annihilated or dispersed the host of Turks and Arabs, A. D. 1098.³ In the meantime, while the sons of Malek Shah were engaged in civil war and the crusaders advancing, the Fatimite caliph of Egypt, or his sultan, Aphdal, reconquered Jerusalem and promised the Christians a safe and hospitable reception if they would lay aside their arms. The crusaders would not recognize any claim of any Mahometan to Jerusalem, and only a timely surrender of the city and province could deserve their alliance, or deprecate their impending and irresistible attack.

8. THE CONSUMMATION.—This attack was delayed ten months after the defeat of Kerboga at Antioch, on account of want of strength and subordination. Their cavalry was annihilated; many thousands of every rank had been lost by famine, sickness, and desertion; few were able to command, none were willing to obey. Envy was excited among the leaders; the bravest knights were enlisted for the defense of their own principalities, and Count Raymond exhausted his troops and treasures in an idle expedition into the heart of Syria. In May, the relics of the mighty host proceeded from Antioch to Laodicia, and of about forty thousand, no more than one thousand five hundred horse and twenty thousand foot were capable of immediate service. Their march was easy; their wants were supplied by the coasting traders of Genoe and Pisa, and they drew large contributions from the emirs of Tripoli, Tyre, Sidon, Acre, and Cæsarea, who granted a free passage and promised to follow the example of Jerusalem. When they descried the Holy City, the crusaders forgot their toils and claimed their rewards. Aladin, or Iftikhar, was the caliph's lieutenant, entrusted with the defense of Jerusalem. His policy strove to restrain the native Christians by the dread of their own ruin

(2) Idm., 335-6. (3) Idm., 336-8.

and that of the holy sepulchre, and to animate the Moslems by the assurance of temporal and eternal rewards. The assault was furious and the defense desperate, and time and labor were found necessary to accomplish the object. The crusaders suffered deprivations and the want of engines; but fanaticism and skill, ingenuity and perseverance provided all that was necessary. On Friday, at three in the afternoon, the day and hour of the passion, Godfrey of Bouillon stood victorious on the walls of Jerusalem. His example was followed on every side by the emulation of valor; and about four hundred and sixty years after its conquest by Caliph Omar the Holy City was rescued from the Mahometan yoke. The spoils of the great mosque of Omar, seventy lamps, and massive vases of gold and silver, rewarded the diligence and displayed the generosity of Tancred. A bloody sacrifice was offered to Christ by the false professors of His name; neither age nor sex could mollify their implacable rage during three days of promiscuous massacre. Seventy thousand Moslems were put to the sword, and the harmless Jews were burnt in their synagogue. The holy sepulchre was now free and the bloody victors prepared to accomplish their vow. Bareheaded and barefooted, with frantic hearts and in humble posture—on their knees⁴—they ascended Calvary amidst the anthems of the clergy, kissed the spurious stone which had covered the Savior of the world, and bedewed with tears of joy and penitence the monument of redemption.

Baldwin was established at Edessa, Bohemond at Antioch, and Godfrey accepted the kingdom of Jerusalem, A. D. 1099. The sultan of Egypt came too late to save Jerusalem, and his total overthrow in the battle of Ascalon sealed the establishment of the Latins in Syria. The revenues and jurisdiction of the lawful, or Greek, patriarch were usurped by Daimbert, archbishop of Bise; and long trained in the secret policy of Rome, he grasped the scepter acquired by the toil and blood of the victorious pilgrims; and both Godfrey and Bohemond submitted to receive at his hands the investiture of their fudal possessions. Daimbert claimed the immediate property of Jerusalem and Jaffa. A quarter of either city was ceded to the church, with the eventual reversion of the rest on the death of Godfrey without children, or on the future acquisition of a new throne at Cairo or Damascus. Under the iron yoke of their deliverers, the oriental Christians regretted the loss of the tollerating government of the Arabian caliphs. By the arms of Godfrey and the Baldwins, the Latins equaled, A. D. 1099–1187, in the extent of their dominions, the ancient kingdoms of Judah and Israel, and more. After the reduction of the maritime cities of Laodicea, Tripoli, Tyre, and Ascalon, by the aid of the powerful fleets from Venice, Genoa, Pisa, and others, the range of sea coast from Scanderon to the borders of Egypt was possessed by the Christian pilgrims. If the prince of Antioch disclaimed his supremacy, the country of Edessa and Tripoli acknowledged themselves vassals to the king of Jerusalem. The Latins reigned beyond the Euphrates; and the four cities of Hems, Hamah, Damascus, and Aleppo were the only relics of Mahometan conquests in Syria. The laws and language, the manners and titles, of the French nation and the Latin church were introduced into these colonies.⁵

9. THE GREEK EMPIRE AND THE CHRISTIAN VIEW.—The dexterity and vigilance of Alexius secured the crusaders' first conquest of Nice, and the Turks were compelled to evacuate the neighborhood of Constantinople. When the emirs were called to the standard of the sultan, Soliman, the Turks were driven from the isles of Rhodes and Chios. The cities of Ephesus, Smyrna, Sardis, Philadelphia, and Laodicea were restored to the empire, which Alexius enlarged from the Hellespont to the banks of the Meander and the rocky shores of Pamphylia. The churches resumed their splendor; the towns were rebuilt and fortified; the desert country was repopled by colonies of Christians gently removed from the more distant and dangerous frontier. The Seljukian dynasty of Roum, after the

(4) Will., pt. 2; chap. 2, § 22. (5) Gbn., Vol. II., pp. 339–41, chap. 19.

loss of Nice, removed their throne to Cogni or Iconium, three hundred miles from Constantinople.⁶ Thus, the Turkish power was rolled back toward the Euphrates by the first crusade, and the Greek-Roman empire revives in strength and importance for a time. Of the coast of Anatolia it possessed the entire circuit from Tribazond to the Syrian gates.⁶

To the servants of Christ and children of the Living God, this contest with all its enormities, are astounding as peals of thunder. According to the professions of the parties and emblems they displayed, it was the sword of Christ at the head of the apostles, saints, and martyrs, against the sword of the Only One Living and True God at the head of a prophet or apostle of God, with his lascivious and cruel followers, for possession of the temple, city, and land of Jehovah and the churches and memorials of the Son of God. This is not the hope of Israel, nor are the believing gentiles made joint partakers in it by Jesus Christ. The Crusaders said they would conquer the holy city with the sword of Christ and keep the same.⁷

10. CONDITION OF THE TURKS.—Under the first three sultans the kingdoms of Asia were united, and the innumerable armies, led in person, were equal in courage and superior in discipline to the barbarians of the west. But at the time of the first crusade the inheritance of Malek Shah was disputed by his four sons, whose private ambition was insensible of the public danger. The royal vassals were ignorant or regardless of the object of their allegiance. The twenty-eight emirs who marched with the standard of Kerboga to the relief of Antioch were his rivals or enemies; their hasty levies were drawn from the towns and tents of Mesopotamia and Syria, and the veterans were employed or consumed in the civil wars beyond the Tigris,⁸ and Soliman evacuated the kingdom of Roum to implore their aid and kindle their resentment,⁹ but in vain. His capital was removed to Iconium, an obscure inland town three hundred miles from Constantinople, and his dominion was surrounded by the Greek empire, which possessed the seacoasts from Tribesond, on the southeast of the Black sea, around to the Syrian gates on the Mediterranean sea, and the Latin kingdom of Jerusalem cut it off from the Turks on the east.¹

Thus, we see the four sultanies bound in the Euphrates by civil discord and the first crusade. After the loss of Jerusalem the Syrian fugitives diffused their consternation and sorrow beyond the Euphrates. Bagdad mourned in the dust; the cadhi of Damascus tore his beard in the presence of the caliph, and the whole divan shed tears at his melancholy tale. But the caliphs, the commanders of the faithful, could only weep; they themselves were captives in the hands of the Turks, the temporary sovereigns. Some temporal power was restored to the last age of the Abbasside caliphs; but their humble ambition was confined to Bagdad and the adjoining provinces. Their tyrants, the Seljuk sultans, had followed the common law of the Asiatic dynasties. The unceasing round of valor, greatness, discord, degeneracy, and decay, and their spirit and power, were unequal to the defense of their religion.² But now the sixth trumpet sounds the alarm, and a voice from the four horns of the golden altar, where the prayers of the saints are daily offered before God,³ commands to loose the four angels, or messengers, bound in the Euphrates country by discord, decay, and the first crusade. These four sultanies were loosed for the purpose of destroying the last third part of the great Roman empire, for which they had been appointed by the Arabian caliph A. D. 1074,⁴ but had commenced the work permanently A. D. 1065.⁵ This work will take some time, which is divided into an hour, a day, a month, and a year. They were prepared already, and had determined to exterminate the Greek empire; had extended their conquests to the Hellespont under the command of Soliman, and called his kingdom Roum.⁶

(6) Gbn., Vol. II., pp. 343-4, chap. 20. (7) Will., pt. II., chap. 2, § 20. (8) Gbn. 2:19; 339. (9) 336. (1) 20; 344. (2) Gbn. 2:20; 347. (3) Chap. 110, § 2. (4) Gbn. 2:18; 321. Chap. 144, § 5. (5) Gbn. 2:18; 317. (6) Chap. 144, § 5.

11. **ANGELS UNBOUND.**—While the sultans were indulging in the luxuries of the harem, the pious task of defending their religion and empire by their slaves called forth the Atabeks, or patricians. Ascansar, who was a favorite of Malek Shah and stood at the right hand of the throne, lost, in the civil wars of his sons, his head and the government of Aleppo. But his domestic emirs persevered in their attachment to his son, Zenghi, who proved his first arms against the Franks in the defeat of Antioch, and thirty campaigns in the service of the caliph and sultan established his military fame, and he was invested with the command of Mosul as the only champion that could avenge the cause of the prophet. The public hope was not disappointed. After a siege of twenty-five days he stormed the city of Edessa; recovered from the Franks all their conquests beyond the Euphrates; the material tribes of Curdistan were subdued by him, and he established a well disciplined army, A. D. 1127-45. At the head of these veterans his son, Nouredin, gradually united the Mahometan powers, added the kingdom of Damascus to that of Aleppo, waged a long and successful war against the Christians of Syria, spread his ample reign from the Tigris to the Nile, and the Abbassadae caliphs rewarded their faithful servant with all the titles and prerogatives of royalty, A. D. 1145-74. The Latins acknowledged his wisdom and courage, though an implacable adversary, and in his life and government this holy warrior revived the zeal and simplicity of the first caliphs. By the arms of the Turks and Franks the Fatimite caliphs had been deprived of Syria, A. D. 1163-69; yet in Egypt they were still revered as the servants and successors of the prophet, and their person was seldom violated by the profane eyes of subjects or strangers.⁷ The storming of Edessa and reconquest of the provinces beyond the Euphrates was another peal of thunder that shook Christendom, and rolled over all Europe, and called forth the second crusade.

12. **SECOND CRUSADE.**—In a period of two centuries after the council of Clermont, each spring and summer produced a new emigration of pilgrim warriors from Europe for the defense of the Holy Land; but the seven great armaments, or crusades, were excited by some impending or recent calamity. The nations were moved by the authority of the popes and the example of the kings. Their zeal was kindled and their reason confounded or silenced by the voice of their holy orators. Among these St. Bernard, the monk, may claim to be the successor of Peter, the hermit. It was in the proclamation of the second crusade that Bernard shone as the prophet and missionary who called the nations to the defense of the holy sepulcher. Louis VII., with his nobles, received crosses from his hand; the Emperor Conrad III. and the Germans were conquered by his eloquence and gestures. He affirmed that cities and castles were emptied of their inhabitants, and computes that but one man was left to seven widows. After the calamitous event he was accused as a false prophet, and the author of the public and private mourning. But he justified his obedience to the pope, expatiated on the mysterious ways of Providence, and attributed the misfortunes of the pilgrims to their own sins.⁸ The second crusade was led by Conrad III., emperor of Germany, and Louis VII., king of France, A. D. 1147. Each took a different road with a numerous army; but before they arrived in the Holy Land the greatest part of their host had melted away and perished miserably by the sword of Mahometans, by famine and shipwreck, and a considerable number by the perfidious cruelty of the Greeks, who looked upon the western nations as more to be feared than the Mahometans. The poor remains of this mighty host that reached Palestine joined the Christians there in a fruitless siege of Damascus. In A. D. 1148 the emperor and king returned with a miserable handful of troops.⁹

13. **TURKISH POWER RECOVERED.**—The Frank king, Amaury, of Jerusalem, violating his treaty with the infidels, attempted the conquest of Egypt. In this emergency the Moslems turned their eyes toward the sultan of Damascus, and

(7) Gbn. 2:20; 347-8. (8) Gbn. 2:20; 346-7. (9) Mosh. 12:1; 1, § 9. Will., p. 285. Rev. Eurp., Vol. I., p. 118.

the Franks were intimidated and retired into Palestine. But this deliverance by Noureddin precipitated the fall of the Fatimite caliphs in Egypt. The caliphs of Egypt had been degraded by their own weakness and by the tyranny of their viziers, and now sent the heir of his women to excite the pity of the sultan of Damascus. By the command of Noureddin and the sentence of the doctors, the holy names of Abubeker, Omar, and Othman were solemnly restored; the caliph of Bagdad was acknowledged as the legitimate commander of the faithful; and the green livery of Ali was exchanged for the black color of the Abbasside caliphs of Bagdad, which remains the orthodox tradition of the Moslems.¹ Thus, the schism in Mahometanism about the legitimate successor of Mahomet, their prophet, was healed, and the caliph of Bagdad was acknowledged the pope, or ecclesiastical head of Islamism in Egypt, as well as in the four sultanies of the Euphrates; and the Fatimite hostility that coöperated in binding these four messengers of destruction to the Euphrates is now annihilated, but Jerusalem is still held by the crusaders.

The dynasty of Zenghi, the Atabek, was superseded by the usurpation of Saladin, the Curd. Saladin despoiled the Christians of Jerusalem and the Atabeks of Damascus, Aleppo, and Diarbekir; and Mecca and Medina acknowledged him for their temporal protector. His brother subdued the distant regions of Yemen, or Happy Arabia, and at the hour of his death his empire spread from the African Tripoli to the Tigris, and from the Indian ocean to the mountains of Armenia, and the caliph, the source of all legitimate power, had decorated him with every title that could sanctify his usurpation. While the descendants of Seljuke and Zenghi held his stirrups and smoothed his garments, he was affable and patient with the meanest of his servants. The kingdom of Jerusalem was supported by the discord of the Turks and Saracens, and both the Fatimite caliphs and the sultans of Damascus were tempted to sacrifice the cause of their religion to the meaner considerations of private and present advantage. But the powers of Egypt, Syria, and Arabia were now united by a hero, whom nature and fortune had armed against the Christians, A. D. 1187. Now, all without bore the most threatening aspect, and all was feeble and hallow in the internal state of Jerusalem.² After the usual amount of perfidy, dissension, and suffering Tiberias was captured. From all the cities of the sea coast and inland the garrisons had been withdrawn to this fatal field. Tyre and Tripoli alone could escape the rapid inroad of Saladin. In three months after the battle of Tiberias he stood in arms before Jerusalem, and had sworn to avenge the patience and long suffering of the prophet. But the desperate valor of the Franks obtained a capitulation. The Greeks and oriental Christians were permitted to live under his dominion, which they preferred to the Latin yoke. But the Franks and Latins must, in forty days, be safely conducted to the sea ports of Syria and Egypt, at a ransom of ten pieces of gold for each man, five for each woman, and one for each child; and those unable to pay must be detained to perpetual slavery. Seven thousand poor were redeemed, two thousand or three thousand were dismissed without ransom, and from eleven thousand to fourteen thousand were reduced to slavery. The sultan entered triumphantly into Jerusalem A. D. 1187. The great mosque of Omar was restored to Mahometanism; the golden cross was cast down and dragged through the streets amid the lamentations of Christians and the shouts of Moslems (the crosses, vases, and relics were, after this, redeemed by Richard of England);³ but the final expulsion of the Latins was delayed above a century after Saladin's death. The siege of Tyre hecked his victories. The troops and garrisons which capitulated were imprudently conducted to one port; their numbers were adequate to its defense; the arrival of Conrad of Montferrat inspired the crowd with union and confidence; one thousand Turks were slain in one sally, and Saladin, after burning his engines retreated to Damascus.⁴

(1) Gbn. 2:20; 348. (2) Gbn. 2:20; 348-9. (3) Ibid 349-50. (4) Gbn. 2:20; 349-50.

14. **THIRD THUNDER.**—The capture of Jerusalem was the third thunder that startled the world and aroused Europe. The pathetic narratives and pictures, representing in lively colors the servitude and profanation of Jerusalem, awakened the torpid sensibilities of Europe.⁵ The loss of the Holy City filled all Europe with consternation, and new expeditions were fitted out for its recovery.⁶ The third crusade, A. D. 1189, was headed by the German emperor, Frederick I., Barbarossa, Philip Augustus of France, and Richard the Lion-hearted, of England;⁷ and the tardy magnitude of their armaments was anticipated by the maritime states of the Mediterranean and the ocean. The Italians, first in the ships of Genoa, Pisa, and Venice, were speedily followed by the most eager pilgrims of France, Normandy, and the western isles. The powerful succors of Flanders, Frise, and Denmark filled near one hundred vessels. These numbers could not be confined within the walls of Tyre, or remain obedient to the voice of Conrad. Ptolemais, or Acre, was besieged nearly two years, and consumed in a narrow space the forces of Europe and Asia. (A. D. 1189–90.) The Moslems of Egypt, Syria, Arabia, and the oriental provinces assembled under the servant of the prophet. Nine battles were fought near Mount Carmel, with such vicissitudes that in one attack the sultan forced his way to the city and the crusaders penetrated to the royal tent; and the thinned ranks on both sides were often replenished.⁸

The Emperor Frederick I., with a prodigious army of Germans, marched through several of the Grecian provinces; overcame innumerable difficulties and obstacles; defeated the sultan of Iconium, compelling him to sue for pardon and peace; penetrated into Syria, and was drowned in a river of Cilicia; and numbers of his troops returned to Europe. Under command of his son, Frederick, the remainder continued the war, but the most of them, including the son, perished by a pestilential disease at the siege of Acre, A. D. 1191, and but few returned to their own country.⁹ The Christians at Acre were more dismayed than encouraged at the sight of the duke of Swabia with his five thousand way-worn remnant of Germans.

In the spring the royal fleets of France and England cast anchor in the bay of Acre, and the siege was prosecuted with more vigor by the youthful emulation of Philip Augustus and Richard Plantagenet. The defenders, after every resource had been tried and every hope exhausted, submitted to their fate. A capitulation was granted; their lives and liberties were ransomed at 200,000 pieces of gold, the deliverance of one hundred nobles and fifteen hundred inferior captives, and the true wood of the cross. Some delay in the execution of the capitulation caused Richard to behead three thousand Moslems. In the capture of Acre the Latin powers acquired a strong town and convenient harbor, but the advantage was most dearly purchased. More than one hundred thousand Christians were slain, a far greater number were lost by disease or shipwreck, and but a small portion of six hundred thousand returned to their native land; and how many Moslems fell in the battles have not been computed.¹ (A. D. 1189–190.) After the surrender of Acre, Philip returned to France and Richard led the crusaders to the recovery of the sea coast, and the cities of Cæsarea and Jaffa were added to the fragments of the Latin kingdom. The march from Acre to Ascalon was a great and perpetual battle of eleven days, but the progress of the Christian idolaters was irresistible and Ascalon was demolished by the sultan to prevent its becoming a strong fortress and good winter quarters for the Latins. In the spring the Franks advanced within a day's march of Jerusalem under the leading standard of Richard, king of England. The city was struck with consternation, remembering the fate of Acre. But the laurels of Richard were blasted by envy; he was deserted by the French and Italians,² and he returned to Acre. Treason at home against Richard Plantagenet, the cries of the suffering

(5) Idm. 351. (6) Will. 285. (7) Rev. Eurp. 1:5; 118. (8) Gbn. 2:20; 351. (9) Mosh. 12:1; 1, § 11. Gbn. 2:20; 345–6. (1) Ibid 351–2. (2) Mosh. 12:1; 1, § 12.

people and soldiers of the Turks, induced the king of England and the sultan to make a treaty, which was condemned by both the pope of Rome and the caliph of Bagdad. According to this treaty, Jerusalem and the holy sepulcher should be open to the pilgrims without tribute or vexation; after the demolition of Ascalon they should inclusively possess the sea coast from Jaffa to Tyre. The count of Tripoli and the prince of Antioch were included in the truce, and during three years and three months all hostilities should cease. Richard embarked for Europe, to meet a long captivity and a premature grave; and in a few months Saladin concluded his life. The unity of his empire was dissolved; his sons were oppressed by the strong arm of their uncle, Shaphadin; the hostile interests of the sultans of Egypt and Damascus and Aleppo were revived; and the Franks, or Latins, stood and breathed and hoped in their fortresses along the Syrian coast.³

These bloody wars between the Catholics and Mahometans gave rise to three famous military orders, whose office was to destroy the robbers on the roads, to harass the Moslems by perpetual inroads and warlike achievements, to assist the poor and sick pilgrims to the holy sepulcher, and to perform several other services that tend to the general good. The revenues of these orders were prodigiously increased by liberal contributions till they became powerful, cruel, and corrupt. The world was surprised with the sudden and strange transformations of a devout fraternity into a valiant and hardy band of warriors. These were the Knights of St. John, the Knights Templars, and the Teutonic Knights of St. Mary.⁴

15. FOURTH CRUSADE.—Constantinople Captured and Pillaged: The caliph of Bagdad, as the successor of Mahomet, claimed Jerusalem for the One Only Living and True God, and for Mahomet as His prophet, or apostle. The pope of Rome, as successor of Simon Peter and vicar of Jesus Christ, claims the Holy City for the True God and Jesus Christ, and for the images of saints under the control of the Roman pontiff; and the Catholic Greeks, Nestorians, Monophysites, and the Jews must pay tribute to pope or caliph for the full and free enjoyment of their religion and devotions. The sultan of Turkey and king of England have made a treaty for the protection of Moslem and Catholic in their devotions in the Holy Land and Holy City of Jehovah. Both the vicars were displeased with this humane and reasonable treaty, and either vicar was willing to sacrifice the happiness and lives of their beloved sheep for the sole possession of the city of God. This produced the fourth thunder. The pope had nothing more at heart than the renewal and prolongation of these sacred expeditions; therefore Pope Innocent III. sounded the charge, but the greatest part of the European princes and nations were deaf to the voice of the holy trumpet.⁵

About ten or twelve years after the loss of Jerusalem, the nobles of France were again summoned to the holy war by the voice of a third prophet, not less extravagant than Peter the hermit, but far below St. Bernard as an orator and statesman. This was Fulk of Neuilly, whose fame for sanctity and miracles was spread over the land. Pope Innocent III. proclaimed, A. D. 1198, the obligation of a new crusade. He eloquently described the ruin of Jerusalem, the triumph of paganism, and the shame of Christendom; and he proposed the redemption of sins and a plenary indulgence to all who would serve in Palestine one year in person or two by a substitute; and among his legates and orators who blew the sacred trumpet Fulk of Neuilly was the loudest and most successful. The situation of the principal monarchs was averse to the pious summons, but the preacher was heard and obeyed by the great vassals, or princes, of the second order.⁶ It was resolved to seek the deliverance of Palestine by the conquest of Egypt, which, since the death of Saladin, was almost ruined by famine and civil war. The maritime states of Italy alone possessed the means of transporting the holy

(3) Gbn. 2:20; 352-3. (4) Mosh. 12:1; 1, §§ 13-15. (5) 13:1; 1, § 3. (6) Gbn. 2:21; 360.

warriors with their arms and horses, and the republic of Venice was solicited to furnish the transportation. The flight of many from the fallen cities of the continent and their obscure shelter in the chain of islands that line the extremity of the Adriatic gulf, when Attila invaded Italy, has been mentioned.⁷ In the midst of the waters free, indigent, labors, and inaccessible, they gradually coalesced into a republic, and were considered by themselves, by strangers, and by their sovereigns, as an inalienable portion of the Greek empire.⁸ The eloquence of the words and tears of the deputies, their martial aspect, and suppliant attitude were applauded by a universal shout of the Venicians, as it were the sound of an earthquake, says Jeffery. The first hostilities of the fleet and army were directed against Zara, on the Slavonian coast, which had renounced its allegiance to Venice. It was compelled to surrender at discretion, was pillaged and demolished, but the lives were spared. The pope excommunicated the false crusaders who had pillaged and massacred their brethren instead of the infidels; only the Marquis Boniface and Simon of Monfort escaped these spiritual thunders—the one being absent from the siege, the other by his final departure from the camp. The pope might absolve the penitent and submissive Franks, but he was provoked by the stubborn reason of the Venitians who refused to confess their guilt, to accept a pardon, or to allow a priest to interpose in their temporal concerns.

Usurpation and cruelty in Constantinople had put out the eyes of, and imprisoned the emperor, and caused the exile of the young prince, Alexius; but he obtained the interposition of these crusaders. Though many abandoned the crusade on that account, envey, jealousy, and a desire for plunder incited the Venitians to urge this pretext to despoil the empress of the seas;⁹ and the perfidy of the Greeks in the former crusades may have induced others to comply. Alexius I. had promised to assist the first crusade in person, or at least with his troops and treasures, and they had sworn fidelity to his throne; but his base retreat from these obligations dissolved their oath, and the sword, which had been the instrument of their victory, was the pledge and title of their just independence. Bohemond leaving Antioch, because unable to resist both Greeks and Turks, returned secretly to Europe, raised an army, and attempted the conquest of the Greek empire in revenge; but he failed in the effort and died.¹ The Emperor Manuel was accused by his own subjects of giving seasonable intelligence to the sultan of Iconium and treacherous guides to the Latins; and coined base money for trading with the pilgrims, and thus secured the destruction of the second crusade before it reached Palestine. He sold to the hungry armies bread mixed with chalk. The French king, Louis, was kept inactive by the false assurances of Manuel; while Conrod lost most of his army in glorious but unsuccessful actions on the banks of the Meander, and many led into the deserts by false guides, perished.² The western monarchs had stipulated a safe passage and free market in the country of their Christian brethren; the treaty had been ratified by oaths and hostages, and the poorest of Frederick's army was provided with three marks of silver to defray his expenses on the road. But every engagement was violated by treachery and injustice; the gates of the cities in both Europe and Asia were barred against them, and the scanty pittance of food was let down in baskets from the walls. In every step of their march they were mislead. The governors had private orders to break down the bridges and fortify the passes against them, the stragglers were pillaged and murdered, the soldiers and horses were pierced in the woods by arrows from invisible hands, the sick were burnt in their beds, and the dead were hung on gibbets along the highways. These injuries exasperated the champions of the cross, who were not endowned with evangelical patience.² Now the conquest of the Greek empire is determined on as the surest way of subjugating the Turks.

(7) Chap. 134, § 6. (8) Gbn. 2:21; 361. (9) Gbn. 2:21; 362-3. (1) 20; 345. (2) Thal. 67, § 17. Gbn. 2:20; 345.

By the negligence, presumption, or cowardice of the usurper, the approaches to the city were not defended. The city was defended by the Varangian guards, composed of Danes and English exiles; twenty ships, the relics of the Greek navy, were either sunk or taken; the Venician navy was led by the great standard of St. Mark;³ the usurper escaped in the night with ten thousand pounds of gold; the noble Greeks sought pardon and peace in the dungeon where Isaac, the blind emperor, expected the executioner. Again Isaac, in his imperial robes, sat on his throne; hostilities were suspended; the Latin chiefs were surprised by a message from the lawful emperor, who was impatient to embrace his son and to reward his generous deliverers. The conditions imposed were hard to accept and difficult to perform. They were: The submission of the eastern empire to the pope; the succor of the Holy Land; and a present contribution of two hundred thousand marks of silver. The son was introduced to the palace, and Alexius was solemnly crowned with his father in the dome of St. Sophia. And the liberality of Alexius silenced the importunities of the crusaders and supplied their wants.⁴ The Greeks were awakened from a dream of nine centuries that the capital of the Roman empire was impregnable to foreign arms; the strangers of the west had violated the city and bestowed the scepter of Constantine. The well known vices of Isaac were contemptible, and the young Alexius was hated as an apostate from the manners and religion of his country; and every convent and shop resounded with the danger of the church and the tyranny of the pope. The crusaders discovered a mosque, which they set on fire, and attacked the infidels with the sword; during eight days and nights the conflagration spread over the most populous regions of the city. Churches and palaces were reduced to smoking ruins, and families were involved in the common destruction. In the eyes of both nations Alexius became contemptible, and was assassinated by another usurper, Mourzoufle, who refused to sacrifice the Greek church to the safety of the state.

Constantinople was again besieged and more ably defended. A divine image of the Virgin, the imperial standard, was lost in a nocturnal sally, and was presented to the Cistercian monks, the disciples of St. Bernard, as a trophy and relic. A desperate battle was fought with swords, spears, and battle axes; attacks and defenses were repeated for days. In the third assault the bishops of Troyes and Soissons led the van; the auspicious names of pilgrims and Paradise resounded along the line; the Episcopal banners were the first displayed on the walls; the city was taken. In a few hours a third conflagration consumed a measure of three of the largest cities in France. The barons checked their troops and fortified their stations, and in the morning a procession with crosses and images announced the submission of the Greeks. The usurper escaped; the palaces of Blacherne and Boucoleon were occupied by the count of Flanders and the marquis of Montferrat; the empire of Constantine with the title of Roman was subverted by the arms of the Latin pilgrims; the horrid scenes of lust and cruelty were perpetrated in open day, though forbidden by the two chiefs; and plunder and rapine despoiled the first city of Christendom of its immense wealth. The smiles of the Latins were transient and fallacious; the Greeks forever sighed and wept over the ruins of their country, their real calamity was aggravated by sacrilege and mockery, and three fires annihilated a vast portion of the buildings and riches. After stripping the churches of their gems and pearls, they converted the chalices into drinking cups; the tables on which they gamed and feasted were covered with the pictures of Christ and the saints, and they trampled under foot the most venerable objects of the Christian worship. In the cathedral of St. Sophia, the ample veil was rent for the golden fringe, and the altar—the monument of art and riches—was broken in pieces and shared among the captors; wrought silver and guilt carvings were torn down from the doors and pulpit. A

(3) Gbn. 2:21; 364-5. (4) 366.

prostitute was seated on the throne of the patriarch; she sung and danced in the church to ridicule the hymns and processions of the orientals. The tombs were rifled, the curse intemperance of their feasts insulted the sobriety of the east, and the works of art were destroyed. An immense supply of heads and bones, crosses and images, were scattered over the churches of Europe; many writings of antiquity were lost, and libraries perished in the triple fires of Constantinople.⁵

This was the most astounding thunder of all the crusades, and none but the true servants of Jesus Christ could comprehend its shock and vibrations. The image of the first beast, under the German head, animated and controlled by the papal horn of the second beast; against the genuine first beast under the Greek head, animated by the Greek, or genuine Catholic, church. Both persecutors of pagans, Mahometans, heretics, schismatics, and true Christians; both boast of the Gospel of Jesus Christ, and yet violate all its precepts and rival or surpass the heathen in crime and cruelty; and these western Christians are the descendents of the barbarians who destroyed the western Roman empire; but they are now united into the Latin empire, under the leadership of the pope of Rome: emperors and kings are his vassals.

16. A LATIN KINGDOM ERECTED AND SUBVERTED.—A Latin kingdom was erected in the subjugated Greek provinces. Baldwin was crowned by the pope's legate, but the Venetian clergy filled the ecclesiastical thrones and employed every art to perpetuate the Greek church in their own nation. Baldwin invites the Franks to colonize the country, congratulates the pope on the restoration of his authority in the east, invites him to extinguish the Greek schism by his presence in a general council, and implores his blessing and forgiveness for the disobedient pilgrims who conquered the Greek Christians instead of the Turkish Mahometans. Pope Innocent's answer shows ingenuity and strategy. In the subversion of the Greek empire he arraigns the vices of men and adores the providences of God. The conquerors will be absolved or condemned by their future conduct; the validity of their treaty depends on the judgment of St. Peter; but he inculcates their sacred duty of establishing a just subordination of obedience and tribute from the Greeks to the Latins, from the magistrates to the clergy, and from the clergy to the pope,⁶ A. D. 1204. Thus, the pope has had his usurped throne erected in Rome, Jerusalem, and Constantinople, but never in Bagdad, Mecca, or Medina. The caliph will subvert his throne in Jerusalem and Constantinople, but not in Rome. After the usual amount of action and reaction, alliances, conquests, and defeats, the Latin empire expired, A. D. 1261. A Greek established his throne at Nice and prospered till he recovered the city of Constantine.⁷ Adversity is the school of heroes and statesmen. Different chieftains established governments in different parts of the empire and prospered. These coalesced with, or were absorbed by, the government at Nice; the provinces were wrested from the Latin emperors; finally the city of Constantinople was retaken; the Greek-Roman empire was restored, and the Greek patriarch established his authority again.

17. THE FIFTH CRUSADE.—The diversion of the fourth crusade from Palestine to Constantinople occasioned the fifth thunder. Another sacred expedition was undertaken, A. D. 1217, under Pope Honorius III., by the confederate armies of Italy and Germany, in consequence of the decrees of the council of lateran, A. D. 1215. The allied army was commanded in chief by Andrew, king of Hungary, who was joined by Leopold, duke of Austria, Louis of Bavaria, and several other princes. Andrew returned in a few months. The other chiefs carried on the war with vigor, and in A. D. 1220 made themselves masters of Damietta, the strongest city in Egypt. But the next year their fleet was totally ruined by the Saracens; their provisions cut off, army reduced to the greatest difficulties, and Damietta was lost.⁸ They hoped to subdue Palestine in Egypt,

(5) Gbn. 2:21; 367-70. (6) Gbn. 2:22; 371. (7) 22; 372-9. (8) Mosh. 13:1; 1, § 4. Rev. Eurp. 1; p. 118.

the seat and storehouse of the sultan, and this was the policy decided upon for the fourth crusade.⁹ But the army was ruined by the pride and insolence of the pope's legate, Pelagius, who in the pope's name assumed the character of general. The sickly Franks were encompassed by the waters of the Nile and the oriental forces, and it was by the evacuation of Damietta they obtained a safe retreat, some concessions for the pilgrims, and the relic of the true cross.¹ According to Mosheim and Koch, this constituted the fifth crusade; but according to Gibbon, Willson, and others, it was only a part of it. This appears the more plausible, for the Emperor Frederick II. started A. D. 1228, and had delayed the execution twelve years, which carries back to A. D. 1216, one year before the other started, and one year after the council had decreed it, A. D. 1215; hence, Frederick must have been awakened by the fifth thunder.²

The legates and missionaries of Rome still continued to animate the languishing zeal of the European princes in behalf of the Christian cause in Palestine. At length, in consequence of their lively remonstrances, a new army was raised and a new expedition undertaken, which excited great expectations and drew the attention of Europe, as it was believed Frederick II. would command; for he had obligated himself by an oath to the pope to take the direction of this expedition, and in A. D. 1223 he had acquired the kingdom of Jerusalem by marriage with Jolanda, daughter of John, the nominal king of the holy kingdom.³ Frederick II. was grandson of Frederick I., or Barbarossa, and was the pupil, the enemy, and the victim of the church. At the age of twenty-one, in obedience to his guardian, Pope Innocent III., he assumed the cross. The same promise was repeated at his royal and imperial coronation, and his marriage with the heiress of Jerusalem forever bound him to defend the kingdom of Conrad. But experience taught Frederick to despise the crowns of Asia, to distrust the popes, to defend his rights in Italy and Sicily, and to reduce the popes to their primitive simplicity, and for twelve years he delayed his departure. At length he prepared and hoisted sail with a fleet of forty thousand, but returned in three days, on account of grievous indisposition, or for some other reason.

18. DISCORD BETWEEN THE EMPEROR AND THE POPE.—For suspending his vow Frederick II. was excommunicated by Pope Gregory IX.; for presuming to accomplish it next year he was excommunicated again by the same pope. While he served under the banner of the cross a crusade against him was preached in Italy, and after his return he was compelled to ask pardon for the injuries which he suffered. The clergy and military orders of Palestine were previously instructed to renounce his communion and dispute his commands, and in his own kingdom the emperor was forced to consent that the orders of the camp should be issued in the name of God and of the Christian republic. Frederick entered Jerusalem in triumph, and with his own hands took the crown from the altar of the sepulcher and placed it on his own head. The patriarch cast an interdict on the church which his presence had profaned, and the knights of the hospital and temple suggested to the sultan the ease of his assassination. In such a state of fanaticism and faction victory was hopeless, defense was difficult; but the conclusion of an advantageous peace may be attributed to the discord of the Mahometans and the personal esteem for the character of Frederick. He obtained from the sultan of Egypt the restitution of Jerusalem, Bethlehem, Nazareth, Tyre, and Sidon; the Latins were allowed to inhabit and fortify the city, and an equal code of civil and religious freedom for the Christians and Mahometans was ratified; and while the one worshiped at the holy sepulcher, the latter might pray and preach in the mosque of the temple. The clergy deplored this scandalous toleration; the weaker Moslems were gradually expelled, but every rational object of the crusade was accomplished without bloodshed; the churches were restored, the monasteries were replenished, and in the space of fifteen years the Latins of Jerusalem exceeded the number of

(9) Gbn. 2:21; 361. (1) 20; 353. (2) 352. Will., pt. 2, chap. 2, § 28. (3) Mosh. 13:1; 1, § 5.

six thousand.⁴ The troops which he had sent expected with impatience his arrival; but no sooner did he land in the disputed kingdom than, instead of carrying on the war with vigor, he turned all his thoughts toward peace without consulting the other princes and chiefs of the crusade. Having thus settled matters in Palestine, he returned without delay into Italy to appease the discords and commotions which the vindictive and ambitious pope had excited there in his absence.⁵ The expeditions that followed this were less important and less successful. The issue of two expeditions in A. D. 1239 was not answerable to the preparations for success. The first failed through the influence of the emperor's ambassadors in Palestine, who renewed the truce with the Mahometans, while on the other hand a considerable body of Christians were defeated at Gaza, and such as escaped the carnage returned to Europe. This was owing to the discords between the Templars and the Knights of St. John of Jerusalem. All the second expedition under Richard, of Cornwall, England, could do, was, with consent of the allies, to enter into a truce with the sultan of Egypt, A. D. 1240.⁵

19. SIXTH CRUSADE.—In the early part of the thirteenth century Gengis Kan raised himself to be lord of all the pastoral nations throughout the vast plains of Tartary. At the head of seven hundred thousand warriors he overran the dominions of the sultan of Persia, and among the tribes driven from their original seats by this great Tartar inundation were the Corasmins, or Corizmians, A. D. 1243, attached to the sultan of Persia. They now precipitated themselves upon Syria and Palestine; they massacred indiscriminately the Turks, Jews, and Christians that opposed them; Jerusalem was taken, and it is said that every soul in it was put to the sword.⁶ The unions of the Franks with the sultans of Aleppo, Hems, and Damascus were insufficient to stem the violence of the torrent. Whatever stood against them was cut off by the sword or dragged into captivity; the military orders were almost exterminated in a single battle; the city was pillaged, and the holy sepulchre was profaned.⁷ This devastation belongs to the woe accompanying the sixth trumpet, and caused the sixth thunder.

The ravages of the Corasmins in Palestine called forth the sixth crusade, led by Louis IX., king of France.⁸ For the invasion of Egypt, France was exhausted of her troops and treasures. Louis covered the sea of Cyprus with one thousand eight hundred sail and fifty thousand men; or, if we may credit his own confession, he disembarked nine thousand five hundred horse and one hundred and thirty thousand foot, who performed their pilgrimage under the shadow of his power. Damietta was the first and last of his conquests. After a ruinous delay, that introduced the seeds of an epidemical disease, the Franks advanced from the sea-coast toward the capital of Egypt and strove to surmount the unseasonable inundation of the Nile. Under the eye of their intrepid monarch, the barons and knights of France displayed their invincible contempt of danger and discipline. His brother, the count of Artois, stormed with inconsiderate valor the town of Massoura, and the carrier pigeons announced to the inhabitants of Cairo that all was lost. But a soldier rallied the flying troops of the sultan. The main body of the Christians being far behind the vanguard, Artois was overpowered and slain. A shower of Greek fire was poured on the invaders. The Nile was commanded by the Egyptian galleys, and the open country by the Arabs. All provisions were intercepted; each day aggravated the sickness and famine, and about the time a retreat was found to be necessary it was found to be impracticable. Louis was made a prisoner, with the greatest part of his nobles, and all that could not redeem by their service or ransom were inhumanly massacred, and the walls of Cairo were decorated with a circle of Christian heads. The king was loaded with chains, but his deliverance, with that of the soldiers, was obtained by the restitution of Damietta and the payment of four hundred thousand pieces of gold. This victory

(4) Gbn. 2:20; 353-4. (5) Mosh. 13:1; 1, §§ 5, 6. (6) Will., p. 287. (7) Gbn. 2:20: 354. (8) Will. Outl. Hist., p. 288.

of the sultan of Egypt was achieved by his Mamaluke slaves, the hardy natives of Tartary, who at a tender age had been purchased of the Syrian merchants and were educated in the camp and palace of the sultan, and the rage of these ferocious animals let loose upon the strangers was provoked to devour their benefactors. In the pride of conquest Touran Shah, the last of Saladin's race, was murdered by his Mamalukes. The firmness of Louis commanded respect; their avarice prevailed over their cruelty and zeal; the treaty was accomplished, and the king of France, with the relics of his army, was permitted to depart to Palestine. He wasted four years within the walls of Acre, unable to visit Jerusalem, and unwilling to return to his native land without glory.⁹ Louis returned to France with a handful of men, the miserable remains of his formidable army.¹ Koch calls this the seventh and last grand crusade, but he divides the fifth into the fifth and sixth.²

20. SEVENTH CRUSADE.—The memory of his defeat excited Louis, after sixteen years of wisdom and repose, to undertake the seventh and last crusade. His finances were restored, his kingdom was enlarged, a new generation of warriors had arisen, and with confidence he embarked at the head of six thousand horse and thirty thousand foot. The loss of Antioch had provoked the enterprise, or occasioned the wild thunder; a wild hope of baptizing the king of Tunis tempted him to steer for the African coast, and the report of an immense treasure reconciled his troops to the delay of their voyage to the Holy Land.³ He proposed to begin in that part of the world his operations against the infidels, that he might convert them to the Christian faith or draw from their treasures the means of carrying on more effectually the war in Asia. He soon took the fort of Carthage; but a pestilential disease broke out in the fleet and in the harbor of Tunis, which carried off the greatest part of the army. It siezed the monarch himself, who fell a victim to its rage, A. D. 1270.

Louis was the last of the European princes that embarked in the holy war. The dangers, difficulties, calamities, disorders, and enormous expenses disgusted the most zealous and discouraged the most intrepid promoters of these fanatical expeditions. In consequence of this the Latin empire in the east declined apace, notwithstanding the efforts of the Roman pontiffs to maintain and support it, and in A. D. 1291, after the taking of Ptolemais, or Acre, by the Mahometans, it was entirely overthrown.⁴

21. THE RESULT.—The Mamalukes began in Egypt, A. D. 1250, and continued to A. D. 1517. Antioch was finally occupied and ruined by Bondocdar, or Bibars, sultan of Egypt and Syria, A. D. 1268. The Latin principality was extinguished, and the first seat of the Christian name was depopulated by the slaughter of seventeen thousand and the captivity of one hundred thousand of her inhabitants. The maritime towns, Laodicea, Gabala, Tripoli, Beritus, Sidon, Tyre, Jaffa, and the stronger castles of the Hospitalers and Templars, successively fell, notwithstanding the occasional aid of some warlike pilgrims after the time of Louis IX., A. D. 1270–95. The whole existence of the Franks was confined to the city and colony of St. John, of Acre, or Ptolemais. This city became most corrupt and insubordinate, and the perpetual jealousies often burst forth in acts of violence and blood. The plundering of villages and lynching of Syrian merchants justified Sultan Kalil, of Hamah, with sixty thousand horse and one hundred and forty thousand foot, in besieging it thirty days. The Mamalukes made a general assault. The city was stormed, and death or slavery was the lot of sixty thousand Christians. The convent, or fortress, of the Templars was captured, the great master was pierced with an arrow, and of five hundred knights only ten were left alive. The king of Jerusalem, the Latin patriarch, and the great master of the hospital effected their retreat to the shore. The sea

(9) Gbn. 2:20; 354–5. (1) Mosh. 13:1; 1, § 7. (2) Rev. Eurp. 1, p. 119. (3) Gbn. 2:20: 355. (4) Mosh. 13:1; 1, § 8.

was rough, the vessels were insufficient, and great numbers were drowned before they could reach the isle of Cyprus. By the command of the sultan the churches and fortifications of the Latin cities were demolished. A motive of avarice or fear still opened the holy sepulcher to some devout and defenseless pilgrims, and a mournful and solitary silence prevailed along the coast which had so long resounded with the world's debate.⁵

The crusades occupied a period of nearly two centuries, led two million Europeans to find graves in eastern lands, and yet none of the objects of the expeditions were accomplished. A sad commentary upon the folly of the age.⁶ There was no longer any talk about crusades to the east, and all the attempts of the court of Rome to revive them proved ineffectual.⁷ The thunders have startled the nations, awakened the attention of the servants of Christ to notice transpiring events and to distinguish Christian and anti-Christian characters; laid open the anti-Christian and ungodly characters of popery and Mahometanism; strewed death and devastation around; and rolled and died away, leaving the respective boundaries, positions, and relations of the three great contending religious forces in about the same condition as they were before the first peal. The papal and Mahometan powers, or horns, of Daniel's prophecy, have their hostile fronts closed in deadly hate and strife in Spain and on the seas, while the Greek-Roman, or the remnant of the great Constantine empire, is still wedged in between them on the north. But there is nothing revolutionized in church or state; there has been no upheaving earthquake; but the names of the True God, of His Son, of the Holy Spirit, of His kingdom, and of His saints have been disgraced, scandalized, and blasphemed by the Monotheistic wild beast, in both his political and ecclesiastical development. (Continued, chap. 149, §§ 3-8.)

However, the internal and vital condition of the Greek empire is not the same. The fifth trumpets had reduced its boundary and decreed its destruction; but the seventh thunders have shattered it into the very heart. Its prestige and veneration is gone! its wealth has been plundered; its churches have been despoiled; its works of art have been destroyed or stolen, and its libraries burnt by brother Christians! The capital was pillaged and partly burnt; the provinces were separated and ruled by different chieftains while the Latins held the throne and governed part of the provinces. But, A. D. 1237-1261, the chieftain of Nice became supreme, and Vataces reigned, without a competitor, from the Turkish borders to the Adriatic gulf. The princes of Europe revered his merit and power, and, had he subscribed an orthodox creed, it would seem the pope would have abandoned, without reluctance, the Latin throne of Constantinople.⁸

In A. D. 1261 Constantinople was recovered by the Greeks and once more became the capital of the provinces.⁹ Michael Palaeologus wrested from the Franks several of the noblest islands of the Grecian archipelago, as Lesbos, Chios, and Rhodes. His brother, Constantine, was sent to command in Malvasia and Sparta; and the eastern side of the Morea, from Argos and Napoli to Cape Tenarus, was repossessed by the Greeks. This profusion of Christian blood was loudly condemned by the patriarch, and the insolent priest interposed his fears and scruples between the arms of princes. But in the prosecution of these western conquests, the countries beyond the Hellespont were left naked to the Turks. Andronicus sat on the throne at the close of the crusades, A. D. 1273-1332,¹ and the Greek empire appeared to be restored. When a boy, I was hoeing corn in a bottom on Chartier's creek, Pennsylvania; above the bottom stood a timber; a thunder storm came up and spent its force; two white oaks were marked with a blue streak on each, from up among the limbs to the roots, and two holes were in the ground; the leaves soon wilted; in time the bark hung

(5) Gbn 2:20; 355-6. (6) Will, 2:2, § 32. (7) Rev. Eurp. 1, p. 119. (8) Gbn. 2:22; 378 (9) Ibid, 379. (1) 23; 388.

loose and then dropped off; the white sap-wood looked sound, except some very small cracks; one was as twisted in the grain as a wire-barreled shotgun; about eight feet from the ground it broke, and its top laid on the ground; it was shattered and riven into splinters through the very heart. Such was the condition of this remnant of the Constantine-Roman empire. Outside it appeared restored, but it was riven to the heart.

CHAPTER CXLIX.

GREEK-ROMAN EMPIRE DESTROYED. A. M. 5278–5465. (Continued from Chap. 144, §§ 2, 4, and Chap. 148, §§ 1, 9, 21.)

1. POWER OF SECOND BEAST IN THE GREEK EMPIRE. (Continued from chap. 138, § 4.)—The pope preached a crusade with plenary indulgence against the Greeks A. D. 1274–77, because the Latin emperor, Baldwin, had been driven from the throne of Constantinople by Michael Palaeologus. He excommunicated the allies and adherents of the schismatical Greeks, and he demanded the tenth of the ecclesiastical revenues of France and England for the service of the holy war. But Michael, the Greek emperor, soothed the hostility of the pope by suppliant embassies and respectful letters, and insinuated that the establishment of peace must prepare the reconciliation and obedience of the eastern church. The approach of danger and the importunity of Gregory X. compelled him to enter on a more serious negotiation, and he alleged the example of the great Vataces, to reconcile the Greeks, who declared the Latins to be heretics in fact, though not in form. The letters of union and obedience were subscribed by the emperor, his son, Andronicus, thirty-five archbishops and metropolitans with their synods, and the Episcopal list was swelled by many dioceses already annihilated by the Mahometans; but the patriarch Joseph withdrew to a monastery. With tears the pope embraced his long-lost and repentant children; accepted the ambassadors who abjured the schism in the name of the emperor and his son.

To consummate this pious work, the pope's nuncios went to Constantinople to absolve the schismatical clergy, who should swear their abjuration and obedience; to establish in all the churches the use of the perfect creed; to prepare the way for a cardinal-legate with the full power and dignity of his office; and to instruct the emperor in the advantages he might derive in the temporal protection of the pope. When threatened with danger by the king of the two Sicilys, by the voice of the pope the sword of Charles was bound to its scabbard, and the Greek ambassadors saw Charles of Anjou biting his ivory scepter in a transport of fury because the pope refused to enfranchise and consecrate his arms against the Greeks. The nuncios found a country without a friend in it, where the name of Rome and union were pronounced with abhorrence. The patriarch Joseph was supplanted by Veccus; a sentence of excommunication was pronounced against the obstinate schismatics and executed by the sword of the Emperor Michael Palaeologus. But the two Greek chieftains still reigned in Aetolia, Epirus, and Thessaly, with the appellation of despots. They yielded to the sovereigns of Constantinople, but they refused the chains of the Roman pontiff and supported their refusal with successful arms. Under their protection the fugitive

monks and bishops assembled in synod and retorted the name of heretic, with the addition of apostate. The combinations were too strong for the emperor, but he proved his sincerity to the pope by showing to the nuncios a list of confiscations and punishment of many persons who were dearest to the emperor and most deserving of his favor. But, while his violence was abhorred at Constantinople, at Rome his slowness was arraigned, his sincerity suspected, and at length Pope Martin IV. excommunicated the emperor. No sooner was Michael dead, A. D. 1283, than the union of the Greek and Latin churches was dissolved and abjured by the unanimous voice of the Greeks, the churches were purified, and the penitents reconciled.² Thus, we discover the pope is superior and stouter than any sovereign in the west, and the Greek church triumphed over the state.

The patriarch of Constantinople was a venerable name, and the factious nobles were seduced or oppressed by the ascendant of his genius. Conscious of the influence of the clergy, Michael labored successfully to secure the suffrage of that powerful order.³ The heads of the Greek church were ambitious and fanatic monks, and their vices or virtues, their learning or ignorance, were equally mischievous or contemptible. Driven from his seat by the universal clamor, Athanasius composed a private codicil, breathing the direst anathemas against the authors of his disgrace and excluding them forever from the communion of the Holy Trinity, the angels, and the saints. At the end of four years it was found. The Emperor Andronicus felt himself touched and bound by his excommunication, and he trembled on the brink of the abyss so treacherously dug under his feet. As the knot could not be untied by any hand but the one that bound it, and that hand was now deprived of a crosier, this decree appeared irrevocable by any earthly power. The emperor on foot led the bishops and monks to the cell of Anathasius, and, after some resistance, the saint consented to absolve the prince and govern the church of Constantinople.⁴ Patriarch John of Apri produced an obsolete epistle from Andronicus, which bequeathed the young prince and people to his pious care, and he assumed the state and temporal claims of the Roman pontiff.

By the powerful confederacy of the Patriarch John, the Empress Anne of Savoy, and the duke, or admiral, Apocaucus, the Great Domestic was assaulted, at first with clandestine and at length with open arms, and provoked a civil war by anathemas, confiscations, imprisonments, and injustice.⁵ Though the patriarchs of the Greek church never had the power over sovereign princes that the pope of Rome possessed, yet they had a superstitious reverence, interfered in civil government, and animated the subjects of the empire for or against the civil rulers. This Greek ecclesiastical power in the hands of the patriarchs of Alexandria, Jerusalem, Antioch, and Constantinople, is properly the Catholic church, and constitute the body of the second wild beast, although the great power is now concentrated in the papal and the Mahometan horns. The ecclesiastical power may yet be restored to the patriarch, or to patriarchs, under some civil sovereignty and become formidable to pope and caliph, and also to the witnesses of Jesus Christ. They are all modifications of the Monotheistic antagonism to the kingdom of God, and though they fight with one another, they all combine against the Lord Jesus Christ and will be destroyed by him.

2. THE LAST RESOURCES OF THE GREEK EMPIRE.—After some ages of oblivion, Greece proper was awakened to new misfortunes by the arms of the Latins. In the two hundred and fifty years between the first and last conquests, A. D. 1204–1456, that venerable land was disputed by a multitude of petty tyrants. Without the comforts of freedom and genius, her aged cities were again plunged into foreign and intestine wars, and if servitude be preferable to anarchy, the inhabitants might repose with joy under the Turkish yoke. But I shall not pursue the obscure and various dynasties that rose and fell on the continent or in the islands.⁶

(2) Gbn. 2:23; 388–9. (3) Idm. 385. (4) Gbn. 2:24; 393. (5) Idm. 396. (6) Gbn. 2:23; 392.

From the close of the crusades, A. D. 1300, Constantinople and the whole empire began to fall to pieces and decay, so the Turks had not much to conquer. The citizens were not allowed to practice in the use of arms, and the mercenary troops exhausted all the revenues that oppression could raise; then they turned their arms to waste and destroy the cities and provinces.⁷ The allies obtained privileges, assumed authority, and usurped possessions,⁸ and civil discords wasted its feeble strength and destroyed coöperation. The Roman world was now (A. D. 1352-91) contracted to a corner of Thrace, between the Propontis and the Black sea, about fifty miles in length and thirty in breadth, and to restore the public peace it was found necessary to divide this small remnant of the empire.⁹ In this deplorable state the successor of Constantine looked to the west for succor, acknowledged the supremacy of the pope, and engaged to impose the same spiritual yoke on the Greek clergy. Should he fail in the measures of persuasion or force, he will transfer to the pope (A. D. 1355) all regal and paternal authority and invest Innocent VI. with power to regulate the family, the government, and the marriage of his son and successor. Pope Urban V. allowed and encouraged the pilgrimage of the Greek prince, and in the same year enjoyed the glory of receiving into the vatican the imperial shadows which represented the majesty of Constantine and Charlemagne. The Greek monarch kissed the feet and hands, and at length the mouth, of the holy father, who celebrated holy mass in his presence and allowed him to lead the bridle of his mule. On his return the emperor was detained in Venice, for a debt of borrowed money, till his son arrived with the amount, which was raised by mortgage on all he possessed.¹ Again (A. D. 1400) the Greek emperor wandered among the Latin Christians as an exile, imploring aid against the Mahometan conquerors,² and this was their last resource.³

The Greek and German shadows, or images, of empire and the animating and controlling popery met in council at Ferrara and Florence. The Greek patriarch claimed and obtained the same honors in the council as the popes. The throne of the Greek emperor and the thrones of his clergy were opposite and equal to the thrones of the west. The throne of the pope was raised and the first in the Latin line. The throne of the emperor of the west was the second, was opposite that of the Greek, and was empty. In this council the patriarchs of Alexandria and Jerusalem were represented by themselves or by deputies. The primate of Russia represented a national church also.⁴ The union of the Greek and Latin churches was consummated, and the pope's supremacy over the Greek emperor and patriarchs, as well as the Latin, was established, A. D. 1438.⁵ Thus, the second beast has an acknowledged right to exercise, in his papal horn, all the prerogatives of the first beast. The emperor himself transferred his headship of the Catholic, or empire, church to the pope, and acknowledged the subordination of his civil sovereignty to the ecclesiastic. If this agreement stands, the Monotheistic world has nothing but the image of the first beast development, animated by an ecclesiastical wild beast with two horns.

In the council, the Greek deputies were forced by the emperor to subscribe the decision; but on his return to Constantinople the power of the state had to submit to the influence of the church, A. D. 1440. In the council the pope was revered as the true vicar of Christ, who, after a separation of six hundred years, had reconciled the Catholics of the east and west into one fold and under one shepherd; the act of union was subscribed by the pope, the emperor, and the principle members of both churches. The deputies of Armenia, the Marronites, the Jacobites of Syria, the Nestorians, and the Ethiopians successively kissed the feet of the pope, announced the obedience of the east to him, and their orthodoxy.⁶ The last hope of the fallen city and empire was placed in the maternal tenderness of Rome and the filial obedience of Constantinople. But the baseless fabric of the union vanished like a dream. So soon as they landed

(7) Idm. 391-2. (8) 24; 399-401. (9) 25; 412. (1) Gbn. 2:27; 226-7. (2) Ibid.; 428. (3) 430. (4) 432. (5) 433. (6) Gbn. 2:27; 433-4.

the emperor and deputies were assailed with a general murmur of discontent; and they, instead of justifying their conduct, deplored their own weakness. The cross-bearer abdicated their service, and the new patriarch discharged some ecclesiastical thunders without effect. The eyes of the Greeks were turned to Mark of Ephesus, who had resisted the council. Secure under the Mamaluke scepter, the patriarchs of Alexandria, Antioch, and Jerusalem assembled councils, disowned the representatives, condemned the creed and council of the Latins, and threatened the emperor of Constantinople with the censure of the Greek church.

The Russian bishops refused the Roman yoke, the title, the pomp, and the Latin cross of the legate; and Isadore was condemned by a synod, imprisoned in a monastery, and with difficulty the cardinal escaped out of their hands. In the Greek empire the pope's party was contracted to the walls of the palace.⁷ Thus, the ecclesiastical power triumphed over the civil in the Greek empire; but in Russia both coöperated in rejecting the authority of the pope and his council, and refused a passage for his missionaries to the heathen, A. D. 1448. After the council at Florence and the departure of the Greek brethren, the pope, apprehensive that the Turks might invade Italy, endeavored to raise a crusade against them, but the Franks, Germans, and English could not be moved. But under Ladislaus, king of Hungary and Poland, some opposition was made, and thirteen Pashaws, nine standards, and four thousand captives were unquestionable trophies, and the slaughtered were variously estimated at two thousand, six thousand, or three hundred thousand—and Servia was restored. The frontier of Hungary was evacuated by the Turks A. D. 1444, and a truce for ten years was concluded. But the cardinal legat claimed for the pope the sole right to promise or to perform, and absolved the Christians from their oath and treaty; the treaty was violated, and war was declared on the spot where peace had so lately been sworn.⁸ The Turks were at first defeated, but afterward gained the victory; ten thousand Christians were slain, and the loss of the Turks was greater, A. D. 1444.⁹ Thus, we see the protection of popedom induced some of the Latin princes to oppose the Turks; but the Greeks found the name of Christianity was no bond of union nor source of sympathy; it never secured them from the ravages of their Latin neighbors, from allies, mercenaries, nor from the Turks. The pope, and not Christ, was the bond of union; and with the caliph it was Mahomet, and not the One Only Living and True God.

3. THE MOGUL WOE.—The sultans of the Seljuke dynasty were destroyed by the Mamalukes and Moguls. The sway of the Mamalukes extended over Egypt, Nubia, Arabia, and Syria, A. D. 1250–1517;¹ and the patriarchs of Alexandria, Jerusalem, and Antioch were tolerated under their scepter A. D. 1440–8.² The Moguls approached Egypt, but, being driven back across the Euphrates by the Mamalukes, they overflowed with irresistible violence the kingdoms of Armenia and Anatolia. The sultan, Azzadin of Iconium, sought refuge among the Greeks of Constantinople, and his feeble successors, the last of the Seljukian dynasty, were finally extirpated by the Mogul Kans, of Persia, A. D. 1242–1272.³ The Mogul invasion was a storm of hail and fire, mingled with blood, from the north, regions that burst upon christendom, broke to pieces and burnt up kingdoms and provinces, and dyed them in blood. When the Red Dragon was cast out of the Roman empire a woe was pronounced upon the inhabitants of the earth, or those honored with citizenship in the nations, because the Diabolus had come down to them in great wrath, knowing his time to be short. Polytheism has fallen before the arms of the Saracens in Asia and Africa and before the Franks and Germans in Europe, and the devil continues inflicting wrath on those nations because they have rejected the ostensible worship of the dragon; but they have not become the obedient servants of the true God nor the faithful

(7) 28; 441–2. (8) Gbn. 2:28; 442–3. (9) Idm. 443–4. (1) 20; 355–6. (2) 28; 441. (3) Idm. 404–5.

followers of Jesus Christ, and this wrath becomes very severe during the sounding of the last three trumpets. Thus, while the woman is nourished in the wilderness her seed are subjected to continued persecutions, and the two witnesses are clothed in sackcloth; those honored with citizenship in the Monotheistic empire suffer woes. These woes fall upon them because they are citizens and are identified in the interest and support of the government, while those disfranchised and exiled on account of their fidelity to Christ may escape.

From the spacious highlands between China, Siberia, and the Caspian sea the tide of emigration and war has been repeatedly passed. These ancient seats of the Huns and Turks were occupied in the twelfth century by many pastoral tribes of the same descent and of similar manners, which were united and led to conquest by the formidable Zingish, or Timugin. The sphere of his attraction was continually enlarged by the ruin of the proud and the submission of the prudent, and the boldest chieftains might tremble when they beheld encased in silver the skull of the kan of the Keraites, who, under the name of Prester John, had corresponded with the Roman pontiff and the princes of Europe.⁴ Prester John was a Nestorian priest, who, with uncommon valor and success, conquered the mightiest kingdom of Asiatic Tartary. In his letters to Frederick I. of Germany, and Emanuel of the Greeks, he vaunts his victories over the nations, describes the splendor of his riches, the grandeur of his state and the extent of his dominions, and exalts himself above all other earthly monarchs. All this was easily believed, and the Nestorians were zealous in confirming the boasts of their prince. He was succeeded by his son, David, called Prester John also, who was deprived of his life and dominions by Genghiz Kan toward the end of the twelfth century.⁵ If presbyters take the sword they may expect to provoke conquerors and perish by the sword. Under the covenant of Sinai the people of Jehovah were promised great victories by the sword; but Christians have no such promises, and the sword will devour one as well as another. The Tartars and Moguls were addicted to the idols of their peculiar tribes, but many of them had been converted by the foreign missionaries to the religion of Moses, of Christ, and of Mahomet. These various systems in freedom and concord were taught and practiced within the precincts of the same camp.⁶ The Christian cause lost much of its authority and credit in the provinces of Prester John, and continued to decline until it sunk entirely under the weight of oppression, and was succeeded in some places by Mahometanism and in others by paganism—except in Tangut, his chief residence, where his posterity persevered in the profession of Christianity and maintained for a long time a sort of tributary dominion.⁷

China was desolated by Tartar wars and domestic faction, and the five northern provinces were added to the empire of Zingis, A. D. 1210–14. Carizma, Transoxiana, and Persia, under the Sultan Mahomet, were conquered with terrible slaughter. From the Caspian to the Indus a tract of many hundred miles was ruined so that five centuries have not repaired the ravages of four years. His successor ravaged China, north and south, and attempted to conquer Japan, A. D. 1234–79. The conquest of Hindoostan was reserved for the house of Timour, but the conquest of Persia was achieved by Hologu Kan, grandson of Zingis, A. D. 1258, and a crowd of sultans, emirs, and Atabeks were trampled into dust, and all but the name of the assassins were extirpated. Since the fall of the Seljukian tyrants the caliphs had recovered their lawful dominion of Bagdad and the Arabian Irak. After a siege of two months Bagdad was stormed and sacked by the Moguls, and the Caliph Mostasem, the last of the temporal successors of Mahomet, was put to death. Thus, the Abassides became extinct after a reign in Asia of over five hundred years. The holy cities of Mecca and Medina were protected by the Arabian desert; but the Moguls spread beyond the Tigris and Euphrates, pillaged Aleppo and Damascus, and threatened to join the Franks in

(4) Gbn. 2:25; 401. (5) Mosh. 12:1; 1, § 7. (6) Gbn. 2:25; 402. (7) Mosh. 12:1; 2, § 3.

the deliverance of Jerusalem. The Mamalukes defended Egypt. They were equal in valor and superior in discipline, and after many well-fought battles they drove the Moguls north and across the Euphrates. On the north of Syria the Moguls vanquished Armenia, held by the Christians, and Anatolia, or Roum, held by the Turks, A. D. 1242-72. Batou led an army north of the Caspian and Black seas, and ravaged Kipzak, Turkistan, Astracan, Cazan, Russia, Poland, and Hungary, A. D. 1235-45. These Moguls and Tartars ravaged with equal fury the countries they hoped to possess and those they were hastening to leave. The whole country north of the Danube was lost in a day and depopulated in a summer, and the ruins of cities and churches were overspread with the bones of the natives. Fugitives were allured from the woods under the promise of peace and reconciliation, and after gathering the harvest and vintage they were coolly slaughtered. The Latin world was darkened by this cloud of savage hostility. The Roman pontiff tried to appease and convert these invincible pagans, and was answered: The sons of God and of Zingis were invested with a divine power to subdue or extirpate the nations, and the pope would be involved in the ruin unless he visited the royal horde as a suppliant. Frederick II. wrote to France, England, and the prince of Germany, representing the common danger, and urged them to arm. The Tartars were awed by the fame of the Fredericks. Newstadt in Austria was bravely defended, and the Moguls raised the siege on the approach of the German army. After wasting the kingdoms of Servia, Bosnia, and Bulgaria, Batou slowly retreated from the Danube to the Volga to enjoy their spoils. Still, there was toleration, and we find Caracorun contained one Nestorian church, two mosques, and twelve idol temples. Constantinople and her provinces escaped this wreck of nations.⁸

While China, Syria, and Poland were invaded at the same time by the Moguls and Tartars, the great Kans, the authors of the mischief, were content to know and declare that their word was the sword of death. Like the first caliphs, the first successors of Zingis seldom appeared in person at the head of their victorious armies. The ambassadors and princes of Europe and Asia were compelled to take the distant and laborious pilgrimage of the Onon and Selinga rivers, and the life and reign of the great dukes of Russia, the kings of Georgia and Armenia, the sultans of Iconium, and the emirs of Persia were decided by the frown or smile of the great Kan, A. D. 1227-59. One hundred and forty years after the death of Zingis his degenerated race was expelled by the native Chinese; but before this they had lost their supremacy over the dependent branches of their house, the Kans of Kipzak and Russia, of Zagatai or Transoxiana, and of Iran or Persia, A. D. 1259-1300. According to their situations they maintained their former habits, or adopted those of Asia; but the princes and their Kans were disposed for the reception of a foreign worship. After some hesitation between the Gospel and the Koran, they conformed to the religion of Mahomet and renounced all intercourse with the ancient Moguls and idolaters of China.

A general, Nogo, married the daughter of the Greek emperor and guarded the dominions of his friend and father, and some thousand of Alani and Comans were reclaimed and enlisted in the service of the empire;⁹ and as the European and Asiatic enemies were weakened by this Mogul wave of desolation, so the Greek empire was strengthened for a time. The first terror of their arms secured rather than disturbed the peace of Roman Asia. The sultan of Iconium solicited a personal interview with John Vataces, and he encouraged the Turks to defend their barrier against the common enemy; but that barrier was soon overthrown and the Seljuk dynasty was ruined. The formidable Hologou threatened to march four hundred thousand men against Constantinople; but he was diverted by the conquest of Bagdad and a long vicissitude of Syrian wars. The hostility of the Moguls to the Moslems inclined them to unite with the Greeks and Franks, and

(8) Gbn. 2:25; 401-6. (9) 2:25; 401-6.

they offered the sultany of Anatolia to an Armenian vassal, A. D. 1242-72.¹ Thus, the four sultanies of the Euphrates, who were prepared and had decreed the destruction of the last third part of the Roman empire, were crushed in their respective places, instead of being bound to the Euphrates, A. D. 1242-99; but the decline of the Mogul empire gave free scope to their rise under the Ottoman dynasty, A. D. 1299-1326. (Continued, § 5.)

4. The Ottoman empire is nothing else than the Turks united under the dynasty of Athman, or Othman. The permanent division of the Turkish empire took place among the sons of Malek Shah; but subdivisions and subversions took place after they were unbound to the Euphrates. Hence, in Syria we find sultans of Aleppo, Hems, and Damascus;² but the sultany of Roum, now reduced to Iconium, is destined to become the head and bulwark of all the Turks. Othman's fathers were among the Carizmians, or Corasmins, driven from their country by the Moguls under Zingis. After the retreat of Zingis, Gelaleddin, sultan of Carizme and son of Mahomet, returned from India to the possession and defense of his Persian kingdom; fought fourteen battles; led his cavalry from Tiflis to Herman (one thousand miles) in seventeen days. He was oppressed by the jealousy of the Moslem princes and the innumerable armies of the Moguls, and after his last defeat he perished in the mountains of Curdistan. His veteran army of Carizmians and Turkomans was dissolved. The bolder and more powerful chiefs invaded Syria and violated the holy sepulcher. The less ferocious engaged in the service of Aladdin, sultan of Iconium, and among these were the obscure fathers of the Ottoman line.

Othman possessed the virtues of a soldier, and the circumstances of time and place were propitious to his independence and success. The Seljuk dynasty was destroyed by the Mamalukes and Moguls, and the decline of the Moguls left him uncontrolled by a superior. The Koran sanctified his holy war with the Christians, and their political errors unlocked the passes of Mount Olympus and invited him to descend into the plains of Bythynia. Till the reign of Paleologus these passes had been guarded by the militia of the country, who were repaid by their own safety and an exemption from taxes. This emperor abolished their privilege and assumed their office. The tribute was rigorously collected; the custody of the passes was neglected, and (A. D. 1293) Othman I. invaded the territory of Nicomedia. The annals of his twenty-seven years' reign exhibit a repetition of the same inroads. His troops were multiplied in each campaign by the accession of captives and volunteers. He fortified the towns and castles which he had pillaged, and renounced the pastoral life for the baths and palaces of his infant capitals.³ From the conquest of Prusa by his son, Ocran, we may date the true era of the Ottoman empire, A. D. 1326. Ocran subdued the whole province of Bythynia as far as the shores of the Bosphorus and Hellespont, A. D. 1326-39. The maritime country from the Propontis to the Meander and the Isle of Rhodes, so long threatened and so often pillaged, was finally lost to the Greek empire in the thirtieth year of Andronicus, A. D. 1303. These conquests were made almost without resistance during civil discord in the Greek empire, and the same discords encouraged the emirs of Lydia and Ionia to build a fleet and pillage the adjacent islands and the seacoast of Europe.

To aid the great domestic Cantacuzine, Amir, prince of Ionia, with a fleet of three hundred vessels and an army of twenty-nine thousand men, cast anchor at the mouth of the Hebrus river, and with a chosen band of two thousand Turks marched along the banks and rescued the empress besieged in Demotica by the Bulgarians. Leaving nine thousand five hundred men to guard the fleet, he searched for Cantacuzine in vain, but embarked loaded with spoils and captives. Twice during the civil wars Amir returned to Europe, joined his arms with those of the emperor, besieged Thessalonica, and threatened Constantinople. Ocran

(1) Gbn. 407. (2) Idm. 2:20; 354. (3) 2:25; 407.

promised to fulfill the duties of a subject and a son if he could obtain the daughter of Cantacuzene. The Greek clergy connived at the marriage. Without the rites of the church Theodora was delivered to her barbarous lord; but the preservation of her religion in the harem of Bursa had been stipulated beforehand. For a time all was well; but Ocran joined the Genoese without a blush in a war against Cantacuzine. By treaty with the Empress Anne the Turks could sell the European prisoners in Constantinople or transport them to Asia. A naked crowd of Christians of both sexes and every age, of priests, monks, matrons, and virgins, was exposed in the public market. The whip was frequently used to quicken the charity of redemption, and if not redeemed they were led away to temporal and spiritual bondage.

At the conclusion of the civil and foreign wars Europe was completely evacuated by the Moslems of Asia. It was in the last quarrel with his pupil, the young emperor, that Cantacuzine inflicted the deep and deadly wound that could never be healed by his successors. Soliman, son of Ocran, with ten thousand horse, was transported in the vessels and entertained as the friend of the Greek emperor. In the civil wars of Romania, or Thrace, he performed some service and perpetrated more mischief. The Chersonesus was insensibly filled with a Turkish colony, and the emperor solicited in vain the restitution of the fortresses of Thrace; and when an earthquake shook the walls of the cities and provinces the dismantled places were occupied by the Turks, and Gallipoli, the key of the Hellespont, was rebuilt and repeopled by the policy of Soliman. The abdication of Cantacuzine dissolved the alliance. Soliman was killed by the fall of his horse, and the aged Ocran wept and expired on the tomb of his son.⁴

Reign of Amurath, A. D. 1360-89.—The Turkish cimeter was wielded with the same spirit by Amurath I., son of Ocran and brother to Soliman. He subdued without resistance the whole province of Romania, or Thrace, from the Hellespont to the Balkins, and the verge of the capital, and Adrianople was chosen for the royal seat in Europe for his government and religion. In the lapse of one thousand years Constantinople had often been assaulted by the barbarians of the east and west, but never to this fatal hour had the Greeks been surrounded in Asia and Europe by the arms of the same hostile monarch. Yet, Amurath postponed the easy conquest of the city and was satisfied with the frequent and humble attendance of the Emperor John Paleologus and his four sons, who followed at his summons the court and camp of the Ottoman prince. He marched against the Slavonian nations between the Danube and Adriatic—the Bulgarians, Servians, Bosnians, Albanians—who were repeatedly broken by his destructive inroads. The natives, distinguished in every age for their hardiness of body and mind, were converted into the firmest and most faithful supporters of the Ottoman greatness. According to the Mahometan law, the fifth part of the spoils and captives belonged to the sultan. The stoutest and most beautiful Christian youth were selected. Many thousands of the European captives were educated in religion and arms, and were consecrated by the vizier and named Janizaries. At the time of this institution they possessed a decisive superiority in war, for a regular body of infantry in constant service, exercise, and pay, was not maintained by any prince of Christendom. The Janizaries fought with the zeal of proselytes, and in the battle of Cossova the league and independence of the Slavonian tribes were finally broken and crushed. As the conqueror walked over the field flattered by the vizier, a Servian soldier started from the crowd of dead bodies and inflicted a mortal wound on Amurath. He was a lover of learning and virtue, but the Moslems were scandalized at his absence from public worship and he was corrected by the Mufti, who dared to reject his testimony in a civil cause.

(4) Gbn. 2:25; 409.

Amurath was succeeded by his son, Bajezet, surnamed the Ligthning, A. D. 1389-1403. He incessantly moved at the head of his army from Boursa to Adrianople, and from the Danube to the Euphrates; and though he strenuously labored to propagate the law, he invaded with impartial ambition the Christian and Mahometan princes of Asia and Europe. The northern regions of Anatolia, from Angora to Amasia and Erzeroum, were reduced to his obedience. He stripped his brother emirs of German and Carmania, of Aidin and Sarukhan, of their hereditary possessions, and after the conquest of Iconium the ancient empire of the Seljukians again revived in the Ottoman dynasty. He extended his kingdom across the Danube into the heart of the Moldavia. Whatever yet remained or adhered to the Greek empire in Thrace, Macedonia, and Thessaly acknowledged a Turkish master. A bishop let him through the gates of Thermopyle into Greece; he stationed at Gallipoli a fleet of galleys to command the Hellespont and intercept the Latin succorers of Constantinople. He indulged in a boundless range of cruelty and injustice, and accepted the title of sultan from the caliph of Egypt; he turned his arms against the kingdom of Hungary, the perpetual theater of Turkish victories and defeats. In the battle of Nicopolis, Bajezet defeated a confederate army of one hundred thousand Christians, and the greater part were slain or driven into the Danube. He threatened to subdue Germany and Italy and to feed his horse a bushel of oats on the altar of St. Peter, but was stopped by a fit of the gout. In another battle with the French army of one thousand knights and squires, the first line of Asiatic troops were dispersed, the rampart of stakes was forced, and after a bloody battle the Janizaries themselves were broken; but at length numerous squadrons issuing from the woods overwhemled the French, and all the captives, but twenty-five who were redeemed, were beheaded, for they would not abjure their religion, A. D. 1396-8.

Thus, the great Roman empire was contracted to a corner of Thrace, between the Propontis and the Black sea, about fifty miles in length and thirty in breadth. It was cut off from all Christian nations by the invincible Mahometans, or Turks, and it was torn with discord and governed by incompetent emperors. At length Bajazet resolved on the conquest of Constantinople. In his epistle to the Emperor Manuel, he said: By the divine clemency our invincible cimeter has reduced to our obedience all Asia, with many and large portions of Europe, excepting only the city of Constantinople; for beyond its walls thou hast nothing left. Resign that city, stipulate thy reward, or tremble for thyself and thy unhappy people at the consequences of a rash refusal. But this demand yielded to a truce of ten years at an annual tribute of thirty thousand crowns of gold. But Bajazet violated the truce. In the cause of a rival emperor the Ottoman army threatened the city. Manuel's plaintive embassy secured a little help from France, and Marshal Boucicault sailed with four ships, forced a passage through the Hellespont guarded by seventeen galleys, and landed at Constantinople six hundred men at arms and one thousand six hundred archers. His presence caused the blockade by sea and land to be raised, and several castles in Europe and Asia were stormed by the emperor and the marshal fighting side by side with equal valor. But the Ottomans soon returned with an increase of numbers; and the intrepid Boucicault resolved, after a year's struggle, to leave a country that could no longer afford pay or provisions for his soldiers. The marshal proposed to conduct Manuel to the French court, where, in person, he might solicit men and money; and to extinguish discord, the emperor should leave his competitor on the throne. The proposal was embraced. The prince of Selybria was introduced to the capital, and the lot of the exile seemed more fortunate than that of the sovereign. Instead of applauding the success of his vassal the sultan claimed the city as his own, and on the refusal of John of Selybria Constantinople was more closely pressed by the calamities of war and famine; and the savage Bajazet would have devoured his prey if, in the fatal moment, he had not been overthrown by another savage stronger than himself.⁵

(5) Gbn. 2:25; 412.

5. THE TAMERLANE WOE.—Another of these waves of desolation belonging to the woes accompanying the sixth trumpet came rolling from the east over the Turkish and Mahometan dominions, and swept away Bajazet and his invincible army. The conquest and monarchy of the world was the first object of the ambition of Timour, or Tamerlane. In the eyes of the Moguls who held the succession of the house of Zingis, Timour was a rebel subject, yet he sprang from the noble tribe of Berlass. He was born forty miles south of Samarcand, in the village of Sebzar in the fruitful territory of Cash, of which his fathers were the hereditary chiefs. His first adventure was to restore the patrimony of Zagatai and reunite the dependent countries of Carizme and Candahar, A. D. 1361–70;⁶ then he turned his eyes toward Persia, or the kingdoms of Iran, A. D. 1380–93. From the Oxus to the Tigris that extensive country was left without a lawful sovereign, and peace and justice had been banished from the land above forty years. The petty tyrants might have opposed him with confederate arms, but stood separately and fell successfully; and the difference of their fate was marked only by the promptitude of submission or the obstinacy of resistance. From Shiraz to the Persian gulf his troops advanced, and the riches or weakness of Ormuz were displayed in the annual tribute of six hundred thousand dinars of gold. The whole course of the Tigris and Euphrates, from the mouth to the sources, were reduced to his obedience. He entered Edessa, and the Turks of the black sheep were chastised for pillaging a caravan of Mecca. In the mountains of Georgia the Christians still braved the law and sword of Mahomet, and by three expeditions he obtained the merit of a holy war, and the prince of Tiflis became his proselyte and friend. He conquered Turkistan A. D. 1370–83, Kipzak and Russia A. D. 1390–96. The city of Tana, or Azoph, at the mouth of the Don, or Tanais, was reduced to ashes because well fortified; the Moslem citizens were pillaged and dismissed, but all the Christians who had not fled to their ships were condemned to death or slavery.

Hindoostan was conquered A. D. 1338–9. The Moguls entered Delhi, the capital, a great and flourishing city, which had subsisted three centuries under the dominion of the Mahometan kings of the Afghan dynasty. He resolved to purify his soldiers in the blood of the idolaters, or gentoos, who numbered ten to one of the Moslems. On the banks of the Ganges, Timour was informed of the disturbance on the confines of Georgia and Anatolia, of the revolt of the Christians, and the ambitious designs of Bajazet. After enjoying some tranquil months in the palace of Samarcand, he proclaimed a new expedition of seven years into the western countries of Asia. His soldiers of the Indian wars had their choice of remaining at home or of following their prince, but the troops of all the provinces of Persia were commanded to assemble at Ispahan and await the arrival of the royal standard. The Christians of Georgia were overcome, and the citizens submitted to tribute or the Koran; but the prisoners had to abjure their religion or suffer death. The Mogul and Ottoman conquerors touched each other's conquests in the neighborhood of Erzeroum and the Euphrates, and in their victorious career Timour was impatient of an equal, and Bajazet was ignorant of a superior, and in their correspondence they manifest the greatest arrogance, insolence, and contempt for each other. Timour disparages the conquests of Bajazet and attributes them to his obedience to the precepts of the Koran in waging war against the infidel Christians, and for this sole reason Timour had not destroyed his kingdom, which Timour acknowledges to be the frontier and bulwark of the Moslem world. Thou art no more than a pismire! Why wilt thou provoke the elephants? Alas! they will trample thee under their feet. In reply, Bajazet poured forth the indignation of his soul, deeply stung by such unusual contempt; retorts the greatest reproaches on the thief and rebel of the desert; boasts of his own victories, bids defiance, and promises to restore to him

(6) Gbn. 2:26; 413–14.

his wives after they had thrice endured the embraces of a stranger. This last threat was the deepest insult and most unpardonable offense that could be perpetrated on an Asiatic sovereign.

Before they met, Timour besieged and destroyed Sebaste, and buried four thousand Armenians alive for the brave discharge of their duty. As a Mussulman he seems to respect the pious work of besieging Constantinople, and turned aside to invade Syria and Egypt, now under the Mamalukes. Timour's front was covered with a line of Indian elephants, whose turrets were filled with archers and Greek fire. The Syrians were disordered and fell back in crowds on each other. Many thousands were stifled and slaughtered in the entrance of the great street; the Moguls entered with the fugitives; after a short defense, the citadel of Aleppo was surrendered by cowardice or treachery. Timour was a zealous Mussulman, but of the sect of Ali and Hosein, while those of Syria and Egypt were of Omar and the Abbassides. Having the doctors among his suppliants, Timour inquired: On whose side were the martyrs who fell in the battle? A doctor of Aleppo answered: The motive, and not the ensign, constitutes the martyr; and the Moslem of either party who fight only for the glory of God may deserve that sacred appellation. Timour claimed that Ali alone was the lawful successor of the prophet, that Moawizah was a usurper, and Yezid a tyrant. A prudent explanation restored tranquility. Timour said that he was not a man of blood and never was the aggressor.

During this peaceful conversation the streets of Aleppo, streamed with blood, reëchoed with the cries of mothers and children and the shrieks of violated virgins. Their cruelty was enforced by the peremptory command for an adequate number of heads, which, according to his custom, were curiously piled in columns and pyramids. The Moguls celebrated the feast of victory, while the surviving Moslems passed the night in tears and chains. (A. D. 1400.)

From Aleppo the destroyer advanced to Damascus, where he was rudely encountered and almost overthrown by the Mamalukes of Egypt. Abandoned by their prince, the inhabitants still defended the walls, and Timour consented to raise the siege for a ransom. But no sooner had he got into the city under color of a truce than he perfidiously violated the treaty, imposed a contribution of ten millions of gold, animated his troops to a general massacre, and Damascus was reduced to ashes.

Losses and fatigues of the campaign obliged Timour to renounce the conquest of Palestine and Egypt, but in his return to the Euphrates he delivered Aleppo to the flames. On the ruins of Bagdad he erected a pyramid of ninety thousand heads of the slaughtered citizens;* again visited Georgia, and prepared to meet Bajazet. (A. D. 1400-1.) He collected his forces, from every quarter and province, to the number of eight hundred thousand and ten thousand horse, and he delivered their pay and arrears for seven years out of the immense riches obtained in the pillage of Syria. Bajazet had collected four hundred thousand horse and foot. Of these, forty thousand were Janizaries, a national cavalry, the spahis of modern times; twenty thousand cuirassiers of Europe, clad in black, impenetrable armor; the troops of Anatolia, and a colony of Tartars. Timour moved from the Araxes through Armenia and Anatolia, avoided the Ottoman camp, occupied Cæsarea, traversed the salt desert and the river Halys, and invested Angora, where was fought a memorable battle. For various motives the greatest part of Bajazet's troops failed him in the decisive moment; he was vanquished and taken prisoner, and kept in an iron cage till he died. The Asiatic provinces to the Hellespont and Bosphorus were subjugated, but the conqueror of the east and master of myriads of horse had not a single galley. The

(*) Gbn. 2:26; 417; Rev. Eurp. 1:6, note 25.

Turks and Christians forgot their difference of religion; acted in union and firmness in the common cause; the double straits were guarded with ships and fortifications. Timour's demand for transports were denied by both, while his pride was soothed by gifts and suppliant embassies.

Soliman, son of Bajazet, was granted the kingdom of Roumania, or Thrace in Europe, which he then occupied. The Greek emperor agreed to pay the same tribute which he had paid to the Turkish sultan; the sultan of Egypt submitted to the Mogul conqueror, and thus his career was bounded on the west. But the torrents of Mussulman blood which he shed could not be expiated without shedding an equal amount of that of infidels, and as he now stood at the gates of Paradise he could only best secure his glorious entrance by demolishing the idols of China, founding mosques in every city, and establishing the faith of One God only, and of Mahomet as His prophet.

Before he evacuated Anatolia, Timour, or Tamarlane, dispatched a numerous army beyond the Sihoon to open a road to the pagan Calmuks and Mungals. In A. D. 1404, he enjoyed his victories in the palace of Samarcand. In his march to conquer China, A. D. 1405, he expired in his last camp, three hundred miles from his capital, and in the seventy-seventh year of his age.⁷ Whole nations were crushed under his footsteps. The ground once occupied by flourishing cities was often marked by his abominable trophies of columns or pyramids of human heads. Astrakhan, Carizme, Delhi, Ispahan, Bagdad, Aleppo, Damascus, Boursa, Smyrna, and a thousand other places were sacked, burnt, or utterly destroyed in his presence or by his troops. His most destructive wars were rather inroads than conquests. He invaded Turkistan, Kipzak, Russia, Hindoostan, Syria, Anatolia, Armenia, and Georgia without a hope or a desire of preserving them. He departed laden with spoil, and left behind neither troops to awe the contumacious, nor magistrates to protect the obedient natives. He broke the fabric of their ancient government and then abandoned them to the evils caused and aggravated by his invasion. After his death the scene was again involved in darkness and blood, and before the end of the century Transoxania and Persia were trampled by the Uzbeks from the north and the Turcomans of the black sheep.⁸ (Chap. 166:8.)

6. CONSTANTINOPLE.—When Timour had entirely evacuated Anatolia he left the cities without a palace, a treasure, or a king. The open country was overspread with hordes of shepherds and robbers of Tartar or Turcoman origin. The recent conquests of Bajazet were restored to the emirs he had conquered, and his five sons were eager to consume in civil wars and discord the remnant of their patrimony. (A. D. 1403–21.) These civil wars resulted in the ascendancy of Mahomet the First, who obtained Anatolia by treaty, and Romania, or Thrace, by arms, and his reign was employed in banishing the vices of civil discord and restoring the Ottoman monarchy on former basis. Had the Christian powers united and occupied the straits with a confederate fleet, the Ottomans must have been speedily annihilated, at least in Europe. But the schisms of the west and the factions and wars of France and England diverted the Latins from the enterprise and permitted Anatolia and Roumania to become united, A. D. 1421, under Amurath II. A colony of Genoese at Phocaea, on the Ionian coast, transported Amurath into Roumania. Two thousand Italians, with lances and battle-axes, accompanied him to the conquest of Adrianople, and this venal service was soon repaid by the ruin of the colony and commerce of Phocaea.⁹

On hearing of the Ottoman subversion by the Moguls, the exiled emperor of Constantinople, Manuel, returned to his throne; dismissed his competitor, who he had seated there on his departure to France; received the ambassadors of the humbled sons of Bajazet; formed alliance with Soliman, who restored Thessalonica, with the most important places along the Strymon, the Propontis, and

(7) Gbn. 2:26; 413–21. (8) Idm. 421. (9) 2:26; 422–3.

Black sea, and Mousa was repulsed by sea and land in Asia. Instead of perpetuating the division in the Ottoman powers by aiding the weaker side, Manuel concluded a treaty with Mahomet and transported his troops over the Bosphorus, which was the first step to the conquest of Romania and the reunion of the Ottoman monarchy, A. D. 1402-22. Amurath II., son of Mahomet, commenced the siege of Constantinople A. D. 1422. The religious merit of subduing the city of the Cæsars attracted a crowd of volunteers from Asia, who aspired to the crown of martyrdom. Their military ardor was inflamed by the promise of rich spoils and beautiful females, and the sultan's ambition was consecrated by the presence and prediction of Said Becher, a descendant of the prophet. The strength of the walls resisted an army of two hundred thousand Turks. The assaults were repelled by the sallies of the Greeks and their foreign mercenaries. The old resources of defense were opposed to the new engines of attack. A dervish was snatched up to Heaven in visionary converse with Mahomet, and the Christians beheld the Virgin Mary, in a violet garment, walking on the rampart and animating their courage. After a two months' siege Amurath was recalled to Bursa by a domestic revolt, which ended in the death of a brother, and while he had led his Janizaries to new conquests in Europe¹ and Asia, the Greek empire enjoyed a servile and precarious respite of thirty years (A. D. 1425-48.) In the meantime Manuel sunk into his grave, and John Polaeologus was permitted to reign for an annual tribute of three hundred thousand aspers and dereliction of almost all that he held beyond the suburbs of Constantinople.²

On the decease of John Polaeologus, four years after the Hungarian war, the royal family was reduced to three princes, sons of Manuel. Of these Constantine was crowned emperor, A. D. 1448-53. Amurath deceased and was succeeded by his son, Mahomet II. To all the ambassadors he spoke the language of moderation and peace. The confidence of the Greek emperor was revived by the solemn oaths and fair promises and assurances with which he sealed the treaty. The Papilians may not keep faith with infidels or heretics,³ and the Mahometans have pronounced that no promise can bind the faithful against the interest and duty of their religion, and that the sultan may abrogate his own treaties and those of his predecessors. Mahomet resolved to build a formidable castle on the narrow pass of the Bosphorus, opposite the one on the Asiatic shore. The emperor attempted to divert him from his purpose, as it would intercept the Latin trade in the Black sea, and perhaps annihilate the subsistence of the city. The sultan replied: I form no enterprise against the city, but the empire of Constantinople is measured by her walls. * * * Return in safety, but the next who delivers such a message may expect to be flayed alive. Constantine determined to unsheath the sword and resist the establishment of the Turks on the Bosphorus; but he was dissuaded by the advice of his civil and ecclesiastical ministers, and in A. D. 1452 the impregnable fortress was erected. The ruins of stately churches and marble columns, consecrated to St. Michael, the archangel, were employed without scruple by the profane Moslems. Some opposing Christians suffered death, and other outrages were perpetrated. The emperor's last message was pathetic and sublime. Since neither oaths, nor treaties, nor submission can secure peace, pursue your impious warfare. My trust is in God alone. If it should please Him to mollify your heart, I shall rejoice in the happy change. If He delivers the city into your hands, I submit without a murmur to His holy will. But till the Judge of the earth pronounce between us it is my duty to live and die in the defense of my people.

The sultan's reply was hostile and decisive. His fortifications were completed, and he stationed four hundred Janizaries to levy tribute on the ships of every nation that passed within reach of his cannon. A Venitian vessel refusing was sunk with one shot. The crew escaping in boats were dragged in chains to the

(1) Gbn. 2:28; 442-47. (2) Idm. 26; 423. (3) Dowl., p. 400. Chap. 149, § 2.

porte. The master was impaled and the rest beheaded and thrown to the wild beasts. The Greeks and Turks passed an anxious and sleepless winter—the one by fears and the other by hopes. The sultan said: In arms we are superior, and with the aid of God and the prayer of the prophet we shall speedily become masters of Constantinople. A brass cannon was cast and its power tested. Thirty wagons, drawn by sixty oxen, conveyed it one hundred and fifty miles in two months, poised by two hundred men on both sides. The emperor, with fervent prayer, implored the assistance of Heaven and earth, but to no effect. Christendom beheld with indifference the fall of Constantinople. The pope was exasperated by the falsehood and obstinacy of the Greeks and predicted their ruin, and his honor was engaged to the accomplishment of his prophecy. Perhaps he was softened by the last extremity of their distress; but his compassion was tardy, his efforts were faint and unavailing, and Constantinople had fallen before the squadrons of Genoa and Venice could sail from their harbor. A plebian crowd and some nobles withdrew from their country, and the avarice of the rich denied the emperor the secret treasures which might have raised in their defense whole armies of mercenaries. The indigent and solitary prince prepared to sustain the formidable adversary; but if his courage was equal to the peril, his strength was inadequate to the contest. In the spring the Turkish vanguard swept the towns and villages as far as the gates of Constantinople. Submission was spared and protected. Whatever resisted was exterminated with fire and sword.

Mahomet planted the imperial standard before the gate of St. Romans, April 6, A. D. 1453. The besieging army was estimated at from two hundred and fifty thousand to three hundred thousand or four hundred thousand, and the navy at three hundred and twenty sail. The besieged were four thousand nine hundred and seventy Romans, and two thousand strangers under John Justinian, a Genoese nobleman. A chain was drawn across the mouth of the harbor, supported by some Greek and Italian vessels of war and merchandise, and all arriving from Christian nations were detained for service. Asia and Europe were open to the besiegers, but the strength and provisions of the Greeks must decrease. With the demand of temporal aid Constantine promised spiritual obedience. His neglect of the church was excused by the ardent cares of the state. A legate was more easily granted than an army, and about six months before the capture of the city the Cardinal Isidor, of Russia, appeared in that character with a retinue of priests and soldiers. The emperor saluted him as a friend and father, respectfully listened to his public and private sermons, and with the most obsequious of the clergy and laymen subscribed the act of union as it had been ratified in the council of Florence.

On the 12th of December, A. D. 1452, the two nations in the church of St. Sophia joined in the communion of sacrifice and prayer, and the names of the two pontiffs were solemnly commemorated: the name of Nicolas V., the vicar of Christ, and of the Patriarch Gregory, who had been driven into exile by a rebellious people.⁴ But, as formerly, this reunion was rejected by the holy virgins and the greatest part of the clergy and people.⁵ But the last Constantine deserves the name of a hero; his noble band of volunteers were inspired with Roman virtue, and the foreign auxiliaries supported the honor of the western chivalry. The incessant volleys of lances and arrows were accompanied with the smoke, the sound, and the fire of musketry and cannon. Each day added to the science of the Christians, but their inadequate stock of power was wasted in the operations of each day. Their ordnance was not numerous nor powerful, and if they had heavy cannon they feared to plant them on the aged walls, lest the explosion should shake or tumble them down.

The same destructive secret had been revealed to the Moslems, by whom it was employed with the superior energy of zeal, riches, and despotism. The

(4) Gbn., Vol. II., chap. 29, p. 452. (5) Idm., 453.

great cannon of Mahomet was flanked by two fellows of almost equal magnitude; fourteen batteries thundered at once on the most accessible places; one of these is supposed to mount one hundred and thirty guns. By a Christian were the Moslems taught to direct their aim. The union of ancient and modern artillery distinguished the siege of Constantinople. The cannon, the engines for hurling stones and darts, and the battering ram were directed against the same wall; nor had the discovery of gunpowder superseded the use of the unextinguishable liquid fire. The attacks were incessant and powerful, the resistance was vigilant and successful. The sultan was astonished, disappointed, and grieved. Constantine had negotiated in the isles of the Archipelago, the Morea, and Sicily for the most indispensable supplies. As early as April five great ships equipped for merchandise and war would have sailed from the harbor of Chios had the wind permitted. One bore the imperial standard, the other four belonged to the Genoese. They were laden with provisions, soldiers, mariners, and military stores for the capital. With a strong south wind they forced through the Hellespont and the Propontes; but the city was invested by sea and land.

The Turkish fleet of three hundred ships, stretched from shore to shore in crescent form, guarded the entrance of the Bosphorus. The five Christian ships continued to advance with joyful shouts and a full press of sails and oars. The rampart, the camp, the coasts of Europe and Asia were lined with spectators. The five lofty and stout ships were guided by skillful pilots and manned with the veterans of Greece and Italy; their weight was directed to sink or scatter the Turkish vessels; their artillery swept the waters, their liquid fire was poured on the heads of their adversaries who approached with the design of boarding. The imperial vessel, almost overpowered, was rescued by the Genoese. The Turks in both a distant and closer attack were twice repulsed with loss. Mahomet, on horseback on the shore, was frantic with rage. By voice and gestures, promises and threats, he urged the Ottomans to a third attack, more fatal and bloody than the previous two.

The Turks lost twelve thousand men in one day and fled to the shores of Europe and Asia. The Christian squadron, triumphant and unhurt, steered along the Bosphorus and securely anchored within the chain of the harbor. The introduction of these supplies revived the hopes of the Greeks and accused the supineness of their western allies against a common foe. A rational and moderate armament of the maritime states might have saved the relics of the Roman empire, or name, and maintained a Christian fortress in the heart of the Ottoman empire. Yet this was the sole and feeble attempt for the deliverance of Constantinople. The more distant powers were insensible of its danger while the ambassador of Hungary, or at least of Huniades, resided in the Turkish camp to remove the fears and direct the operations of the sultan.⁶ These great Christian establishments are destitute of Christianity; they would conspire with the devil to ruin one another.

Mahomet transported ten miles, on rollers by land, eighty galleys and brigantines and launched them in the higher part of the harbor in shallow water, safer from the deeper vessels of the Greeks and Genoese. Here he formed a floating battery and approached the most accessible side of the city which had been stormed by the Latin crusaders. The sultan massacred youths of Italy and Greece; the emperor retaliated and exposed from the walls the heads of two hundred and sixty Mussulmen. After the siege of forty days the fate of Constantinople could no longer be averted. The diminutive garrison was exhausted by a double attack; the aged and often assailed fortifications were dismantled on all sides by the Ottoman cannon; many breaches were opened; near the gate of St. Romanus four towers were leveled to the ground; to pay his soldiers, the churches were despoiled with the promise of four-fold restitution. This sacrilege

(6) Gbn. 2:29; 455.

offered a new reproach to the enemies of the union with the pope, and discord impaired the remnant of the Christian strength. The Genoese and Venitian auxiliaries asserted the preëminence of their respective service. Justinian and the great duke accused each other of treachery and cowardice. A crowd of dervishes visited the tents of the Turkish soldiers and instilled the desire of martyrdom, with the assurance of spending an immortal youth amidst the rivers and gardens of Paradise and in the embrace of black-eyed virgins. Double pay was promised to the victorious troops. The city and buildings Mahomet claimed; the captives and spoils, treasures of gold and beauty he resigned to the soldiers, and promised the government of his fairest province to the soldier who first ascended the walls of the city.

Such motives diffused among the Turks a general ardor—regardless of life and impatient for action—and the camp reëchoed with shouts of: There is but one God, and Mahomet is the apostle of God. Far different was the state of the Christians in the city, who, with loud complaints, deplored the punishment of their sins. The celestial image of the Virgin had been exposed in the solemn procession, but their divine patroness was deaf to their entreaties; they accused the emperor for refusing a timely surrender, anticipated the horrors of their fate, and sighed for the repose and security of Turkish servitude. The example of their prince and the confinement of the siege had armed the warriors with the courage of despair. They wept, and embraced, and devoted their lives, and each commander departing to his station maintained a vigilant and anxious watch all night on the rampart. The emperor and some companions entered the dome of St. Sophia, the last Christian assembly in it, and devoutly received, with tears and prayers, the holy communion, which was the last Christian rite performed in it. He reposed some minutes in the palace, which resounded with cries and lamentations, mounted on horseback to visit the guard, and explored the motions of the enemy.

In the morning, May 29, A. D. 1453, the embattled hosts of Turks made the assault by sea and land. A common impulse drove them on to the wall. The most audacious to climb were instantly precipitated, and not a dart nor a bullet of the Christians was idly wasted on the accumulated throng; but their strength and ammunition were exhausted in this laborious defense. The ditch was filled with the slain; they supported the footsteps of their companions, and of this devout vanguard the death was more serviceable than the life. Under their respective bashaws and sanjaks the troops of Anatolia and Romania were led to the charge; their progress was various and doubtful. After a conflict of two hours the Greeks still maintained and improved their advantage, and the voice of the emperor was heard encouraging his soldiers to achieve by a last effort the deliverance of their country. In that fatal moment the Janizaries rose, fresh, vigorous, and invincible. The sultan, with ten thousand domestic troops reserved for the occasion, directed and impelled the tide of battle; his troops in the last assault numbering two hundred and fifty thousand. From the lines, the galleys, and the bridge the Ottoman artillery thundered on all sides. The camp and the city, the Greeks and the Turks, were involved in a cloud of smoke which could be dispelled only by the final deliverance or destruction of the Roman empire. All is confusion, blood, and horror, of which the actors could form no just or adequate conception.

John Justinian was wounded and fled the city through one of the breaches. His example was followed by the greatest part of the Latin auxiliaries, and the defense began to slacken when the attack was pressed with redoubled vigor. The Ottomans numbered fifty, or one hundred to one Christian. The city was taken by storm. The emperor fell, and his nobles fought around him till he was buried under a mountain of their dead bodies. After the capture, two thousand citizens were put to the sword, and the outrage and horrors of a city taken by storm followed. Citizens forsook the houses and crowded into the streets; they fled to

the dome of St. Sophia, expecting deliverance by a miracle. Youth, beauty, and the appearance of wealth attracted the choice of the captors. The male captives were bound with cords, and the females with their veils and girdles. The senators were linked with their slaves; the prelates with the porters of the church; young men of plebian birth with noble maids whose faces had been invisible to the sun and to their nearest kindred. The ties of nature were cut assunder, and the inexorable soldiers were careless of the fathers' groans, the tears of mothers, and lamentations of children. No church or sanctuary could secure protection to the Greeks.

Above sixty thousand were transported to the camp and fleet, and were exchanged or sold, and dispersed in remote servitude throughout the Ottoman empire. The outward harbor was still occupied by the Italian ships. While the Turks were pillaging the city they departed. The beach was covered with a lamenting crowd, but the means of transportation were scanty and the ships selected their own countrymen.⁷ Thus fell the city of Constantine, built expressly for the religion and government of the first Monotheistic empire known on the page of history, except the diminutive sovereignty of Israel, and is second in interest to no city in the kingdom of God but to Jerusalem. Its first emperors were sometimes Trinitarian, and sometimes Unitarian. The Trinitarian became absolute and permanent till now, it has passed into the hands of the Unitarian Monotheists. But Polytheism never swayed a scepter within its walls.

7. CONSTANTINOPLE UNDER UNITARIAN RULE.—The church of St. Sophia was transformed into a mosque, and so remains to this day. The city was repopled by Mahomet. The Greeks returned in crowds when they were assured of their lives, liberties, and the free exercise of their religion. In the election and investiture of a patriarch the ceremonial of the Greek court was revised and imitated. The sultan delivered the crosier, or pastoral staff, to him, and provided him with a palace, etc. Thus, the sultan made himself the imperial head of the Greek church, as well as enjoyed from the caliph of Egypt the office of the defender of the faithful. The other patriarchs were under the Mamalukes. The churches were shared between the two religions. Their limits were marked, and, until it was infringed by Selim, the Greeks enjoyed the benefits of this equal partition.

The Morea was taken into possession by the sultan A. D. 1460. The emperor of Trebizond yielded his dominions to the sultan A. D. 1461; and this, according to Gibbon, terminates the Greek division of the Roman empire.⁸ Thus, we see the last third of the Roman empire was destroyed by the Turks under the Ottoman dynasty. (A. D. 1453–61.) The first invasion of the Turks was A. D. 1050, but no permanent conquest or subjugation was effected till A. D. 1065–68.⁹ From this date, A. D. 1065, till A. D. 1461, the destruction of the Greek empire was persistently kept in view till accomplished in a period of three hundred and ninety-six years and some days; or, as in the divine programme, a year, month, day, and an hour = 396 years and 15 days.¹

The Greek empire being subverted and Mahomet II. dead, A. D. 1481, Bajazet carried on war with the Hungarians, Venetians, Persia, and Egypt. Selim I. conquered Diarbeker Algezira beyond the Euphrates, A. D. 1514, overturned the powerful empire of the Mamalukes, and incorporated Egypt and Syria in the Ottoman empire, A. D. 1517, and the sheriff of Mecca submitted to him. His son, Soliman the Great, extended the empire to its utmost boundary, subjugating Bagdad and Irak-Arabia on the Tigris and Euphrates, and the isle of Rhodes, Wallachia, Moldavia, and the greater part of Hungaria, A. D. 1534.²

The decline of the Ottoman empire began with the death of Soliman, A. D. 1566,* about three hundred and ninety-six years after Nouraddin reunited the Turks under the Seljuk dynasty, A. D. 1145–1174.³ The power of the caliphs

(7) Gbn. 2:29; 445. (8) 2:29; 460–1. (9) Chap. 144, § 5. (1) Rev. 9; 15. (2) Rev. Eurp., Vol. I., p. 280, period 6, chap. 7. (*) Guth. Geog., Vol. II., p. 480. (3) Gbn. 2:20; 347.

was extinguished by the Ottomans after many a struggle.⁴ The sheriff of Mecca submitted to Selim I., and conferred the office of caliph upon the sultans of Turkey; and the standard of the prophet, or sacred banner, called the Sanjak-Scheriff, is in the Ottoman sultan's possession, and to be unfurled by him in holy wars.⁵ The sheriff of Mecca is chosen by the direct descendants of Mahomet, called sheriffs, and their choice is invariably confirmed by the Ottoman sultan. They have the sovereignty of their native land and the custody of the temple at Mecca.⁶ The influence of the sheriff is seen at the present day.

The porte, after the sheriff's demand for a civil war against Russia, deem settlement impossible.⁷ The Ottoman sultan is both the civil and ecclesiastical head of Mahometanism, and is so recognized at the present day in India.⁸ The Tartars north of the Black sea continue to acknowledge the religious supremacy of the sultan as successor of the prophet.⁹ The new Turkish constitution declares the sultan is the caliph of the Mussulmans and sovereign of all the Ottomans.¹ The title of caliph renders his person sacred in the eyes of all Moslems. The Softas required the late sultan to relinquish the title of caliph, which rendered him inviolable. The sultan abdicated the throne, and died by some means.² The caliph and the pope now (A. D. 1534) rule the Monotheistic world from the Ganges to the Atlantic ocean, from Russia to Babel-Mandel, and from the Baltic to the desert of Sahara. They control and animate a civil sovereignty, but it is only an image of the genuine Constantine empire which it has superseded. The pope occupies the throne of the Latin Cæsars, and the caliph is on the throne of the Greek Cæsars, and the title of emperor they give to their vassals.

8. CHARACTERISTICS OF THE TURKS.—Horsemen predominated in their invasions. I have no means of ascertaining the number of cavalry employed and wasted during their inroads and conquests, but it must have been immense. Mahmud boasted that the sight of his bow would bring two hundred thousand horse into the field.³ Myriads of Turkish horse overspread a frontier of six hundred miles in Armenia, under Togrel-Beg.⁴ All the troops of Othman consisted of loose squadrons of Turcoman cavalry, who fought without pay and served without discipline. But a regular body of infantry was first established by Ocran.⁵ Soliman, with ten thousand horse, was transported to Europe in vessels of the Greek Emperor.⁶ Timour, the Mogul Mahometan, had ninety-two thousand horse.⁷ As the subject nations marched under the standard of the Turks, their cavalry, both men and horse were proudly computed by millions. One of their effective armies consisted of four hundred thousand soldiers.⁸ The army of Timour against Bajazet is stated at eight hundred thousand men and five thousand or ten thousand horse;⁹ and Bajazet's, four hundred thousand. But, in numbers as in dates, writers differ, and all we can come at are estimates. Besides, the numbers may be figurative for vast multitudes or indefinite periods. I have followed Gibbon because he does not believe in divine revelation or inspired programmes.

Another Characteristic: Their breastplates were fire-red, hyacinth-blue, or purple, and brimstone-yellow. They brought immense armies into the field, composed principally of horse, and from their first appearance on the great political stage of nations their costume has been peculiarly distinguished by the colors of scarlet, blue, and yellow, which are here denoted by the terms fire, jacinth, and brimstone. Rycaut's Present State of the Ottoman Empire will satisfy the reader on this point.¹ But, as the breastplate is defensive armor, these terrible breastplates may denote their dauntless, irresistible, and invincible charges and inevitable devastations. Regardless of self-preservation, they only aimed at destruction; and their defensive armor was their destructive force, compared to fire, smoke,

(4) Lipp. Gaz. Arab. Hist. (5) U. P., May 24, 1877. (6) Gbn 2:11; 218 Lipp., Mecca. (7) Chgo. Weekly Trib., March 7, 1877. (8) Idm., Oct. 26, 1877. (9) Thal., p. 341, § 194. (1) Chgo. Trib., Dec. 27, 1876. (2) Chgo. Weekly Trib., May 31, 1876. (3) Gbn. 2:18; 315. (4) Ibid 317. (5) 25; 408. (6) Ibid 409. (7) 26; 415. (8) 3; 49. (9) 26; 417. (1) Bush. Rev. 9:17, 18.

and brimstone, issuing out of their terrible mouths. Such destructive beasts needed no other protection. In the battle of Doryleum it was confessed on both sides that the Turks and the Franks were the only nations entitled to the appellation of soldiers. Their encounter was varied and balanced by the contrast of arms and discipline, the direct charge and wheeling evolutions, the couched lance and the branished javelin, and weighty broadsword and a crooked saber.² Their mouths were destructive, as their breasts were invulnerable and inaccessible.

The Arabian locusts had heads of horses and teeth of lions; but the Turkish horses had the savage heads of lions and mouths of destruction. To pierce their breasts was dangerous; to escape their fiery charge was hopeless; and by these invulnerable and irresistible squadrons were the Greek provinces destroyed till Ocran established a regular infantry, A. D. 1326-39.³ Mahomet II. adopted an unusual mode of destruction, and by it was the capital of the last third natural division of the Roman empire destroyed. This gunpowder artillery so literally verifies the prediction it will be hard to divert the mind to a figurative import; but I give the preference to the figurative.⁴ Their approach produced consternation and their assault was destruction. (Chap. 150.)

The empire is destroyed, and the divine programme intimates the reason. The churches remained under the Greek, or Catholic, hierarchy, but repented not of the innovations and corruptions introduced and established by their own hands and councils. They still continued—in both the Greek and Latin churches—to worship demons, or the spirits of the dead saints and martyrs; venerated their bones and relics; made images of them out of gold, silver, brass, stone, and wood. These images had been used, and those saints and martyrs had been invoked in crusades and defenses against the Turks, but to no purpose. They could neither see their distress, hear their cries, nor come to their deliverance. The churches are not reformed,* and the evil is not over yet. If the head, mouth, and breast of these horses were onward destruction, their tail policy was most pernicious. The locusts had stings in their tails that tormented all they struck; but these horses' tails had serpent heads, and eyes, and teeth, and could see, devise, and act of themselves. They could select their object and choose their occasion. The laws, institutions, and regulations after the devastations were pernicious in the extreme. On the hard condition of tribute and servitude the Greek Christians might enjoy the exercise of their religion; but their most holy churches were profaned; their priests and bishops were insulted; they were compelled to suffer the triumph of Unitarian lasciviousness and the apostacy of brethren; many thousands of children were circumcised, and many thousand captives were devoted to the service or pleasure of their masters.⁵

After the power of the original Turks was gone the Ottoman was maintained by the offspring of Christians. Women and children have been regarded as the property of the father or husband; when he fell his wife and children were claimed by the conqueror by the right of conquest. The widows of the slain were given to the conquerors for wives or concubines, and became mothers of a mixed race, which was educated in the belief and service of Mahometanism and hatred to the mother's religion. Ocran introduced the custom of educating the young captives as soldiers of the prophet.† Many thousand European captives were educated into the Mahometan faith and arms. These Janizaries were the terror of nations, and sometimes of the sultans themselves.⁶

When the royal fifth was diminished by conquests, an inhuman tax of the fifth child, or child of every fifth year, was rigorously levied on the Christian families. At the age of twelve or fourteen years the most robust youths were torn from their parents, their names were enrolled in a book, and from that moment they were clothed, taught, and maintained for the public service, and when they were well trained they were drafted into the chambers and companies

(2) Gbn. 2:19; 336. (3) 25; 408. (4) Chap. 149, § 6. (*) Chap. 145, § 4. 153. (5) Gbn. 2:18; 321-2. (†) Gbn. 2:25; 408. (6) Ibid. 410.

of the Janizaries and severely trained in the military or monastic discipline of the order. The other youths were disposed of in other services of the palace or prince.⁹ Most of Mahomet's Bashaws and Janizaries were the offspring of Christian parents, but the glories of the Turkish name were perpetuated by successive adoption,¹ and by these were the Turks enabled to conquer Constantinople and wage war with the Latin empire. By different habits were the citizens distinguished from the peasants, and the Moslems from the infidel.² Thus, we see the Christians not slaughtered in the subjugation of their countries are mortally wounded by the after policy of the Turks. Tribute was exorbitant. Daughters of Christians were taken by force and disposed of according to the licentious and cruel disposition of the sultan and his subordinates. Their sons were educated into Islamism, made soldiers, or reduced to slavery. Everything abhorrent to parents was imposed upon sons and daughters. Christians are tolerated when and where most profitable; but the hardships imposed on the Greek church must always dispose them to favor any revolution in government.³ The remains of the ancient Greeks still exist, though under grievous oppressions, and profess Christianity under their own patriarchs of Constantinople, Alexandria, Jerusalem, and Antioch.⁴ These patriarchs are indulged in a civil as well as an ecclesiastical authority over their votaries, according as they pay for their privilege. The same may be said of the Nestorian and Armenian patriarchs, and every great city that can pay for the privilege has its archbishop or bishop. All male Christians, in addition, pay a capitation tax according to their stations, from seventeen years old to sixty.⁵

In the vast regions of the eastern world Christianity lost ground from day to day, and the Mahometans, whether Turks or Tartars, united their barbarous efforts to extinguish its bright and salutary luster. Asiatic Tartary, Mogul, Tangut, and the adjacent provinces, where the religion of Jesus had long flourished, were now become the dismal seats of superstition, which reigned among them under the vilest forms; nor were any traces of Christianity visible at this time in these immense tracts of land, except in China, where the Nestorians still preserved some scattered remains of their former glory, and appeared like a faint and dying taper in midst of a dark and gloomy firmament. The Nestorian pontiff in Chaldaea sent missionaries into Cathay, China, to govern the Christian assemblies concealed in the remoter provinces of these great empires, but even these missionaries did not survive this century.

The ruin of the Greek empire was a new source of calamities to the Christian church in the greatest part of Europe and Asia, and the cause of Christianity received a blow from which it has never recovered. Its adherents had no resource left to enable them to maintain it against the perpetual insults of their fierce and incensed victors, nor could they stem that torrent of barbarism and ignorance that rushed in with the triumphant arms of Mahomet and overspread the Greek empire with fatal rapidity. The liberties granted to retain their churches and monasteries in a part of Constantinople were diminished by Selim I., and the Christian worship was loaded with severe and despotic restrictions. The outward forms of the church were not changed or destroyed by the Turks, but its luster was extenuated to a mere shadow under their tyrannical rules.⁶ The insulting distinctions between Christians and Mahometans is carried to so great a length that the minutia of dress are subjects of restriction. A Christian must wear only such cloths, head-dresses, and slippers as Turks never wear; they must be dark or black—as also their houses; and the least violation of these restrictions is punished by death; and so is every accidental injury done to a Mahometan wearing the green turban.⁷ The Turkish monarchy has no written law but the Koran, and their faith involves and declares the Christians to be

(9) Gbn. 26; 424. (1) 29; 456. (2) 25; 408. (3) Guth, Vol. II., p. 465. (4) 480. (5) 465. (6) Mosh. 15:1; 2, § 2. (7) Guth. 2; p. 465.

outcasts and forsaken by God and fit subjects for murder or any other barbarity by the faithful Mahometans. It has treated the people with less humanity than their own beasts. The local government is a mere fiction to give license to all sorts of robbery and barbarity. Judges make no disguise of selling judgments for the highest price; the lives of men, women, and children are at the mercy of the Turks; the ordinary tributes enacted have been enormous; but the irregular ravages, the wholesale stripping of the substance of the people on every possible pretext have been terrible in severity. It has been customary to reward an army by turning it loose on some of the provinces, with license to gorge itself in blood, in lust, in cruelty, and in plunder upon the unarmed, helpless people.⁸ (Continued in Chap. 176, § 1. Also see Woes.)

CHAPTER CL.

THE LITTLE BOOK.

1. CONTENTS.—Let us now go back to the eleventh century, when the eager, superstitious, and unholy pilgrims were crowding to Jerusalem to visit what was supposed to be the sepulcher of Christ and became oppressed by the Turks, and when the glorious and powerful angel descended from Heaven and stood firmly on the sea and land, claiming both for the kingdom of God. His glory and His voice called the attention of the servants of Christ who had looked for the glorious Hope of Israel, but beheld the desolations and pollutions of Jerusalem. Once a glorious ambassador descended to give Daniel an outline history of the Children of Israel down to the latest prophetic time. And now the same, or another, brings an opened book in his hand in which they can read the future, and they hear him swear the most solemn oath that time should be no longer given for the nations to repent, or to tread Jerusalem under foot and pollute the holy mount of God; but when the seventh trumpet begins to sound the mysteries of God, foretold by His holy prophets, should be fulfilled.⁹ What are those mysteries? They have been foretold. The book is open—it is a little book—you can read them for yourself. To let Christ's servants know future events concerning the churches was the revelation given to John.¹ This little book must relate to the same subjects; it is open and not sealed; it can be read, and what it contains will be fulfilled as soon as the seventh angel begins to sound. We ought to have read it before, but the seven thunders interrupted us.

2. The first thing, I notice, is the division and disposition of the great Roman empire. According to the succession of kings, shown to Daniel,² the empire will be destroyed by a northern power, which will remain till about the time for the restoration of Israel; but according to the succession of beasts,³ the Roman domain, as distinct from the domain of the other beasts, is divided into ten horns; but the body of the beast, or empire, remains till the judgment sits and the time for the saints to rule the whole earth comes. Hence, it is evident the empire must be divided, and an eleventh power must arise among the ten horns that will uproot three horns and be very hostile to the kingdom of God. Now, we all can read these things on the open page of history. The empire has been

(8) Chgo. Trib., April 18, 1877. (9) Rev. 10. (1) Rev. 1:1. 22:16. (2) Dan. 10:14; 11. (3) Dan. 7.

divided into the Latin and Greek empires. The Latin has been divided into ten powers. Of these, three have been eradicated by the pope, who has proved himself stouter than any of his fellows and rules the whole Latin division and has inaugurated war on the saints. The Greek has been pushed to its center by the Saracens from the south; the Turks from the north have come against it like a whirlwind and vanquished it in Asia; discord has stayed their onward march and bound them to the Euphrates; but they have determined, and have been commissioned, to destroy the Greek empire. Peter the hermit has proclaimed the impotency of the empire to recover the Holy City or protect the pilgrims. The abomination that makes desolate has been built on the site of the temple and neither Jew nor Christian can worship there. It is now plain to every student of prophecy that the empire must fall, and the Turks are the last of the nations that shall tread Jerusalem in hostile subjugation, and the papal power is the great persecutor of the saints in the west.

3. Another thing I notice in the little book is Daniel's account of another little horn which grew out of one of the Macedonian horns.⁴ This prophecy has become an open book. Its rise, characteristics, and consummation in power stands out in open history conspicuously. It has cast down the truth to the ground—from the Jaxartes to the Adriatic and from the Indus to the Atlantic; it has taken away the daily worship of the Son of God on Mount Zion and set up the mosque of Omer, that has made Jerusalem desolate of the servants of the Living God. And all its pretensions, foretold by the prophet, are conspicuous on the page of history, and the servants of Jesus Christ have come in contact with all these predicted enemies of the kingdom of God. But the conflicts between these two horns are not portrayed in the little book; but they were audibly proclaimed by the seven thunders. Since the book could be read some of its contents have been converted into history.

4. THE TURKS.—After the Saracens had pushed the great Roman king back to the Propontis and Hellespont they decayed, and he recruited and pushed them back to Syria and Persia; but he never recovered Syria, Egypt, North Africa, or Spain. Then the Turks from the north came suddenly against him like a whirlwind. He was suddenly assaulted by an unknown race of barbarians, who united the Sythian valor with fanaticism of new proselytes and the arts and riches of a powerful monarchy, and the myriads of Turkish horse overspread a frontier of six hundred miles; but the torrent rolled away from the open country.⁵ Alp-Arslan flew to the scene of action with forty thousand horse. His rapid and skillful evolutions distressed and dismayed the superior number of the Greeks.⁶ Soliman soon seated his royal camp in Phrygia and his flying cavalry laid waste the country as far as the Hellespont and Black sea;⁷ and the subjugation of the whole empire was determined by the Turks when the angel with the little book and the predicted doom of the Great King was openly manifested. In accordance with John's visions, this whirlwind was arrested and bound to the Euphrates by civil wars and the first crusade. Then it was let loose, and during the crusades multitudes of Latin and Greek Christians were destroyed. Then it accumulated its former force, passed the Hellespont and Bosphorus into Europe and destroyed whatever yet adhered to the Greek empire.⁸ Then, with the many ships of Daniel's, and the smoke, fire, and brimstone of John's visions, the Great King was overthrown and his throne usurped by the Ottoman Turk. Now, calculate as you will and from what dates you may, the great Roman king is destroyed by a northern power—Jerusalem being our standpoint and the infidel historian our judge.

5. BOUNDARY AND DESTINY.—The Lybians, on the west of Egypt, and the Ethiopians, on the south, formed the boundary, or footsteps, of Turkish subjugation in that direction, as the prophet foretold more than one thousand years

(4) Dan. 8:8-12, 22-25. (5) Gbn. 2:18; 317. (6) Idm., 318. (7) 321. (8) 25; 410.

before; and, also, Edom, Moab, and most of Ammon should escape out of their hands. I do not find these enumerated among their conquests, like Aleppo, Damascus, Antioch, Tripoli, and other places, and, being on the border of Arabia, appear to have been on the track of Selim's conquests. And Soliman, following the Euphrates, left Arabia in the fork of their subjugations. Mede, Isaac, and Bishop Newton could only apply this in general terms. The Arabs possessed these countries and exacted tribute from the Turks for permitting their caravans to pass through.

But recent travelers, including Volney, have unconsciously given the most satisfactory information. Edom and Moab are in the possession of the Bedouin Arabs. The country of Ammon is divided by the Turks and Arabs, but chiefly possessed by the Arabs. The extortion of the one and the depredations of the other keep it in perpetual desolation.⁹ Moab has often been a field of contention between the Arabs and Turks; and, though the former have retained possession, both have mutually reduced it to desolation.¹

The Edomites, having become an outcast from Syria, among whose kingdoms it had long been numbered, was united to Arabia-Petrea.² The greater part of Ammon, particularly what adjoins the ancient, but now desolate, city of Ammon, live in a state of complete independence of the Turks.³ These countries mark the boundary between Arabia and the Turkish empire, as Daniel foretold; but their safety from Turkish inroads and conquests was their ruined condition, caused by the Saracens, or Arabs, who claim them as belonging to their country.⁴

Egypt has been impoverished of its gold, silver, and precious things by the Ottoman dynasty of the Turks. But this Turkish power is the last to usurp dominion over the patrimony of Abraham and the royal city of David. They will become enfeebled and dependent on their allies, who will fail them in their final calamity. He shall come to his end and none shall help him. Tidings out of the east and out of the north shall trouble him, making him desperate and furious. He shall plant the tents of his palace between the seas, in the delightful holy mount. But his destruction is sure when, or before the seventh trumpet begins to sound.⁵

Mahometanism, which is the animating and controlling spirit of this northern power, shall be broken without hands before the woe accompanying the sixth trumpet will expire. So completely has the Mahometan horn cast down the truth and destroyed the holy people, that we can not find one assembly of the true church of Christ within its territory that has survived its craft and cruelty. His craft, in subjecting to tribute, taking children of Christians and educating them into Islamism, making wives and concubines of Christian women, granting citizenship and pardon to captives, slaves, and criminals when they became Mahometans, has prospered and made this horn powerful. But Mahometanism never established an inquisition to hunt up and torture the true disciples of Christ. So, some true churches and some faithful witnesses might be in its wildernesses and corners of cities, whom persecution never brought to the knowledge of the historian. Having seen all that history has revealed of the divine programme in regard to Jerusalem and the eastern Roman empire, we shall turn to the dominions of the western little horn.

6. THE RUSSIAN STATE CHURCH.—Before we leave the east under the dominion of the Mahometan horn, let us take a note of a state and church power arising in the north which may some day dispute supremacy with both the Mahometan and papal horns and restore the Constantine state and church empire. In A. D. 867 the Slavonians, Arentani, and certain provinces of Dalmatia sent an embassy to Constantinople to declare their resolution of submitting to the

(9) Bush, p. 532. Ezek. 25:4 (1) Idm. 506. Jer. 48:1, 2. (2) 509; Jer. 49:7. (3) 546-7. Dan. 11:2, 3. (4) 505-513, 531-533. (5) Dan. 11:44, 45. Rev. 10:7.

Greek empire and embracing the Christian religion, and a number of Greek teachers were sent to instruct them and baptize them into the church. The war-like Russians entered into a treaty of peace with the same emperor and were engaged by presents and promises to embrace the Gospel, and they received ministers to instruct them and an archbishop to perfect their conversion and establish their church.⁶ The church of Russia became the chief bulwark and ornament to the Grecian faith.⁷ In the councils of Ferrara and Florence, A. D. 1438-9, the Russian primate, Isidore, represented a national church,⁸ was made cardinal by the pope, subscribed the reunion of the Greek and Latin churches,⁹ hastened from Florence to Moscow to reduce the Russians under the Roman yoke. But their bishops had been educated at Mount Athos, and the prince and people embraced the theology of their priests. They were scandalized by the title, the pomp, and the Latin cross of the legate, Isidore, the friend of those who shaved their beards and performed the divine office with gloves on their hands and rings on their fingers. Isidore was condemned by a synod, imprisoned in a monastery, and with extreme difficulty escaped from the hands of a fierce and frantic people.¹ The patriarch of Constantinople had enjoyed the spiritual supremacy over the Russians and sent them a bishop whenever a vacancy happened; but toward the conclusion of the sixteenth century this power ceased.

The patriarch of Constantinople, unable to resist the solicitations of the Moscovite monks, in a council, A. D. 1589, nominated and proclaimed Job, archbishop of Rostow, the first patriarch of the Moscovites. Every new patriarch of the Russians was obligated to demand the consent and suffrage of the patriarch of Constantinople and pay at certain periods five hundred gold ducats. This was ratified in another council at Constantinople, A. D. 1593, with the consent of the Turkish emperor. At the solicitation of the grand duke of Moscovy, in the following age, the patriarch of Russia was exempt from the double obligation of paying tribute and of depending on foreign jurisdiction for confirmation and installation. This independence was granted by the four patriarchs of Constantinople, Alexandria, Jerusalem, and Antioch.² Thus, while the four patriarchs of the Greek church were captives under the Moslem Turks, here is the fifth patriarch in the place of the apostate pope of Rome, united with a Christian sovereign—the true fac-simile of the great Constantine state-church empire. This is certainly the seventh head of the great Monotheistic empire, and resists both horns of the second wild beast.* We also see the Turkish sultan exercising both a civil and ecclesiastical headship over the Greek patriarchs while he animated and controlled the Mahometan horn, which he now wears, having obtained the title of caliph from the sheriff of Mecca.

7. WHAT THE LITTLE BOOK SHOWED ABOUT THE WESTERN EMPIRE.—Nebuchadnezzar's image, showing a succession of the empires coming in contact with the kingdom of God until it be consummated, has now been historically developed down to the feet, which are a mixture of iron and clay. This has been fulfilled in both the Greek and Latin divisions; both have exhibited the former iron strength of Rome and the weakness and pusillanimity of the creatures of sloth and luxury. Under one emperor the Greeks appear to be nothing but clay knocked to pieces at a blow. Under another they break to pieces their conquerors and show the iron. In the Latin empire the iron and clay are mixed and continually fighting; but in the fifteenth century the Franks and Germans appear to be the iron, and the Italians the clay. The purity of the blood had been contaminated through a thousand channels.³ But the toes may be the horns of the first beast.† The distinctive existence of the ten horns of Daniel's beast is lost, being compounded with, subjugated, or eradicated by the pope, Franks, British, or Saracens. The eleventh horn has eyes everywhere, watching everything, and its mouth is doing

(6) Mosh. 9:1; 1, §§ 4, 5. (7) 16:1; 2, § 21. (8) Gbn. 2:27; 432. (9) Idm., 434. (1) 28; 441. (2) Mosh. 16:1; 2, § 9. (*) Chap. 158, § 5. 168. (3) Gbn. 2:30; 462. (†) Chap. 151, § 6.

big talking; and the beast himself must continue, under one form or another, till the consummated age of the kingdom of God; then it will be given to the flames.⁴ This consummation of the kingdom of God will commence while these mixed feet and toes exist, and will annihilate them, and then will fill the whole earth.⁵

The measurement of the temple worshipers must be finished. The Sons of Oil, or two witnesses, must complete one thousand two hundred and sixty years of prophesying in sackcloth; must torment the worshipers of the beast and of his image till they fulfill their testifying. They must be killed by the wild beast out of the abyss and arise again, and the attending revolutions will complete the woe accompanying the sixth trumpet. Then will the seventh trumpet begin to sound; the third woe will be inflicted; voices, thunderings, lightnings, and earthquakes will announce the completion of the mysteries of God foretold by the holy prophets: The kingdoms of the world will become the kingdoms of the Lord and of His Anointed. The kingdom of God will be consummated. Thus, we see that the contents of the little book are pleasant information, showing the divine programme to be advancing; but after this information is digested the contemplation of the dreadful afflictions and catastrophes yet to intervene the happy time is bitter to the soul. John must break off his enrapturing contemplations of the consummated age, and prophesy again about and against many nations, and kings, and people of different languages. All this is conspicuous on the pages of this little book, showing former predictions collated with past history.

CHAPTER CLI.

THE POPE, EMPEROR, AND STATE SYSTEM. A. M. 5400-5600.

(Continued from Chap. 147.)

1. THE IMAGE OF IMPERIAL AUTHORITY.—Of the western empire, of which the political image was restored by Charlemagne, the title and image still decorated the singular constitution of modern Germany. Rome was revered as the metropolis of the world, as the throne of the pope and the emperor, who, from the eternal city, derived their title, their honor, and the right or exercise of temporal dominion.⁶ It is in the fourteenth century we may view in the strongest light the state and contrast of the German Roman empire, which, except on the borders of the Danube, no longer held a single province of Trajan or Constantine. After the excommunication of Louis, the Bavarian, Charles IV. received the gift and promise of the vacant empire from the Roman pontiff, who in Avignon affected the dominion of the earth. The death of his competitor united the electoral college, and Charles was unanimously saluted king of the Romans and future emperor. He was no more than the elective and impotent magistrate of an aristocracy of princes, who had not left him one village that he might call his own. His best prerogative was the right of presiding and proposing in the national senate, which was convened at his summons. His native kingdom of Bohemia, less opulent than the adjacent city, Nuremburgh, was the firmest seat of his power and the richest source of his revenue. He passed the Alps with but three hundred horse. He was admitted into Milan with only a peaceful train. The gates were

(4) Dan. 7:11, 13, 14, 21, 22, 24-26. Rev. 19:20. (5) Dan. 2:33, 41-45. (6) Gbn. 2:30; 462.

shut on him, and the king of Italy was held as a captive by the arms of the viscount, whom he confirmed in the sovereignty of Milan, and there he was crowned with the Lombard iron crown of Italy. In the vatican he was crowned with the golden crown of the Roman, or papal, empire, and in obedience to a secret treaty the Roman emperor immediately withdrew without reposing a single night in his Roman capital, and his contemporaries could observe that the sole exercise of his authority was in the lucrative sale of privileges and titles. The gold of Italy secured the election of his son, but such was the shameful poverty of the Roman emperor that his person was arrested by a butcher in the streets of Worms, and was detained in the public inn as a pledge, or hostage, for the payment of his expenses; but he had empty honors. Compared with Augustus or Constantine, he was as a faint shadow to the substance.⁷

The last pilgrimage for coronation of a German emperor by the pope was that of Frederick III., or IV., of Austria, A. D. 1452. So tame were the times, so feeble was the Austrian, that the pomp of his coronation was accomplished with order and harmony; but the superfluous honor was so disgraceful to an independent nation that his successors have excused themselves from the toilsome pilgrimage to the vatican and rest their imperial title on the choice of the electors of Germany.⁸ As a civil magistrate he was a shadow, and in the hands of the pope he was the representative of a galvanized image of empire for many centuries, with but few exceptions. But at length Charles V. vanquished the Venitian and French influence in Italy and was crowned by the pope as the Roman emperor.⁹ Boniface VIII. claimed a supreme and irresistible dominion over all the powers of the earth, both spiritual and temporal; terrified kingdoms and empires with the thunder of his bulls; called princes and sovereign states before his tribunal and decided their quarrels; augmented the papal jurisprudence with the sixth book of decretals; declared war against the Colona family.¹

Soloman, the legitimate king of Hungary, driven from his throne by his cousin, Geisa, was restored by the emperor upon condition that Solomon should hold it of him as a feudatory. Gregory immediately claimed it as the property of the Roman church, and threatened him with indignation if he held it from the emperor and not from the pope, for the pope could not suffer the honor due to St. Peter to be given to another. Solomon being again expelled, the usurper was blessed by the pope, and held the kingdom from the pope and not from the emperor, and so did his successor, Ladislaus.² Thus, we see the emperor superseded in civil affairs by the pope, and the pope's legates required all kings and princes to swear allegiance to the pope before he gave them the insignia of office or royalty. But the dominion of the popes over kings and princes received a shock from Philip the Fair, king of France.³ After some more rough-and-tumbles, the civil powers, or horns, recovered their power. The imperial headship of Germany over prelates and princes never more became a substance, though Germany continued a powerful horn.⁴ So, also, the lieutenants of the Saracens and sultans of the Turks received their titles and commission from the caliphs till the Ottoman sultans obtained both civil and religious headships. And now the power of the Mahometan world is in the horns.

2. THE POPE MADE THE IMAGE.—Who created or authorized the creation of this image of the Roman empire? Justinian, the Greek-Roman emperor, had conferred the Roman consularship upon the dynasty of Clovis, the most Christian king of the Franks; but it was the pope, the Trinitarian horn of the second wild beast, in his ecclesiastical character, that recommended, introduced, or imposed on the west this image of the Latin empire. This he accomplished by his superior ecclesiastical influence, superstitious power, and political strategy. His power over the superstitious and ignorant citizens of the west was unbounded. His strategy had separated them from the Greek head, and his impiety absolved

(7) Gbn. 2:10; 192. 30; 483. (8) Gbn. 2:31; 486. (9) Mosh. 15, Chron. (1) 13:2; 2, § 17. (2) Dowl, bk. 5, chap. 2, § 14. (3) Mosh. 14:2; 2, § 2. (4) Gbn. 2:30; 462.

them from allegiance to it. But his military power was not adequate to protect them from invasion and the dominion of surrounding nations, or princes, so he absolved the Franks from their oath of allegiance to the dynasty of Clovis and transferred the scepter to the Carlovington dynasty.⁵

Constantine received his empire from the Red Dragon and moulded and regulated the Christian hierarchy to suit his political government, and none of the ecclesiastics disputed his authority, but accepted their grades and positions and acquiesced in his sovereignty. Charlemagne was a conqueror, a monarch, and an independent sovereign, but accepted his imperial crown from the pope, and promised his scepter and sword to defend the assumptions of the clergy and the prerogatives of the pope; and the influence of the Christian hierarchy originated his empire and was necessary to its perpetuity.

The pope and the emperor had their distinctive rights and prerogatives regulated by mutual contract, and Charles I. had something more than an image of political sovereignty and exercised his political rights, as well as Constantine. The Roman pontiffs obeyed the laws of the emperor, received their judicial decisions as of indispensable obligation, and executed them with the utmost punctuality and submission. All churches and monasteries were obliged to pay tribute to the public treasury, except those exempt by special favor of the supreme power.⁶

When the Frank empireship became dissolved, the pope sent ambassadors to Otho I., or the Great, for assistance, promising to array him with the purple and other ensigns of royalty and proclaim him emperor of the Romans; and the pope swore allegiance to Otho as his lawful sovereign.⁷ This German-Roman image of empire was wholly the work of the pope and Otho. France, Spain, and England had nothing to do with it; Germany had no interest in it; Italy and Rome were not consulted in the matter. Germany elected whoever they pleased for king or emperor, and gave him but little power or wealth. If he goes to Italy, the archbishop of Milan must there crown him king of Italy with the iron crown of Lombardy, which was made out of a nail of the true cross. In Rome, the pope must crown him Roman emperor with the golden crown of empire. If this emperor was able, he might govern Rome and Italy; if not, he might retreat as soon as possible.

When the pope was able, he robbed the emperor of all his prerogatives and immunities, sent him on crusades, and made him a vassal. Yet, the pope will not do without him, and if the Germans will not elect one, the pope will appoint one. If he does not please the pope, this papal horn of the second wild beast will excommunicate him, strictly forbid all persons from observing or attending him, give his throne to another, and order all princes and people to dethrone, rob, and assassinate him;⁸ and forbid any one, on pain of excommunication, to lend him any assistance whatever.⁹

3. OBLIGED TO WORSHIP THIS IMAGE.—I have not any samples of the obligations imposed on princes, prelates, or people, to worship the empire or emperor instituted or crowned by the pope. But, when the pope transferred the crown from the house of Clovis to the Carlovingian dynasty, he absolved the Franks from their oath of allegiance to Clovis, and he imposed the direst anathema on them if they presumed to elect a sovereign out of any other family than that of Pepin. And as he prohibited any to serve or befriend the rulers he deposed, he necessarily required all homage and obedience to the emperor crowned by him; and as he counted his emperor the Lord's anointed, he would enjoin reverence and obedience upon all, free or bond, to acknowledge and obey the one he approved; and as the civil sovereignty was the pope's hangman, he would commission this image to execute everyone that refused this homage and obedience.

(5) Chap. 143, §§ 1, 2. (6) Mosh. 8:2; 2, § 15. (7) 10:2; 2, § 5. Chap. 144, § 8. (8) Dowl., bk. 5, chap. 1, §§ 9, 10. (9) Idm. 11, § 101.

By his thundering bulls the pope makes this image of sovereignty to issue edicts, and execute them; to raise armies and devastate countries; to persecute the saints, and give dominion to the pope. Ferdinand of Spain assumed the title of emperor at the solicitation of Henry III. Pope Victor threatened Ferdinand with excommunication and interdict unless he immediately renounced a title which had been conferred by the holy see only on Henry, and the terrified prince gladly submitted to his commands.¹

4. CHANGE.—The authority of the German emperors had silently declined in Italy to the mere ceremony of coronation, and the exercise of a few honorary and feudal rites over the Lombard vassals of the crown. The numerous republics of the twelfth and thirteenth centuries, torn to pieces by factions, fell under the tyranny of one despot after another. In A. D. 1500, Ferdinand of Spain deprived France of Naples; and from this time the Spaniards, already masters of Sicily and Sardinia, became for more than one hundred years the predominating power in Italy.²

So valueless were the imperial prerogatives in Italy and Rome that, after Frederick III., the German emperors thought them not worth the coronation by the pope. The ghostly power of the pope had also declined, and his thundering bull no longer controlled ambitious aspirants. His bull first broke its horns against the armor of Philip the Fair, king of France.³ Don Pedro, king of Arragon, having taken Sicily from Charles of Anjou, treated the pope's excommunication and interdict with ridicule;⁴ and in the council of Constance the five head nations of Europe subjected the pope to the authority of a council.⁵ (A. D. 1414-18.) The pope could not crown an emperor unless the German diet elected him; the elected emperor could not possess the kingdom of Italy and the empire of Rome unless crowned by the pope; the emperor would not go to Rome for all the Italian and Roman crowns were worth. The emperor is in the hands of his German electors, and the pope is subjected to the authority of a council, by the emperor and the five head nations of the Latin empire. Hence, it is evident that the headship of the Latin empire must rest on some other basis than the contract between Otho I. and the pope, and the supreme power must be vested somewhere else than in the pope and the German diet. At first, supreme power was in the emperor; next place, in the pope, or between the pope and emperor. But, in the fifteenth century, pope and emperor united can not protect their own possessions and prerogatives.

5. THE RISE OF THE STATE SYSTEM OF EUROPE, OR BALANCE OF POWER.—By conquest or marriage, one dynasty, or state, might become more powerful than another and conquer it, and thus, by conquest and absorption, extend its dominion over all Europe, as the Franks did at first. To prevent this, a number of weaker states, or dynasties, combined against the powerful one, and weakened, or circumscribed it, without regard to pope or emperor. Thus, we discover the power is in the horns—they wear the crowns. Of these crowned horns five were recognized in the council of Constans by the temporal and the spiritual heads of the western empire, and they showed their power in subjecting the pope to a council. At the death of Frederick III., Maximilian of Austria was elected emperor of Germany. He married Mary of Bergundy, and thus secured to the house of Austria the whole of Bergundy and the low countries, or Netherlands. In Spain, Ferdinand V. of Aragon married Isabella of Castile, and, uniting these two estates, expelled the Moors and Saracens, conquered Navarre, and then united all Spain under one dynasty.⁶ These two houses, or dynasties, became united A. D. 1506, in Charles V. of Austria, and secured to him Austria, Burgundy, Spain, Naples, Sicily, and Sardinia, together with all Spanish America;

(1) Dowl., pp. 237-8. (2) Will., p. 316. Rev. Eurp. 1:238. (3) Mosh. 14:2; 2, §§ 2-4. (4) Dowl., bk. 5, chap. 11, § 110. (5) Gbn. 2:31; 486, note F. Mosh. 15:2; 2, §§ 10-12. (6) Will. 2:2; § 15.

and in A. D. 1519 the imperial dignity of the German empire was conferred on him by the electors of Germany. Charles soon resigned his hereditary Austrian states to his brother, Ferdinand, but retained his Spanish possessions, including Spain, Naples, Sicily, Sardinia, and Spanish America.⁷ He conquered and pillaged Italy and Rome and took the pope captive. In the peace concluded, A. D. 1529, he remained master of Italy; the pope submitted, and the Venetians were shorn of their conquests.⁸ Charles V. was crowned by the pope, at Bologna, king of Italy and emperor of Rome.⁹

Since the time of Charlemagne, Europe had not seen a monarchy so powerful as that of Charles V.¹ Pope Clement VII. performed the coronation, and this was the Roman emperor crowned by the pope. In A. D. 1558, Charles V. resigned his Spanish possessions and the Netherlands to his son, Philip II., but could not prevail on the princes of Germany to elect him emperor. This dignity they conferred on Ferdinand, brother of Charles, for the purpose of dividing the house of Austria to weaken its power. Spain, including Portugal, with all its possessions in Africa, the Netherlands, and some Italian states, remained with the Charles branch, while Austria, Hungary, and Bohemia fell to the Ferdinand branch.² Philip II. was dignified with the title, Most Catholic King. He aided his uncle, Ferdinand, to war against the German reformers. He was a bitter persecutor, and showed Spain to be a horn of the wild beast.

6. THE FIRST WILD BEAST PERFECTED, AND THE CROWNS ON THE HORNS.—The first wild beast has now (A. D. 1500) been fully developed in both his substantial and his image characters, and the crowns are now on the horns, indicating his condition at the time of his maturity, and the time of his greatest mischief to the saints. His first, or Latin, head, wounded to death, has been restored by the popes. The second, or Greek, head has been slaughtered by the Latins and Turks. The Frank, or third, head has been superseded by the German, or fifth, head, which has been reduced to an image of civil monarchy. The fourth, or Saracen, head has been superseded by the Turkish, or sixth, head. The seventh head is now developed in Russia. It has ten crowned horns. Five of them are Mahometan and five are papal. The caliph and the pope may animate and control them, but neither the Ottoman sultan nor the German emperor can, and they appear to be losing respect and obedience to both of them. Mahometan horns are the Afghan, or Mogul, horn. Under Mahmud, the Gaznevide, it extended from Transoxiana to the neighborhood of Ispahan, and from the shores of the Caspian to the mouth of the Indus, and was extended beyond the Ganges A. D. 997–1028.³ The Seljuks drove the Gaznevide dynasty across the Indus, A. D. 1038–63.⁴ This Afghan empire in India was conquered by Timour, or Tamerlane, A. D. 1198–99, and the Afghan dynasty was superseded by the Moguls A. D. 1530–1806,⁵ which extended in A. D. 1658–1707 from Cashmir to Cape Comorin, and from Candahar in Afghanistan to the Gulf of Bengal.⁶ Transoxiana (now Bokhara) was trampled under foot by the Uzbeks and the Turkomans of the black and white sheep, A. D. 1505,⁷ but Persia remains a horn, or independent Mahometan power, as do Arabia and North Africa; but the Mahometans in Spain had ceased to be a power, A. D. 1491.⁸ The Ottoman empire made the fifth horn, and the sultan, having obtained the title of caliph, is the head and representative of all the Moslem powers. Timour called it the frontier and bulwark of the Moslem world. The orientals, and even Timour, styled the Ottoman sultan the Cæsar of Rome—Kaiser of Roum.⁹ The North Africans became allies to the Ottomans in their wars with the Christians, but were an independent sovereign power, A. D. 1565.¹

(7) Will., pt. 2, chap. 3, §§ 1–4. Rev. Eurp. 1:220. (8) Will. 2:3, §§ 11, 12. (9) Rev. Eurp., Vol. 1, p. 238. (1) Rev. Eurp., 1:220. (2) Guth, Vol. II, pp. 395–6. Will. 2:3, § 24. (3) Gbn. 2:18; 314. (4) Idm.; 316. Chap. 144, §§ 4, 5. (5) Lipp. Gaz., Mogul. (6) Gbn. 2:26; 421. Thal., p. 124, § 154. (7) Gbn. 2; p. 421. Lipp. Gaz., Bok. (8) Thal. 116, § 135. (9) Gbn. 2:26; 416. (1) Rev. Eurp. 1:280.

In Europe we find five horns which properly belong to the first beast, and appear to be something more than an image of power. The pope had played the tyrant till princes became indignant and reassumed their authority. Philip the Fair, king of France, checkmated the pope; ordered his bull to be burnt; forbade his ecclesiastics to leave the realm; assembled the states general of the kingdom, A. D. 1302-3, and with their advice and approbation adopted measures against the dangerous pretensions of the court of Rome against or over civil government, captured the pope, and pillaged his treasures.² The Emperor Louis, of Bavaria, incurred the censures of the church for defending the rights and prerogatives of the crown; was loaded down with the most blasphemous curses, and could not obtain absolution on the most humiliating condescensions. This indignity roused the princes and states of Europe, and on the representation of the electoral college they thought proper to check these bounds of the pope by a decree which was passed at the diet of Frankfort, A. D. 1338. This decree declared that the imperial dignity was held only from God; that the emperor chosen by the majority of the electors was thereby a true king and emperor, and needed neither confirmation nor coronation from the pope, and that persons who should maintain the contrary should be treated as guilty of high treason.³

Mahometanism had at one time three caliphs, and popery had three popes, A. D. 1409-17, and during this grand schism the civil head and horns showed themselves, exercised their rights, and exhibited the characteristics of the first beast. The new general council was convoked at Constans, A. D. 1414, by order of the Emperor Sigismund, and it was there that the maxim of the unity and permanency of councils was established, as well as its superiority over the pope in all that pertains to matters of faith, to the extirpation of schism, and the reformation of the church in both its supreme head and subordinate members; and it was by the decree of this famous council that John Huss and Jerome of Prague were burnt,⁴ which shows its relation to the first beast under its first and second heads. Though this council was the work of the emperor and princes, it had to be done in the name and by authority of a pope. So, Pope John XXIII., induced by the importunities of the emperor and expectation of decrees favorable to his interest, convoked the council, and appeared with a great number of cardinals and bishops.

The council was honored with the emperor, many German princes, and ambassadors of all the European states whose monarchs or regents could not be personally present at the decision of this important controversy.⁵ On this momentous occasion the college of twenty-three cardinals was fortified with thirty deputies, six of whom were chosen in each of the five great nations of Christendom—the Italian, the German, the French, the Spanish, and the English. The French ambassadors contended that Christendom was essentially distributed into the four great nations and votes—Italy, Germany, France, and Spain; that the lesser kingdoms—such as England, Denmark, Portugal, etc.—were comprehended under one or other of these great divisions. The English asserted that the British islands, of which they were the head, should be considered as a fifth and coördinate nation with an equal vote, and every argument of truth and fable was introduced to exalt the dignity of their country.

Our countrymen prevailed in the council, but the victories of Henry V. added much weight to their arguments.⁶ Pope John XXIII. was deposed by this council, and Martin V. was elected. Here we have the five crowned sovereignties determined by this council, and many heads crowned by the popes were reckoned subordinate to them; and though they here asserted, vindicated, and exercised their power, it required time, vigilance, perseverance, and exertion to bring the clerical power down to what it was under the first two heads of the great

(2) Rev. Eurp., Vol. I., pp. 167-8. note 4. (3) 1:168. (4) Rev. Eurp. 1:170. (5) Mosh. 15:2; 2, § 3. (6) Gbn. 2:31; 486.

Monotheistic wild beast. These ten horns may be the ten toes of Nebuchadnezzar's image. Some of them have the iron predominating, in others the clay, and in all more or less mixed. All these empires and all their divisions were national religion and state sovereignties, or state church nationalities.

7. **BLASPHEMOUS TITLES.** (Continued from Chap. 129, § 4.)—We have considered the titles on the Greek head,⁷ and shall add only two more—Invincible Augustus⁸ and Divine Theodosius.⁹ Theodosius I., or the Great, conferred the title of Augustus on the occupants of the thrones of Rome and Constantinople,¹ and both were equally entitled to all the honors and prerogatives of a Christian empire.² The Frank head wore the titles: Most Christian King; Eldest Son of the Church; The Lord's Anointed; Most Pious Augustus, Crowned of God.³ And these titles passed to the German head by the pope, who had conferred them on the Frank. The Saracen head wore the titles: Lieutenant of the Commander of the Faithful; Lieutenant of the Vicar of the Apostle, or Prophet, of God.⁴ In addition to these, the Turkish head wore the titles: Commander of the Faithful; Shadow of God; A God on Earth; Brother of the Sun and Moon; Disposer of all Earthly Crowns.⁵ The Russians have borrowed from the Greeks the greatest part of their civil and ecclesiastical polity.⁶ The czar takes the title, Autocrat of All the Russias—that is, self-ruler, sole ruler, or uncontrollable ruler. The full title is of considerable length. Peter the Great declared himself the head of the church and preserved the subordinations of metropolitan archbishops and bishops.⁷ The titles, Exalted Master and August Master, are ascribed to him. My August Master sees himself compelled, to his great regret, to have recourse to the force of arms. My Exalted Master has resolved to undertake alone what he had invited the great powers to do in common with him.⁸ The title, Head of the Church, is a title of presumptuous blasphemy, whether worn by a civil or ecclesiastical personage, and is a usurpation of a prerogative of Christ, who alone is the head; and the church that acknowledges any other head is an adulteress. All these heads have sought to occupy the throne of Cæsar and wear his name. The Russian Cæsar has not yet consummated his designs, and may assume greater titles yet and the throne of the Greek Cæsars.

8. **BLASPHEMES WITH THE MOUTH GIVEN TO HIM.**—We have taken the speech of Rab-Shakeh and letter of Sennacherib,⁹ of the third head of the Red Dragon, for a sample of what inspiration calls blaspheming God by civil potentates. 1. Disparages the strength of the people. 2. Boasts of his own power over kings and their gods. 3. Impeaches with impiety because they rejected the innovations and corruptions introduced by man into the religion of Jehovah. 4. Asserts a commission from Jehovah to destroy the capital and temple of their religion. 5. Insinuates the impotency of Jehovah to save them, and that He is not superior to the gods destroyed by the mighty kings of Assyria. 6. Demands unconditional surrender and subjugation. These sayings, impeachments, insinuations, and demands are called reproaching and blaspheming the Living God, and rage against.¹ We can not form conceptions of anything about the Deity, excepting of those attributes which are imperfectly exhibited in His servants; and those who hate, blaspheme, or persecute His servants on account of these attributes of truth, holiness, and fidelity, or for obedience, fear, and love which recognize His authority, greatness, and excellency, hate, blaspheme, and persecute God Himself. Hence, whatever is done to one of Christ's disciples is done to Him.² He that receiveth you receiveth Me; and he that receiveth Me receiveth Him that sent Me.³ If the world hate you, ye know it hateth Me before you. * * * I have chosen you out of the world, therefore the world hateth you. * * * If they have persecuted Me they will persecute you also. * * *

(7) Chap. 129, § 4. (8) Gbn. 1:34; 463. (9) 464. (1) 28; 386 (2) 17; 212. (3) Chap. 143, §§ 1, 2. (4) Chap. 141, § 6. (5) 144, §§ 4, 5. (6) Gbn. 2:9; 158. (7) Guth. 2:242-3. (8) Chgo. Trib., April 18, 1877. (9) Chap. 129, § 4. II. Kings 18:11-35. 19:9-19. (1) Isa. 36:3-22. 37:3, 4, 6, 17, 24, 28, 29. (2) Matt. 25:40, 45. (3) 10:40-2.

He that hateth Me, hateth My Father also.⁴ Hence, to blaspheme or persecute a disciple exhibiting the true Christian character, or a church maintaining the primitive purity and simplicity of the Gospel, is to blaspheme or persecute the tabernacle of God, its legitimate members or inmates, and the Father, Son, and Holy Ghost.

In tracing out a parallel between the blasphemy of the third head of the Dragon and the blasphemies out of the mouths of the different heads of the Monotheistic beast, we ought to have a copy of the Theodosian code and of all imperial edicts. This I have not.* But we know when an emperor or any civil ruler persecuted saint or ruler, it was in enforcing the decision, or decree, of some council, pope, or caliph, and the objects of persecution had always been anathematized by these usurpers of divine authority. This anathema he endorsed, issued his edicts, and executed the decree of these ecclesiastics. This blaspheming mouth was not natural, but was given to him and he used it. 1. He disparages them as heretics, or schismatics, and not Catholics. 2. Boasts his own power as civil sovereign to defeat and punish them. Who is able to make war with the beast? Their destruction is sure! He has vanquished the nations and their gods from the Atlantic to the Gangees and from the north sea to the southern ocean. 3. He impeaches them with impiety in rejecting the innovations and corruptions and usurpations of councils, popes, and caliphs. 4. He asserts he is commissioned by God to destroy cities, provinces, churches, and heresy or schism. 5. He more than insinuates that God can not protect them, as they are anathematized by council, pope, or caliph; and their innocence and holiness can not deliver them. 6. He demands the unconditional surrender of their faith and practice, and their complete subjugation to councils, pope, or caliph.

He has often destroyed the countries, cities, and churches of the saints—dispersed them by persecution as the Catholic empire did the Novatians and the Latin did the Donatists; he has expatriated them as the Greek empire did the Paulicians; he has reduced to oppressive tribute, exactions, and bondage, and he has wrecked, tortured, and slaughtered by millions. In every respect he has far surpassed the Assyrian blasphemer of the name of Jehovah. After a preamble filled with passion and reproach, Constantine absolutely prohibits the assemblies of the heretics and confiscates their public property to the use either of the revenue or of the Catholic church. The Montanists of Phrygia and the Novatians were some of these heretics.⁵ Constantine humbly professed that he was the minister, not the judge, of the successors of the apostles who had been established as priests and as gods upon earth.⁶ Roused by the growing importance of the Paulicians, the Greek emperors began to persecute them with the most sanguine severity, and under Christian forms and names they reacted the scenes of Galerius and Maximin. They were capitally punished, their books burnt, and those who secreted their books were put to death and their property confiscated.⁷ Empress Theodora resolved to bring the Paulicians to the true faith or cut them all off, root and branch; some were crucified, some put to the sword, and some drowned in the sea. Thus, were one hundred thousand slaughtered, and their goods and estates were confiscated. The pope of Rome commends Theodora for the manly vigor she exerted, the Lord coöperating, against obstinate and incorrigible heretics.⁸

The civil or military heads of the Saracens and Turks proclaim, like the Assyrian: We require you to testify that there is but one God, and that Mahomet is His apostle. If ye refuse this, consent to pay tribute and be under us forthwith; otherwise, I shall bring men against you who love death better than you do the drinking of wine or eating hogs' flesh. Nor will I ever stir from you, if it please God, till I have destroyed those that fight for you, and have made slaves

(4) John 15:18, 19, 23. (*) Gbn. 1:27; 375. (5) Gbn. 2:21; 265. (6) 20; 264. (7) Mlner. 1:9; 2, p. 573. (8) Idm, 574.

of your wives and children.⁹ Ye Christian dogs, you know your option: the Koran, the tribute, or the sword. We delight in war more than in peace; we despise your pitiful alms, since we shall speedily be masters of your wealth, your families, and your persons.¹ This throws the blasphemy of Sennacherib into the shade. But the edict of Frederick (the only imperial edict in my possession) surpasses the Mahometan lieutenants as far as the pope surpasses the caliphs in presumption and impiety. The care of the imperial government, committed to us from Heaven and over which we preside, demands the material sword which is given to us, separately from the priesthood, against the enemies of the faith and the extirpation of heretical depravity, that we should pursue with judgment and justice those vipers and perfidious children who insult the Lord and his church as if they would tear out the very bowels of their mother. We will not suffer these wretches to live who infect the world by their seducing doctrines, and who, being themselves corrupted, more grievously taint the flock of the faithful.

In a second edict, after comparing them to ravenous wolves, adders, serpents, etc., the emperor proceeds, since beside the loss of their immortal souls they expose their bodies to a cruel death, being prodigal of their own lives and fearless of destruction, which, by acknowledging the true faith, they might escape, and which is horrible to express, their survivors are not terrified by their example. Against such enemies to God and man we can not contain our indignation, nor refuse to punish them with the sword of just vengeance, but shall pursue them with the greater vigor, as they appear to spread wider the crime of their superstition to the most evident injury of the Christian faith and the church of Rome, which is adjudged to be the head of all churches.²

These maledictions were the utterances of their own mouths, though dictated by council, caliph, or pope, and exceed anything blasphemous in the speech of Rabshakeh or letter of Sennacherib. But, if the mouth given to the beast be the council, caliph, or pope, whose decisions, commands, and denunciations were endorsed, sustained, and executed by him, these blasphemies are beyond any comparison.

The relation between the first and second beasts, or the beast and false prophet, is like union of the soul and body of man, and the same speech or action may be attributed to either. And if the force and power of action and execution of this Monotheistic wild beast was in the civil sovereignty, the devising, framing, and uttering in regard to religion, was in councils, caliphs, and popes. Councils usurped the legislative and judicial authority of Jesus Christ; so did the pope; and the caliph rejected the authority of Christ and usurped the prerogatives of the Living and True God. The name of Father, Son, and Holy Spirit was most scandalously blasphemed, reproached, and disgraced by their decrees and anathemas, and the name of the Living God was equally so by the caliphs, and the civil and military sovereignty sustained their usurpations, sanctioned their speeches, and enforced their demands.

According to Scripture manner of speaking, persons are guilty of what they cause to be done: Yet, in this your fathers have blasphemed Me, in that they have committed a trespass against Me.³ And when they entered unto the heathen, they profaned My holy name;⁴ * * * because thou hast given cause to the enemy to blaspheme;⁵ * * * for the name of God is blasphemed among the gentiles through you as it is written.⁶ In reproaching the hope and piety of God's people, when under affliction and persecution, the heathen blasphemed Jehovah; in like manner did civil and ecclesiastic rulers blaspheme the hope and piety of Christ's witnesses. But councils caused the name of Father, Son, and Holy Spirit to be blasphemed, when in the name of the Holy Trinity they disputed, decreed, and acted like murderers and banditti.⁷ When the caliphs decree and

(9) Gbn. 2:12; 231. (1) Idm. 227. (2) Dowl., p. 305. (3) Ezek. 20:27. (4) 36:20, 23. (5) II. Sam. 12:14. (6) Rom. 2:24. (7) Chap. 136.

authorize deeds of licentiousness, cruelty, and impiety, in the name of the One Living and True God, promise their followers a Paradise of lasciviousness, and endorse Mahomet's blasphemous assumptions and legends; they blaspheme and cause to be blasphemed the name of God.⁸ The popes themselves, at the head of their councils, blasphemed the name of God by persecuting, anathematizing, slandering, and villifying the witnesses for Christ who reflected the attributes of God and proclaimed His truths, and by the most impious assumptions, scandalous conduct, and outrageous invectives and other outlandish bulls.⁹

9. THIS MONOTHEISTIC EMPIRE NOT THE KINGDOM OF GOD.—Though the pious Jew or Christian might rejoice in the overthrow of Polytheism and the triumph of Monotheism over such a vast region of the world, yet they can not recognize this great seven headed and ten horned empire as the consummated kingdom of God, nor these imperial or sovereign heads as the Lord's anointed; nor can they recognize the state and condition of this Monotheistic domain as the Hope of Israel and joint inheritance of the children of God. These imperial heads are usurpers of Christ's prerogatives, and the titles they wear are presumptuous blasphemies. Those originating or animating ecclesiastics are the two horns of the false prophet, and we must wait till the sounding of the seventh trumpet before the kingdoms of this world become the kingdom of the Jehovah and of his Christ. When the dragon transferred his power and authority to this beast, he commissioned him to carry on his war with the seed of the woman and successfully persecute the saints, which work the beast has done and is doing, and his power has even now, A. D. 1500, extended over all Monotheistic nations, and is still extending as fast and as far as the knowledge of the True God and His revealed will extends. But, his time to continue his tyrannizing over the saints is limited to twelve hundred and sixty years from the time his wounded head was healed, and he must perish by the sword on the field of Armageddon and be cast into the fire.

The pious frauds of the second wild beast are so notorious on the page of history we need not refer to them now. Though Mahomet never pretended to work miracles, his followers claim them for him and have practiced pious frauds; but the Catholics have practiced them extensively ever since the fourth century, as we have seen in every century. This false prophet shall lose his Mahometan and papal horns, and his body shall accompany that of the first beast into the lake of fire. But we are not done with the history of these wild beasts. The Greek fire was kept secret by the Greeks four hundred years, and the terror of the enemy was increased and prolonged by their ignorance and surprise; and the Greeks told other nations that it had been revealed by an angel, with a sacred injunction that this gift of Heaven and peculiar blessing of the Romans should never be communicated to the nations. At length it was discovered or stolen by the Mahometans, and was used by them in the crusades.¹ If the people believed it had been revealed by an angel, they might regard it as fire brought down from Heaven by the divine hierarchy, and it was a terrible sight to see and death to feel. It flew through the air like winged longtailed dragons, with the report of thunder and velocity of lightning.¹

(8) Chap. 139. (9) Chap. 153. (1) Gbn. 2:13; 251-2.

CHAPTER CLII.

THE TRUE CHURCH AND HER HELPERS. A. M. 5050-5500. (Continued from Chap. 146.)

1. PAULICIANS IN THE WEST.—It is difficult to fix the time when the Paulicians began to take refuge in Europe; but a number of them settled in Lombard, Isaubria, and principally at Milan, about the middle of the eleventh century, and many of them led a wandering life in Germany, France, and other countries, where they captivated the esteem and admiration of the multitude, and they were called by different names.² Their first religious assembly in western Europe was discovered at Orleans, A. D. 1017, headed by a lady. Its principal members were twelve canons of the Cathedral of Orleans, distinguished by their piety and learning, and it was composed in general of a number of citizens in the better conditions of life. It was discovered by Priest Heribert and a Norman noble, Arifestus, and a council was called to convert them; but this pernicious sect adhered obstinately to their principles, and were condemned to be burnt alive.³ Such is the testimony of their enemies, who received from the Red Dragon authority to slander as well as to murder. Mosheim thinks these were not Paulicians, but a sect of Mystics, who rejected all external worship, rites, and ceremonies, and placed the whole of religion in the internal contemplation of God and the elevation of the soul to divine and celestial things. A vast number of such persons proceeded out of Italy and inundated the provinces of Europe.

Another branch of these, not impeached with the same crimes, were converted by Gerhard, bishop of Cambray and Arras, A. D. 1030. This branch was reckoned honest and free from crime, because they were ignorant and docile and submitted to be converted by the Catholics. They confessed they had received their doctrines from Gunduff, a chimerical Italian. The tenets confessed by them are reduced to sixteen heads.⁴ They rejected baptism, and in a special manner the baptism of infants and the Lord's supper, as ceremonies in no respect essential to salvation. They denied the churches to be more sacred than common dwellings; regarded the altars as heaps of stones unworthy of veneration; condemned incense and consecrating oil and the use of bells in churches; denied the divine institution and necessity of bishops, presbyters, and deacons; denied the power of masses, self-mortification, and alms to be of any advantage to departed spirits, and treated purgatory as a fable. They affirmed the institution of funeral rites and the burying in churches to be the effects of sacerdotal avarice, and penance to be unprofitable and absurd; condemned marriage; granted a certain veneration for the apostles and martyrs; condemned instrumental music in religious assemblies; refused to venerate the cross; condemned images, and condemned the distinction of ranks and grades of subordination among the clergy.*

From this account it appears more plausible to regard these different societies and individuals as so many reformers and reformations, more or less perfect, originating in knowledge obtained from the Scriptures by reading or hearing,

(2) Mosh. 11:2; 5, § 2. (3) Mosh. 11:2; 5, § 2. (4) Idm., §§ 3, 4. (*) Mosh. 11:2; 5, §§ 3, 4.

than so many branches of the Paulicians; but it might better suit the interests of the corrupt empire church to attribute them to the Paulician emigrants than acknowledge them to be the offsprings of the Scriptures. Lutard, in the eleventh century, opposed and broke in pieces the images and declaimed against tithes to the priests, but is charged with impugning the truth of the prophecies of the Old Testament and claiming inspiration for himself, and of drowning himself in a well.⁵ All this may be true, and part may be false; but, perhaps the clergy threw him into the well and then charged him with error and suicide. However, the fact stands, supported by the testimony of empire Christians themselves, that some persons witnessed against the corruptions and falsehoods of the state church and were condemned to death by the bishops and councils for their testimony.

In the eleventh century Berenger condemned the doctrine of transubstantiation. He was condemned, dissembled, taught his doctrines again, and dissembled again; was condemned again, abandoned his worldly concerns, retired to the Isle of Cosme, repented of his dissimulations, and died in exile, A. D. 1088.⁶ But, enough for the present. If we can not find the true church we can find reformers deriving their faith and practice from the Scriptures, and suffering for their testimony. I can not determine whether they are free from error or not, for I have not access to the original testimony and can not decide on its internal evidence; but Mosheim, who had access to the original documents, says: It is difficult to determine the character of these people, for when we examine matters attentively we find their enemies acknowledge the sincerity of their piety; that they are blackened by accusations that are evidently false, and the opinions for which they were punished differ widely from the Manichean system.

When we consider the corrupt state of religion in this century, and particularly the superstitious notions generally adopted in relation to outward ceremonies, the efficacy of penance, and the sanctity of churches, relics, and images, it will not appear surprising that many persons of good sense and solid piety, in running from one extreme to another, fell into the opinions of these Mystics.⁷ We must remember what we are told in the divine programme, that one of the names of the Old Serpent is Diabolis, Slanderer, or Traducer. When he gave his throne and authority to the first beast he gave him this authority also, and when the second beast exercised all the authority of the first he did not neglect this right. When the empire clergy adopted the two maxims of pious frauds and death to heretics, they adopted two of the distinguishing characteristics of Satan, who was a murderer from the beginning and the author of lying.

2. DIFFICULTY IN DISTINGUISHING BETWEEN THE WOMAN AND HER SEED.—In looking after the two witnesses, the seed of the woman and the woman herself, we find it difficult to distinguish between them, for they are designated in history by the same appellations. It is difficult to tell whether reformers originated by a study of the Scriptures or by contact with the true churches of Christ. It is difficult to determine whether religious societies, stigmatized as heretics, were the offspring of reformations or branches of the true churches that had kept themselves pure and entire since the time of the apostles. It is also difficult to determine whether heretics, properly so called, were the remnants or offshoots of former heresies or a defective effort at reformation. The same terms being applied to all classes of protestants against the corrupt empire churches furnished an opportunity to brand all of them with the errors and crimes of a few, and to accredit the pernicious with the truths and virtues of the genuine Christians. From the times of the apostles, corrupters and perverters of the Gospel have existed, who have brought disgrace upon Christianity and furnished the adversaries a pretext for slandering the truth of God.

We cannot use history in determining the genuine faith and practice of primitive Christianity. Reformers have gone different lengths in reformation,

(5) Mosh. 10:2; 5, § 3. (6) Mosh. 11:2; 3, §§ 13-18. (7) 5, §§ 3, 4.

rejecting and retaining more or less errors and perversions, and yet they were earnest, honest, and devoted witnesses; and this witness-bearing clothed them in sackcloth for slaughtered brethren, and subjected themselves to loss, suffering, and death. And churches can boast of an uninterrupted descent from the time of the apostles, which have corrupted and perverted all the teachings, laws, and institutions of the kingdom of God. Everything must first be measured and determined by the Scriptures themselves, and then every church or society, whether originating in reformation or claiming direct apostolic origin, must be measured by the same divine standard. The name of the Paulicians, who originated in reformation, was given to various societies of witnesses against the empire churches, or they became dispersed over the empires under various names. In Italy we find the Cathari and the Paterini,⁸ and yet the term, Paterini, was given to all kinds of heretics;⁹ and the term, Cathari, was originally given to the Novatians,¹ and consequently designated apostolic churches and witnesses. The term Albigenses was applied to the Paulicians in France, and also to all heretics.²

It is extremely probable that many persons of eminent piety and zeal for genuine Christianity were confounded, by the Greeks, with enthusiasts and ranked in the list of heretics merely on account of their opposing the vicious practices and insolent tyranny of the priests, and of their treating with derision that motly spectacle of superstition supported by public authority, or of the Christian character. In Greece and all the eastern provinces this sort of men were distinguished by the general and invidious appellation of Massalians; or Euchites—praying persons; and the Latins comprehended all the adversaries of the Roman pontiff under the general terms of Waldenses and Albigenses.³

3. INDIVIDUAL WITNESSES OR REFORMERS.—Among the Latins, the reign of superstition, the vices of the clergy, the luxury and indolence of the pontiffs and bishops, the encouragement of impiety by the traffic of indulgences increasing from day to day, several pious though weak-minded men, who had the cause of Christ and of His religion at heart, attempted a reformation to restore Christianity to its primitive purity and luster. But their knowledge was not equal to their zeal, nor were their abilities in any proportion to the grandeur of the undertakings; and, opposing the reigning abuses, they fell into others inconsistent with the Gospel. And some of them, by their extravagant enthusiasm, became a new dishonor to the Christian cause.⁴ Among the more rational reformers was Peter De Bruys, A. D. 1110, in Languedoc and Provence, who labored for twenty years to reform the abuses and remove the superstitions that disfigured the beautiful simplicity of the Gospel, engaged in this cause a great number of followers, and was burnt at St. Giles (A. D. 1130) by an enraged populace set on by the enraged clergy, whose traffic was in danger from the enterprising spirit of this new reformer.⁵ Another of these witnesses attempting to reform the superstition of the times was a monk named Henry of Lausanne, in Switzerland. Banished from Mans, he labored successfully in Poitiers, Bourdeaux, and adjacent countries till he came to Toulouse, A. D. 1147, where he was opposed by St. Bernard. He was seized by a bishop and taken before Pope Eugenius III. in the council at Rheims, and ended his days in prison for preaching truths and attempting to reform the papal churches.⁶

Another, named Tanquelinus, arose in Brabant, A. D. 1115, and drew after him a numerous sect. He was accused of such enormous pretensions and crimes that Mosheim reckons them false charges, preferred because he inveighed against the clergy and their vices. He was assassinated in a cruel manner by an ecclesiastic.⁷ The most successful of these reformers was Arnold of Brescia, in Italy. His reformation extended to church and state. He demanded a restoration of all political power and wealth of the clergy to the civil government, leaving the

(8) Mosh. 11:2; 5, § 2. (9) 2, § 13. (1) 3:2; 5, § 18. (2) 11:2; 5, § 2. (3) 12:2; 5, § 1. (4) Mosh. 12:2; 5, § 3. (5) Idm., § 7. (6) Idm., § 8. (7) Mosh. 12:2; 5, § 9.

clergy only ecclesiastical power and dependence on tiths and voluntary contributions. For ten years the popes trembled on their throne or fled from the city, and the government was changed; but Pope Adrian IV. cast an interdict on the city and deprived them of religious worship from Christmas to Easter. The people were terrified and submitted; Arnold was crucified and burnt to ashes,⁸ or was burnt alive and his ashes cast into the Tiber.⁹

The greatest of all these reformers was Peter Waldus. He was a merchant of Lyons and extremely zealous for the advancement of true piety and Christian knowledge. He procured a French translation of the four Gospels, from the Latin version, with other books of the Holy Scriptures and the most remarkable sentences of the ancient doctors. Having obtained a knowledge of genuine Christianity, he abandoned his mercantile business, distributed his riches among the poor, formed an association with other pious men who had adopted his sentiments and turn of devotion, and began, A. D. 1180, to assume the quality of public teacher and to instruct the multitude in the doctrines and precepts of Christianity. The archbishop of Lyons and the other rulers of the church in that province opposed with vigor this new teacher in the exercise of his ministry; but in vain, for the genuine Christian faith and practice of the reformer and his adherents engaged all having any sense of true piety, and the number of his followers increased daily. Religious assemblies were formed in France and Lombardy, and propagated their sect throughout the other provinces of Europe with incredible rapidity and with such invincible fortitude that neither fire nor sword, nor the most cruel inventions of merciless persecutions could damp their zeal or entirely ruin their cause.¹

Beside these famous reformers, or witnesses prophecy in sackcloth, who drew multitudes from a corrupt and superstitious church, there were others of less notoriety.² Another of these witnesses for truths of Christ was Wickliff, of England, A. D. 1360-87, whose conflict was principally with mendicant friars. For his teachings and declamations against the monks' scandalous conduct, the pontifical power, and other ecclesiastical abuses, he was tried in councils and his opinions were condemned. In the first council he was protected by the Duke of Lancaster and other peers; in the second, how he escaped is not known; but he died in peace.³ John Hus and Jerome of Prague are the last we shall name of these sackcloth witnesses. Hus declared with vehemence against the vices of the clergy and the court of Rome. Such remonstrances had become very common and were generally approved by the wise and good. He was summoned before the council of Constance; the safe conduct, granted by the Emperor Sigismund, was violated; he was cast into prison, declared a heretic, burnt to death A. D. 1415, and closed his life triumphing in the flames. Jerome of Prague, having accompanied Hus to support him in the council, first yielded to the council through fear, then rallied, and expired in the flames A. D. 1416.⁴

4. SEED OF THE WOMAN, OR REFORMED CHURCHES.—How many witnesses of Christ testified and suffered for the truth we can not tell, but they were myriads. We do not say they were perfect, nor that all who suffered for their principles and practices were witnesses for truth and righteousness; but these facts show that Christ had always witnesses—and never less than two—who, without authority from the princes or prelates, poured the golden oil into the lamps of the kingdom of God and kept the lamp shining around them. And for this testimony they suffered those afflictions which induced men in Scripture lands to put on sackcloth. These witnesses left many followers who, begotten by the Word and Spirit of God, are the legitimate seed of the woman; and with these the Red Dragon, in his commissioned successors, waged a perpetual war. In the council at Constance the five horns of the Latin empire were recognized and fully represented by thirty commissioned delegates, with the Emperor Sigismund at

(8) Mosh., § 10. (9) Gbn. 2:29; 465-6, (1) Mosh, 12:2; 5, §§ 11-13. (2) Idm., §§ 14, 15. (3) 14:2; 2, §§ 19, 20. (4) 14:2; 2, §§ 5-7.

their head. And they fully identified themselves with the first beast by burning John Huss, Jerome of Prague, and the bones of Wickliff, and condemning their teachings of truth. And any one in the Moslem empire witnessing against Mahometanism, as they did against popery, would suffer death in the Mogul, Persian, and Ottoman monarchies, in Arabia and North Africa.

The numerous sects of reformers scattered over the countries under different names, and having made different advances in reformation, different sects of false teachers and societies scattered and dispersed among them, and all designated or comprehended under the same titles, names, and epithets, make it difficult to distinguish and identify the woman herself, or the true apostolic churches. We have Hussites, Wicklifites, Waldenses, Henrichians, Arnoldists, Berengarians, Albigensians, Paulicians, Paterini, and Catherini. Some of these names were applied to the true apostolic churches in the wilderness, but most of them designate reformed churches which were the legitimate seed of the woman. The Albigenses, slaughtered by myriads in France, are reckoned by Gibbon⁵ and others as a branch of the Paulicians. Milner⁶ and others reckon them a branch of the Waldenses; others consider them a sect of reformers.⁷ But, it appears they migrated to France from some place not known; so, they may be apostolic churches, or they may be only reformers. The name, Cathari, was given to the Paulicians in Italy and also to the Novatians, etc.⁸

5. THE WOMAN HERSELF.—In A. D. 1140, Evervinus, in writing to St. Bernard, complains of the heretics of Cologne, Germany, who are placed by historians under the name of Cathari; and though he calls them the messengers of Satan, the character he gives them is that of genuine Christianity and unyielding firmness, rejoicing in the flames, with some among them who apostatized under persecution. They claimed to be the true church of Christ; to be scattered almost everywhere; that many of the monks and Catholic clergy were among them; that they had been concealed from the time of the martyrs, and had existed in Greece and other countries.⁹ The time of the martyrs was the time of the heathen persecutions before the time of Constantine. Bernard gives them both a good and a bad character, though he expresses himself as knowing but very little about the manners of the sect.¹ According to this testimony, the Cathari were scattered everywhere—were and had been in Greece, had descended from the time of the heathen persecutions, and claimed to be the true churches of Jesus Christ—and the testimony of Evervinus sustains their claim; and the Albigenses may have been of the same fraternity. But the fact of their apostolic descent does not prove that they did not fraternize with and receive accessions from reformations on and from the empire church, while the testimony of Evervinus shows they did have among them some of the papal monks and clergy. Bernard may have slandered them, or he may have attributed to them the character of other sects, not knowing the difference.

Under the name of Paterines, Dr. Allix says: We have found a body of men in Italy before A. D. 1026, who believed contrary to the opinions of the church, and who highly condemned its errors. Atto, bishop of Verceuli, had complained of such people eighty years before, and so had others before him; and there is the highest reason to believe that they had always existed in Italy. These, noticed A. D. 1026, were brought to light by accident.² Now, eighty years before A. D. 1026 would be A. D. 942, and before the migration of the Paulicians into Italy, which was in the eleventh century.³ Under the name of Waldenses, Reinerius Saccho, the inquisitor, admits that they flourished five hundred years before Peter Waldo, A. D. 1160, which takes us back to A. D. 660, and shows them to have been in Europe when the first Paulicians appeared in Asia.⁴ In A. D. 553 nine

(5) Gbn. 2:15; 285. (6) Milner., Vol. II. Cen. 13; chap. 4. p. 63, note †. (7) Encp. R. K., Albigenses. (8) Chap. 152, § 1. (9) Jones, pp. 277–8. Milner., Vol. II., pp. 20–1. (1) Jones, pp. 227–8. (2) Idm. 288. (3) Mosh. 11:2; 2, § 13, note R., and chap. 5, § 2. (4) Mosh. 7:2, 5, § 1.

bishops of Italy and Switzerland openly refused communion with the bishop of Rome, and the churches under their care persisted in their dissent.⁵ Archbishop Claudius Syssel charged one Leo with originating the Waldenses in the valleys in the days of Constantine the Great, A. D. 331.⁶ Here we see that ancient apostolic churches were called by the name of recent reformers—Waldenses, after Peter Waldo—and so, by the name of Paulicians may have been designated many apostolic churches in Asia. If we believe the testimony of the martyred Waldenses themselves, their doctrine and discipline had been preserved in all its purity and efficacy from the days of the primitive martyrs in Spain, France, Germany, Italy, and especially in the valleys of Piedmont. Their persecutors allow that they had been transmitted in Gaul from generation to generation almost from the origin of Christianity.

Reinerius, of A. D. 1250, says: Of all the sects which have been, or now exist, none is more injurious to the church than the Waldenses, for three reasons: 1. It is more ancient; some aver their existence from the time of Sylvester, A. D. 330, and others from the very time of the apostles.⁷ 2. Because it is so universal; there is scarcely any country into which this sect has not crept. 3. Because all other heretics excite horror by the greatness of their blasphemies against God, but these have a great appearance of piety, they live justly before men, believe rightly all things before God, and confess all the articles contained in the creed; only they hate and revile the church of Rome, and in their accusations are easily believed by the people.⁸

Hence, it is evident we have a succession of genuine Christian churches from apostolic times till the time of Evervinus, A. D. 1140, and of Reinerius Sacco, A. D. 1254, and these enemies say that the Waldenses claimed succession from and to the apostles. Thus, we find the Novatians, A. D. 250–575, who were scattered all over the Roman empire, and the Cathari, Paterani, or Waldenses, in Italy, France, and Germany, A. D. 553–1254. Again, we have the Donatists in Africa, A. D. 314–900; the Paulicians, a name of reformers but most probably embracing many apostolic churches, in Asia, A. D. 653–900, and scattered over parts of Europe, A. D. 900–1017, when they were embraced in the more common or local appellations. The Catholic monks and clergy among them were undoubtedly such men as Claude of Turin and Henry of Lausane. No doubt but some of these reformers got their first hints of reformation from these churches, and as general intelligence increased among the Catholic clergy such reformers as Wickliff and Hus extended an influence among them, [and, blending with reformers, gave the appearance of diversity in teachings and practice, and being comprehended in terms applied to all opposers of the empire churches they were liable to be impeached with errors, fanaticisms, and malpractices of others. That they were true churches of Christ, in the estimation of the Protestants of the present day, is evident from the fact that the different denominations have tried to claim them for brethren and the advocates of their peculiar tenets.⁹

As the testimony of Evervinus bears all the evidence of truth and sincerity, while he regards them as children of the devil, because opposed to the papal church, we shall transcribe his testimony as given by Milner:¹

Evervinus, of Steinfield, wrote to Bernard a little before A. D. 1140: There have been lately some heretics discovered among us near Cologne. * * * Having been admonished for three days to repent, they were seized by the people in the excess of zeal and burnt to death; and what is very amazing, they came to the stake and bore the pain not only with patience but even with joy. Were I with you, father, I should be glad to ask you how these members of Satan could persist in their heresy with such courage and constancy as is scarcely to be found in the most religious believers of Christianity. Their heresy is this: They say

(5) Jones, p. 249. (6) Orch., p. 256. (7) Mosh. 12:2; 5, § 11, note G.; McLain. (8) Encp. R. K., and others. (9) Jones, pp. 318–58. Orch., pp. 295–319. Ben., pp. 56–9, and others. (1) Milner., Vol. II., p. 21.

the church is only among themselves, because they alone of all men follow the steps of Christ and imitate the apostles, not seeking secular gains, possessing no property, following Christ, who was Himself perfectly poor and did not allow His disciples to possess anything. Ye, say they to us, join house to house, and field to field, seeking the things of this world, so that even those who are looked on as most perfect among you, namely, those of the monastic orders, though they have no private property, but have a community of possessions, do yet possess these things. Their own condition in the world they represent in such terms as these: We, the poor of Christ, who have no certain abode, fleeing from one city to another like sheep in the midst of wolves, do endure persecution with the apostles and martyrs, though our lives are strict, abstemious, laborious, devout, and holy, and though we seek only what is necessary for the support of the body, and live as men who are not of the world. But ye, lovers of the world, have peace with the world because ye are of it. False apostles, who adulterate the word of Christ, seeking their own, have misled you and your ancestors, whereas we and our fathers, being born and bred up in the apostolical religion, have continued in the grace of Christ, and shall continue so to the end of the world. By their fruits ye shall know them, saith Christ, and our fruits are the footsteps of Christ. The apostolical dignity, say they, is corrupted by engaging itself in secular affairs, while it sits in the chair of Peter. They do not believe infant baptism to be a duty, alleging that passage of the Gospel: Whosoever shall believe and be baptized shall be saved. They put no confidence in the intercession of saints, and all things observed in the church, which have not been established by Christ Himself or His apostles, they call superstitious. They do not admit of any purgatory after death, but affirm that as soon as the souls depart out of the bodies they enter into rest or punishment, * * * whence they make void all the prayers and oblations of believers for the deceased. Those of them who returned to our church told us that great numbers of their persuasion were scattered almost everywhere, and that among them were many of our clergy and monks.¹

This testimony, coming from an enemy inquiring into the mystery of their suffering with fortitude, can not be regarded as a misrepresentation, or a calumny to excite indignation, nor as a commendation to incite favor to them. He regards them as monsters and children of Satan because they opposed the papal church, but states the facts to a superior, and desires a solution of the mystery.

The churches of Wales claim to have existed from apostolic times as disconnected with popery, witnesses against it, and persecuted by it, and their claim appears to be valid in the judgment of protestants, who try to prove the faith and practice of the Welsh churches, before the Lutheran reformation, to be the same as their own.² We have now found the servants of Jesus Christ under the three classes given in the divine programme: Individual witnesses for the law and testimony, who testify in sackcloth; the seed of the woman, or churches of reformers, with whom the Red Dragon delegates waged continual war on account of their testimony and obedience; and the woman herself has been discovered in the wilderness, where she has been nourished, and her lineage has been traced back to the Novatians and claimed to the time of the apostles. She still exists, but only in secluded places unknown to princes and prelates can she be nourished. All sorts of people have repeatedly endeavored to root her out, but in vain; for even yet, contrary to the opinion of all men, they still remain conquerors, or, at least invincible, says Claudius Seisselius, archbishop of Turin, A. D. 1480.³

6. PERSECUTION OF THE WOMAN AND HER SEED.—From the outrageous attack, A. D. 1400, until about A. D. 1487, the Waldenses of Piedmont appear to have remained in a great measure unmolested in the profession of their religion.⁴ The Fraisiniere, Argentiere, and Loyse seem to have abounded with Waldenses in

(1) Mlner., Vol. II., p. 21. (2) Ben. 343-51. (3) Orch. 278. Jones 346. (4) 433.

A. D. 1460, when a monk, with inquisitorial power, was sent to drive them from the neighborhood, and scarcely any person escaped being apprehended as heretics or their abettors.

In A. D. 1484, Pope Innocent VIII. issued his bulls for the extirpation of the Waldenses, called, the Poor of Lyons, and appointed officers to carry the same into effect. An army was raised by Albert, the pope's legate, and marched into the valley of Loyse, and more than three thousand men and women perished on this occasion. Measures equally ferocious were adopted against the inoffensive inhabitants of other valleys and with a like cruel success. So effectual were the papal measures that the inhabitants were wholly extirpated in the above named valleys, and these abodes were afterwards repeopled with new inhabitants. In A. D. 1487 scenes of barbarous cruelty awaited those long privileged people who inhabited other districts of Piedmont, and in the ensuing year, to complete the work of destruction, an army of eighteen thousand men marched into these sequestered parts. The Waldenses abandoned the non-resistance principles of their ancestors and brethren, defended the defiles of their mountains and repulsed the invaders, while the women and children on their knees entreated the Lord to spare and protect His people. The duke of Savoy no more employed his military force against them, but relinquished them to the inquisitors after heretics, who apprehended them, two and three at a time, as they came in or went out of the valleys.⁵ The sanguinary and brutal conduct of the inquisitors and soldiers induced the Waldenses to avoid public worship, and some of them occasionally conformed to the communion of the pope. Thus, the heretics, or Waldenses, were destroyed or driven into obscurity, and the state of the papal church was unusually tranquil at the beginning of the sixteenth century, and the witnesses ceased to trouble the church.⁶

The Paterines disappeared from Italy, A. D. 1260;⁷ the Albigenses from France, also;⁸ and now the Waldenses, A. D. 1500. But their scattered members, hidden from princes and prelates, will still cohere in the wilderness; will attract kindred spirits; will be nourished and appear again. They are not exterminated, but only dispersed, and will find one another in the wilderness, where crowned princes and prelates seldom go.⁹ If the true churches of Christ had become extinct, or had triumphed over the Red Dragon or his successors, we would inquire into the time of their first and last, or the beginning and the ending of their flight into the wilderness. When we find the woman again in the wilderness it may be difficult to distinguish between her and her seed and the two witnesses, for all three are now (A. D. 1500) dispersed, and comprehended under and designated by various appellations. (We shall see more of the persecutions by which the woman and her seed were dispersed in the next chapter, 153, § 6. 155:1, 2. Continued, chap. 159.)

(5) Jones 438. (6) 432-38. Orch. 276-82. (7) Idm. 159. (8) 226. (9) 275-6.

CHAPTER CLIII.

FOURTH SEAL CHARACTERISTICS. A. M. 5056–5652. (Continued from Chap. 145.)

1. MOVING FORCE AND ENERGY CORRUPT. — Conversions were effected by force and fraud, as under the third seal. Boleslaus, duke of Poland, forced Christianity upon the Pomeranian pagans. Waldemar I. of Denmark unsheathed his sword, not only for the defense and happiness of his people, but also for the propagation and advancement of Christianity, and wherever his arms were successful, as against the Slavonians, Venedi, Vandals, and others, he pulled down the temples and images of the gods, destroyed their altars, laid waste their sacred groves, and substituted the Christian worship; and the pirates and robbers of the Rugen island were obliged to receive the Christian worship. The Finlanders, after many bloody battles, were totally defeated by Eric IX. of Sweden, and were forced to embrace the Christian religion, though they did it with reluctance. The propagation of the Gospel among the Livonians was attended with much difficulty and with horrible scenes of cruelty and bloodshed until, exhausted by the knight's swordbearers and legions from Germany, they abandoned the statues of their heathen deities and substituted the images of the saints; but, at the same time they were robbed of their lands and all earthly comforts, and the knights and bishops divided the spoil.

Prester John established the Nestorian Christianity in Asiatic Tartary by conquest. The corruption and horrors of the crusades for possession of the holy places belong to this seal. These converts professed, with inward reluctance, a religion inculcated by violence and bloodshed, and which recalled to their remembrance nothing but scenes of desolation and misery, and was but a few degrees removed from the absurdities of paganism.¹ The three military orders of knights, the conquest and pillage of Constantinople, and the abuse of citizens, captives, and women by the Latin Christian brethren, the sacrilegious robbery of the Greek churches, the profanation of ordinances in mockery, and the dancing of prostitutes in the churches of the captured Christian city, exhibit the corrupt character of the moving force and energy of the empire churches or state Christianity, and the failure of the crusades was owing to the discords among the Christian leaders.² Had the Saracens been infected with the same odious spirit of persecution that possessed the crusaders, there would not have remained a single Christian in that part of the world. But, though these Unitarians were chargeable with various crimes, and had frequently treated the Trinitarians in a rigorous and injurious manner, yet they looked with horror upon the scenes of persecution which the Latins exhibited as the exploits of heroic piety, and considered it as the highest and most atrocious cruelty and injustice to force unhappy men, by fire and sword, to abandon their religious principles, or put them to death merely because they refused to change their opinions.³

(1) Mosh. 12:1; 1. (2) Gbn. 2:368–70. Mosh. 13:1; 1, §§ 3, 6. (3) Mosh. 13:1; 2, § 1.

In the fourteenth century Jagellon, duke of Lithuania, yielded up his superstition to royalty, and obtained a queen and the crown of Poland, while the Teutonic knights and crusaders extirpated by fire and sword any remains of paganism in Prussia and Livonia.⁴ The new subjects added to the kingdom of Christ in the fifteenth century are altogether unworthy of that sublime title, unless we prostitute it to those who made an external, though insincere, profession of Christianity. The Jews in Spain were forced to profess Christianity or become banished exiles; but the Saracens, or Moors, yielded not to the force of persecution. This corrupt religion was propagated by every unchristian means of force and fraud in India, Ethiopia, Africa, and America.⁵ Barbarous laws and inhuman tortures were used to force the natives into a profession of Christianity, which was an excessive veneration for their stupid instructors—certain gestures, the repetition of a little jargon, and the performance of a few superstitious rites and ceremonies.⁶ The missionaries under the first seal suffered and died for the conversion of the heathen and Jews, but the missionaries under the fourth seal deceived, tortured, and slaughtered pagans, Mahometans, and Jews.

2. CORRUPTION AMONG THE CLERGY.—Wherever we turn our eyes among the various orders of the clergy in the twelfth century we perceive the most flagrant marks of licentiousness and fraud, ignorance and luxury, and other vices whose pernicious effects were deeply felt in both church and state. Excepting a very small number lamenting the degeneracy of the order, the rest were wholly busied to satisfy their lusts, to multiply their privileges, to grasp new honors and distinctions, to increase their opulence and tyranny, to neglect entirely the interests of religion, to live in ease and pleasure, and to draw out their days in an unmanly and luxurious indolence. Bernard exposes the corruptions of the pontiffs and bishops, and describes the enormous crimes of the licentious monks.⁷ Both the Greek and Latin writers of the thirteenth century, provoked beyond measure by the flagitious lives of their spiritual rulers and instructors, complain loudly of their licentious manners and load them with the severest reproaches; and this accords with the history of this corrupt and superstitious age. Several eminent men attempted to stem this torrent of licentiousness which, from the heads of the church, had carried its pernicious streams through all the members; but their power and influence were unequal to the difficult and arduous enterprise.

The history of the popes presents a lively and horrible picture of the complicated crimes that dishonored the ministers of the church. The clergy advanced to places of authority in the church, behaved rather like tyrants than rulers, and showed they aimed at an absolute and unlimited dominion.⁸ The popes absolved both themselves and others from the obligation of an oath. Julius II. bound himself under the penalty of perjury and anathema, from which he swore neither to absolve himself nor suffer any other to absolve him; but when elected pope he absolved himself. Popes make and violate oaths with impunity.⁹ The secular clergy spent in mirth and jollity the opulence with which their ancestors enriched that sacred body. The monastic orders had, most all, degenerated and exhibited the most offensive and shocking examples of licentiousness and vice, and by their flagitious lives rendered the cause of heresy triumphant.¹ Those monastic orders who wallowed in opulence were lulled into a luxurious indolence, trampled upon the authority of their superiors, suffered heresy to triumph unrestrained, and abandoned themselves without shame or remorse to all sorts of crime.²

In the fourteenth century the governors of the church, from the highest to the lowest orders, were addicted to vices peculiarly dishonorable to their character. The Greek and Oriental clergy, who for the most part lived under a rigid, severe, and oppressive government, deserve their part in this severe and ignominious charge. Among the Latins the flagrant abuses were attended with

(4) Mosh. 14:1; 1, § 3. (5) 15:1; 1, §§ 1, 2. (6) 16, § 2. § 1. (7) 12:2; 2, § 1. (8) 13:2; 2, §§ 1, 2. (9) Dowl., p. 429. (1) Mosh. 13:2; 2, § 18. (2) Idm., 13:2; 2, § 21.

consequences equally pernicious to the interests of religion and the well-being of civil society. The power of the popes, the excessive superstition that enslaved the minds of the generality, and the wretched ignorance and barbarity of the age by which every spark of truth was stifled in its very birth, prevented the few pious and worthy men from effecting a reformation.³ In this century the church had three heads thundering anathema against one another. The distress and calamities of these times are beyond description. By the perpetual contentions and wars between the factions multitudes lost their fortunes and lives, all sense of religion was extinguished in most places, profligacy rose to a most scandalous excess, the clergy were so excessively corrupt they no longer studied to keep up even an appearance of religious decency, and many believing that none could be saved unless united with the vicar of Christ were overwhelmed with doubt and plunged into the deepest distress of mind.⁴

The vices and scandalous conduct of the monks was too inveterate to admit of a cure. And such was the barbarous superstition of the age and wretched ignorance of the time that the people universally believed that they should obtain mercy from Christ at the day of judgment, if they appeared before His tribunal associated with the mendicant friars; and many made it an essential part of their last will to be buried in some Dominican or Franciscan rags.⁵ In the fifteenth century the church was reduced, by the corruption of its ministers, to nothing less than its total ruin, unless Providence interposed by extraordinary means for its deliverance and preservation. The vices of the popes and all the clergy were so impious that the most eminent in the church, living in luxurious indolence and infamous practices of all kinds of vices, could hear with a placid countenance all declamations against the degeneracy of the church in its head and all its members, and demands on the secular arm and destroying sword to lop off the parts infected with this greivous and deplorable contagion.⁶

3. THE DOCTRINE OF THE CHURCH WAS AS CORRUPT AS THE CLERGY.—A multitude of causes united in obscuring the luster of the genuine Christianity and corrupting it by a profane mixture of the inventions of superstitious and designing men with its pure and sublime doctrines. It is surprising that the religion of Jesus was not totally extinguished. To maintain their authority the popes obliged the teachers to pervert the precepts of Christ to subserve papal dominion and tyranny. Such teachers as refused to force the words of Scripture into significations totally opposite to divine truth, and placed the authority of the Gospel above that of the popes and considered it the supreme rule of their conduct, were answered with fire and sword and received death in the most cruel forms. The priests and monks kept the people in the grossest ignorance and darkness, dazzled their feeble eyes with the ludicrous pomp of gaudy worship, and led them to place the whole of religion in vain ceremonies, bodily austerities and exercises, and particularly in blind and stupid veneration for the clergy. The scholastic doctors, instead of explaining the doctrines of the Gospel, undermined them by degrees and sunk divine truths under the ruins of a captious philosophy; while the mystics excluded reason entirely from religion and morality, and in a manner denied its very existence.

Superstition and ignorance were substituted in the place of true religion and reigned over the multitude with a universal sway. Relics, mostly spurious, superseded the merits of Christ and were reckoned more effectual than prayers to God offered through the mediation of the Divine Redeemer. The opulent erected new temples or repaired and embellished old ones, and the poor did the drudgery of beasts in bearing burdens and drawing wagons to obtain eternal salvation. The saints had more worshipers than the Supreme Being and Savior of mankind, and the multitude ran after new oracles, dreams, and visions. This universal reign of ignorance and superstition was dexterously and basely improved

(3) Mosh. 14:2; 2, § 1. (4) Idm., § 15. (5) 14:2; 2, § 17. (6) 15:2; 2, § 1.

by the rulers of the church to fill their coffers and drain the purses of the deluded multitude. Penance were first imposed by the bishops, and then remitted for a sum of money. Abbots and monks carried about in processions the spurious carcasses and relics of saints, and sold at a fixed price the privilege of touching or embracing them; and the monks often gained by this raree-show as much as the bishops did by their indulgences. At length the pope monopolized the sale of indulgences from the bishops and sold remission of all penalties for all sins, whether civil, ecclesiastical, or eternal. The doctrine was taught that some saints had more good works than necessary and these belonged to the church, and the popes, as guardians, sold these to those deficient in merit.⁷

However numerous and deplorable the corruptions and superstitious abuses were that had reigned in the church and deformed the beautiful simplicity of the Gospel, they were increased in the thirteenth century, and the religion of Christ continued to suffer under the growing tyranny of fanaticism and superstition among the Orientals, Greeks, and Latins. The two popular maxims were: That man could perform a more perfect righteousness than God required, and the surplus made a stock for indulgences to be sold; and, that the whole of religion consisted in an external air of gravity and certain composed bodily gestures. The absurd and pernicious doctrines of transubstantiation and auricular confession were established by Pope Innocent III.⁸ Another mode of obtaining salvation was by self-whipping, and societies of self-whippers were formed of men, women, and children, of all ranks and conditions. They ran in multitudes through cities, fields, and deserts, lashing severely their naked bodies with whips, filling the air with wild shrieks, and looking at the sky with an air of distraction, ferocity, and horror. The doctors propagated the most impious sentiments concerning the Supreme Being, the world, origin of the universe, and the nature of the soul. False definitions were given to terms to pervert Scripture and establish corruption; piety and holiness consisted in giving to the church and obeying the pope, and justice in persecuting heretics.⁹

In the fourteenth century the religion taught in the schools, or inculcated upon the people as a rule of conduct, was so extremely adulterated and deformed that not a single branch of Christian doctrine retained the least trace of its primitive luster and beauty.¹ In the fifteenth century the state of religion had become so corrupt among the Latins that it was utterly destitute of anything that could attract the esteem of the truly virtuous and judicious part of mankind; and among the Greeks and Orientals religion was scarcely any better. The worship of the Deity consisted in a round of frivolous and insipid ceremonies. The discourses were destitute of sense, judgment, spirit, piety, and devotion, and in reality were a motly mixture of the grossest fictions and the most extravagant inventions. This miserable state of things, this enormous perversion of religion and morality was observed and deplored by many wise and good men.²

4. RITES AND CEREMONIES.—In the twelfth century rites and ceremonies were greatly augmented among the Greeks, and the same superstitious passion for new observances discovered itself in all the oriental churches, Nestorian and Jacobite. The veneration for the Virgin Mary was increased, and a festival was instituted in honor of the Immaculate Conception.³ It would be endless to enumerate the additions made, in the thirteenth century, to the external parts of divine worship to increase its pomp and render it more striking. Religion had become a sort of a raree-show. Remarkable events in the Christian history were represented under allegorical figures and images or in mimic shows, which amused and affected the gazing populace, degraded religion, and exposed it to ridicule. The bread in the Lord's supper became an object of religious worship; its receptacles were adorned for the residence of God; it was carried around in solemn pomp; it was administered to the sick; was honored with a festival.⁴

(7) Mosh. 12:2; 3, §§ 1-4. (8) 13:2; 3, §§ 1, 2. (9) §§ 3, 8, 11. (1) Mosh. 14:2; 3, § 1. (2) 15:2; 3, § 12. (3) 12:2; 4, §§ 1, 2. (4) Mosh. 13:2; 5, §§ 1-3.

In the fourteenth century was added the festivals sacred to the Lance, to the Nails, and to the Crown of Thorns.⁵ In the fifteenth century, among the Greeks, the substance of religion was lost in ceremonies. A splendid shadow of pomp and vanity was substituted, and all branches of divine worship were ordered to strike the imaginations and captivate the senses of the multitude; and the popes distinguished themselves by the addition of new festivals and rites. Thus, religion was reduced to mere show, composed of pompous absurdities and splendid trifles.⁶

The doctrine of transubstantiation gave rise to the impious pretensions of creating God,⁷ and the audacious lies that accompanied the doctrine show the moving force and energy of the Catholic church to be corruption and blasphemy. The giving of indulgences was as flagitious and criminal as transubstantiation was presumptuous. The person was exempted from all penance, penalties, and future punishment for any sin of theft, adultery, and murder by securing an indulgence.⁸ Thus, those guilty and vicious had every encouragement to satiate their diabolical lusts and cruelties without the fear of punishment. An indulgence would hire men to perpetrate any crime or cruelty, and by them the popes raised innumerable armies to perpetrate wholesale slaughters, outrage, and cruelties, and millions perished by them for the pope. Money could be raised for any object by granting security to the wicked from the punishment of crimes they had or wished to commit. With this money the pope could accomplish whatever he desired, and when an object was desired the flood-gates of vice were thrown open by indulgences.

Auricular confession, enjoined once a year upon all, put the pope and priesthood in possession of all the secrets of every individual, family and community, and enabled the pope to anticipate and defeat senators and kings, and plunder and extort treasures. It also put females in the entire power of their confessors and led to horrible disorders, seductions, adulteries, and abominations of every kind.⁹

5. THE GUIDING INTELLIGENCE WAS DEATH AND HADES.—In the second seal the guiding intelligence gained his object by contention and the sword. In the third, by inexorable tyranny and the yoke. In the fourth, by death and hades. Death here, and purgatory and hell hereafter, were his ostensible means of success. He used both to consummate his purpose, and he exerted all his craft and power to impose these terrors upon all persons. These characteristics were necessarily given in the moving force and energy in the crusades against the Turks, and were named in the persecutions of the woman and her seed.

In tracing these characteristics we must view the union and united action between the first and second beasts, and also the western little horn of Daniel's prophecy. This little horn has become too stout for his fellows, or other fragments or divisions of the western Roman empire; wages war with the saints and overcomes them; wears them out; blasphemes God, perpetrating in His name the most scandalous crimes and diabolical cruelties; blasphemes the work and fruits of the Holy Spirit among the saints, or heretics, and speaks great things, professing to deliver persons to death and hell or to absolve the penalty of death imposed for civil offenses, and to give safe passports to Heaven for the greatest criminals. He pretends to have no more power to punish than a lamb's horn has, but he has the dragon's voice, and by it he exercises all the power of the first beast through an image of civil sovereignty, which he made and crowned, as did Mahomet. He pretends to abhor shedding blood, but commands that image of civil sovereignty to do this, and commands all Christians, Jews, Mahometans, and pagans to reverence and obey it. This little horn, at the head of the councils, makes war on the saints.

(5) Mosh. 14:2; 4, § 2. (6) 15:2; 4. Dowl., 4:2; § 23. (8) 6:6, § 75, p. 440. (9) Dowl., bk. 5, chap. 10, §§ 92-3.

Besides the provincial councils, the general councils of Lateran, Constans, and Sienna, A. D. 1179-1514, excommunicated and condemned the heretics, commanded the civil powers to suppress them, and included their protectors and defenders in the same curse,¹ and the popes fulminated these decrees—Alexander III., Innocent III., Martin, and others. Innocent says: We excommunicate and anathematize every heresy extolling itself against this holy, orthodox, and Catholic faith, which we before expounded; condemning all heretics, by whatsoever name called; and being condemned, let them be left to the secular power, or their bailiffs, to be punished by due animadversion. And let the secular powers be warned and induced, and, if need be, condemned by ecclesiastical censure, whatsoever office they are in, that as they desire to be reputed and taken for believers, so they publicly take an oath for the defense of the faith, that they will study in good earnest to exterminate to their utmost power from the lands subject to their jurisdiction all heretics denoted by the church, so that every one that is henceforth taken into any power, either spiritual or temporal, shall be bound to conform to this chapter by oath. But if the temporal lord * * * neglect to purge his territory of this heretical filth, let him be tied by the bond of excommunication; and if he scorn to satisfy within a year, let that be signified to the pope, that he may denounce his vassals thenceforth absolved from his fidelity, and may expose his country to be seized on by Catholics, who, the heretics being excommunicated, may possess it without any contradiction, etc.; and the Catholics that, taking the badge of the cross, shall gird themselves for the exterminating of heretics, shall enjoy that indulgence and be fortified with that holy privilege granted to them that go to the Holy Land. * * * And we decree to subject to excommunication the believers and receivers, defenders and favorers of heretics, firmly ordaining that when any such person is noted by excommunication, if he disdain to satisfy within a year, let him be made infamous by the law itself.²

Thus, we see it is the papal horn itself that makes war on the saints, and galvanizes the political image into action by anathemas, interdicts, absolving oaths of allegiance, deposing princes, and transferring property to others. Yet it is a hypocrite and pretends it has only a lamb's horn. Pope Alexander III. says: Although ecclesiastical discipline, content with the sacerdotal judgment does not exact bloody vengeance, yet it is asserted by the constitution of Catholic princes, in order that men, while they fear that corporal punishment may be inflicted on them, may often seek a salutary remedy.³ This shows the horn of a lamb; but the one above is the voice of the dragon issuing edicts through its galvanized image, as in the case of Frederick II.⁴

Pope Lucius III. issued a bloody bull against the Catharists, Paterines, Poor of Lyons, Passagines, Josephites, Arnoldites, and all other heretics, including them under a perpetual anathema. He says: It is but fitting that the power committed to the church should be awakened, that by the concurring assistance of the imperial strength * * * the heretics may be crushed. * * * Wherefore, we being supported by the presence and power of our most dear son, Frederick, the most illustrious emperor of the Romans, always increaser of the empire, with the advice and counsel of our brethren and other patriarchs, archbishops, and many princes, who, from several parts of the world, are met together, do set themselves against these heretics, * * * left to the sentence of the secular judge to receive condign punishment according to the quality of the offense.⁵

Here we have the whole power to make war with the saints combined—the ecclesiastical beast, represented by the pope, patriarchs, archbishops, and the civil beast, represented by the emperor and many princes. The ecclesiastical beast is the prime mover, and assigns to the civil beast his part of the work. Once no general council could be convened only by and through the emperor, but now (A. D. 1184) none can be called but by and through the pope; then the

(1) Dowl. 8:1, §§ 2-3; pp. 542-44. (2) Dowl. 5:10, § 91. (3) Idm., 7, § 60. (4) Idm., pp. 304-5. (5) Dowl. 5:7, § 63.

emperor presided and controlled, but now the pope. In both the papal and Mahometan worlds the civil sovereignty is reckoned but an image animated and controlled by the ecclesiastical; but in the Greek church the emperor is the head of both church and state, and so will remain till popery and Mahometanism cast his real sovereignty into the bottomless pit. The second beast claims the authority to bless or curse, confirm or depose, the first beast or civil sovereignty. In the edicts of Frederick II. the civil magistrate has no complaint against the saints as citizens, subjects, or sojourners, but persecutes them for sake of the papal church.⁶

In tracing out the characteristics of the fourth seal we exhibit the image of the first beast, or Monotheistic civil sovereignty, made and galvanized into action by the religious, or ecclesiastical, wild beast, and also the western little horn of Daniel. The eastern little horn of Daniel and its fourth seal characteristics have been given;⁷ and now we shall add only some of the actions of Tamerlane, who was a zealous Unitarian and devout Moslem. He used his authority to force multitudes of Christians to apostatize from their most holy faith. Persuaded that it was incumbent upon the true followers of Mahomet to persecute the Christians, and that the most ample and glorious rewards were reserved for such as were most instrumental in converting them to the Mahometan faith, he employed the most inhuman acts of severity to vanquish the magnanimous constancy of those that persevered in their attachment to the Christian religion; and some suffered death in the most barbarous forms, while others were condemned to perpetual slavery.⁸

But the history of the genuine saints under the Turks, and the manner of their extirpation, has not found its way to the west. Daniel predicted, and history shows, that Mahometanism destroyed the holy people; and though the Saracen locusts spared them out of policy, and out of policy aided the Paulicians against the Greek empire, yet the Moslems have either extirpated the true churches of Christ, or driven them so far into the wilderness we can neither find nor hear tell of them.⁹

6. PERSECUTIONS IN THE WEST.—The western little horn of Daniel has uprooted three of the ten; become stouter than his fellows; waged war with the saints; become a mouthpiece to the first wild beast; and has blasphemed God, His tabernacle, and His true worshipers. Gibbon reckons the Albigenses a branch of the Paulicians, and says: The same vicissitudes of martyrdom displayed in the neighborhood of the Euphrates were repeated in the thirteenth century on the banks of the Rhone. The laws of the eastern emperors were revived by Frederick II. The insurgents of Thephrice were represented by the barons and cities of Languedoc. Pope Innocent III. surpassed the sanguinary fame of Theodora, and it was in cruelty alone that her soldiers could equal the heroes of the crusades; and the cruelty of her priests was far excelled by the founders of the inquisition—an office more adapted to confirm than to refute the belief of an evil principle. The visible assemblies of the Paulicians, or Albigenses, were extirpated with fire and sword, and the bleeding remnant escaped by flight, concealment, or Catholic conformity.¹

Pope Innocent III. sent legates extraordinary into the southern provinces of France to extirpate heresy in all its various forms and modifications. These spiritual champions engaged in this expedition upon the sole authority of the pope, without the advice or succors of the bishops; inflicted capital punishment upon all heretics they could not convert; were called inquisitors, and from them the odious tribunal of the inquisition derived its origin.² When this new set of heresy hunters had the provinces of the majority of the enemies of the Roman faith, the popes established inquisitors in most cities suspected of heresy, notwithstanding the reluctance of the people to receive them and the violence with which they often expelled and sometimes massacred these bloody officers of the papal hierarchy. The council at Toulouse, A. D. 1229, erected in every city a council of inquisitors, consisting of one priest and three laymen; but Gregory

(6) Dowl. 5:7, § 64. (7) Chap. 149, §§ 6-8. (8) Mosh. 14:2; 2, § 1. (9) Chap. 149, § 8. (1) Gbn. 2:15; 283. (2) Mosh. 13:2; 5, § 3.

IX., A. D. 1233, entrusted the business to the Dominican friars, and erected tribunals wherever they had convents. From this period we are to date the commencement of this dreadful tribunal of the inquisition, which subdued such a prodigious multitude of heretics by terror to the church, or committed them to the flames without mercy.³ That this court might be tremendous and formidable, the popes persuaded the European princes, and more especially the Emperor Frederick II. and Lewis IX., king of France, to enact the most barbarous laws against the heretics; to commit to the flames by the ministry of public justice those pronounced heretics by the inquisitors; to maintain the inquisitors in their office, and to protect them in the most open and solemn manner. The edicts to this purpose issued by Frederick II. excite horror, and rendered the most illustrious piety and virtue incapable of saving from the most cruel death such as became disagreeable to the inquisitors.⁴

The inquisition was one of the papal machines for destroying the saints, and the crusades against them was another. The inquisitors not accomplishing the work, the monks proclaimed, in the pope's name, a crusade against all the heretics throughout France, and a storm was raised and gathering on all sides. Raymond VI., earl of Toulouse, who had protected his heretical subjects, was excommunicated, and to deliver himself joined the crusade against the Albigenses; but, to save his earldom he was obliged to change sides and attack their persecutors, who were commanded by Simon, earl of Montfort, and led by Abbot Arnold, the pope's legate. The crusade was raised by the promise of the most ample indulgences, and carried on with the utmost exertions of cruelty and barbarity for several years. (A. D. 1209-22.) The pope gave Simon the earldom of Raymond. Simon died A. D. 1218, and Raymond, A. D. 1222.⁵ Simon was succeeded by his son, Amalric, as earl of Montfort, and Raymond VII. succeeded his father as earl of Toulouse. Raymond appeared the more powerful, but Pope Honorius III. engaged Louis VIII., king of France, with the most alluring promises, to march a powerful army against the enemies of the church. Louis died, but his son, Louis IX., or the Saint, executed the engagement, and Raymond was forced, A. D. 1229, to cede most of his territories to the French monarch and the church of Rome. The inquisition was established and the saints suffered from the pious cruelties of St. Louis, and from the over-awed Raymond VII. himself, the most inhuman severities.⁶

By their anathemas, interdicts, transfer of dominions, and plenary indulgences, the popes show themselves to be the animating spirit, and the civil rulers their vassals. The people from all parts of Europe hastened to enroll themselves for the crusade to exterminate the Albigenses. They were immediately placed under the protection of the holy see, freed from the payment of the interest on their debts, exempted from the jurisdiction of all tribunals, and their service in the war expiated all the vices and crimes of a whole life.

In this holy war!—what blasphemy!—they could war; they could, without remorse or restraint from their officers, pillage all the property, massacre all the men, and abuse the women and children. Treachery, violation of oaths, and cruelty were recommended by the pope and practiced by the legate. In Beziers, of sixty thousand persons not one person was spared alive. Thousands of women and children were murdered in the churches, and their blood drenched the altars and flowed in crimson torrents through the streets. To be sure of all the heretics the legate ordered to kill all, and thus intimidate other Catholics from protecting the heretics in other cities. At other places the inhabitants were hanged on gibbets, had their eyes torn out, and noses cut off. At Menerbe, men and women were burnt because they would not turn to the papal faith. Massacre or burning was the business of the crusaders and the joy of the priests, who blasphemed God by singing praises to Him in the midst of such crimes and cruelties and attributing their diabolical deeds to His favor.⁷

(3) Mosh. 13:2; 5, § 4. (4) Idm., § 6. (5) 13:2; 5, § 7. (6) § 8. (7) Dowl. 5:8, §§ 65-76.

Plundered, outraged, massacred, and exiled, the Albigenses were extirpated in the most cruel and wicked manner by the holy Catholic church, animating, controlling, and commanding the holy Roman empire. In Piedmont, the Waldenses of Pragela were driven into the mountains, and women, infants, and children were frozen to death. Those of Loyse and Frassiniera were slaughtered by brutal soldiers, and four hundred children in their cradles were suffocated in caves. At Cabriers, the oath of capitulation was violated; the men were slaughtered, and the women burnt in a barn of straw. In Calabria, they were hunted like wild beasts in the woods.⁸

But it is impossible to detail even a specimen of the crimes and cruelties perpetrated by these crusaders against heretics, under the control of the pope's legates and by persecuting prelates. All the outrages perpetrated upon women, suffering of children, and slaughter of men; all the calamities of famine, disease, and exile; all the devastations, wanton licentiousness, crimes and cruelties of savage warfare, carried on by the vilest dregs of society with unrestrained brutality, were inflicted on the saints and those giving to them protection or relief, by papal religion and authority; and done, too, in the name of all and everything that is holy.⁹ (Chapter 159.)

7. THE INQUISITION.—Of all the inventions of cruelty, the holy inquisition is the masterpiece. It is impossible for Satan himself to conceive a more horrible contrivance of torture and blood, where unfortunate beings writhed under torture and burning. When perfected, it was a dark, gloomy, massy prison, with cells and dungeons, where nothing but solitude, silence, shrieks, groans, indecency, crimes, and cruelty reigned without alleviation or mitigation. It was invented by St. Dominic to extirpate the Albigenses; was readily approved at Rome; and in one day eighty persons were beheaded and four hundred burnt alive by Dominic's orders, and in his sight. To impose privations and pain was the pleasure of his unnatural heart, and cruelty was in him an appetite and a passion.¹ The victims of the inquisition were generally apprehended by officers dispersed in large numbers over the countries where the holy office was established. It might be at the dead of night—a carriage drives up, a knock is given! the holy inquisition is announced, with the demand: Deliver up your son! daughter! wife! husband! father! mother! friend! or guest! Not a murmur must escape a lip on pain of a like terrible fate with the victim. The trembling prisoner is led out, perhaps ignorant of his crime or accuser, and immured within those walls, through which no sighs of agony or shrieks of anguish can reach the ear of friends. The family go in mourning and bewail the lost one consigned to a living tomb; but must not drop a tear! nor express a sigh! for spies are watching; and the same fate awaits the sympathizer. In the gloomy cell the most awful and mysterious silence must be preserved, lest its secrets be disclosed; even the unavoidable cough is inhumanly punished.

The object of this imprisonment is to obtain knowledge by torture; to force confession of heresy, and then confiscation of the property of the prisoner; to inflict vengeance on the saints for their testimony to the truth; or gratify fiendish malignity. The most common tortures were: 1. Dislocation by the pulley, ropes, and weights: The victim is stripped, weights tied to the feet, arms drawn back and tied at the elbows and wrists, and the rope passed over a pulley above; then the victim is swung and jerked till every joint is dislocated, causing indescribable agony and fainting; then thrown on the cold damp ground of the dungeon and left for a surgeon to patch up for more torture, unless renunciation of faith, confession of what he is not guilty, or death, releases the sufferer. 2. Roasting the soles of the feet: The victim is stripped, placed in the stocks, and feet roasted till burnt to the bones, and crippled for life unless the fiendish

(8) Idm. 4, §§ 23-6; also, Jones, Orch., and others. (9) Dowl., bk 8. See chap. 148. (1) Dowl. 5:9; § 83.

object be gained. 3. Tightened ropes and suffocation by water: The victim was stripped, tied to a wooden horse or bench, the cords tightened till they cut through the flesh of the arms, thighs, and legs to the bones; in this situation they were obliged to swallow seven pints of water slowly dropped into their mouths, producing all the horrid sensations of drowning. Vain struggles only tightened the cords through the quivering flesh.

Heretics supposed incapable of surviving these tortures were subjected to others not so mortal. Pieces of hard wood were placed between the fingers, which were bound together with cords and tightened with a screw. Another instrument was a concave piece of iron fastened on the heel with a rope and tightened with a screw. These two modes gave intolerable pain without endangering life; but under other tortures the victim often expired in the inquisition. One young lady, a victim of inquisitorial brutality, endured the torture till all the members of her body were rent assunder by the infernal machinery. Beginning to recover after some days, small cords were twisted round her naked arms, thighs, and legs till they were cut through the flesh to the bone and blood streamed from the lacerated veins. She expired after eight days of suffering. How many thousands perished in the same manner, of whom we have no account, God only knows.²

The saints who do not expire under these tortures are clad in a tunic and pasteboard cap pictured with crosses, flames, and devils, and gags in their mouths. These pictures represent that the victim will be cast into hell fire, and the flames are fanned by devils. Some are burnt and others are roasted alive for one or two hours. And these horrible scenes were beheld by men and women and children with transports of joy, because so taught by the clergy.³ Compared with the papal butcheries of the saints, the persecution of the pagan emperors of the first three centuries sink into insignificance. The pictures on the victims of the Auto Da Fe, symbolize death, followed by hell fire. Could anything better verify the fourth seal? Paganism never dreamed of the thousand ingenious tortures invented by papal inquisitions. And over fifty million of human beings have been slaughtered for heresy or witnessing for the truths of Jesus Christ by papal crusades, inquisitions, and massacres.⁴

It is the papal horn that makes war on the saints and overcomes them, or prevails against them, till the consummated age of the kingdom of God is introduced. He wears out the saints with protracted persecutions; claims the power to alter the laws and institutions of God;⁵ has an image of civil sovereignty galvanized into action to issue and enforce edicts against heretics; uses the crowned horns without consulting the nominal emperor and imposes the acts of murder upon them; while he hypocritically recommends mercy to the devoted victim. As the mouth-piece of the first beast he blasphemes God, Christ, the Holy Spirit, the true church and its legitimate citizens, when he fixes the name of God, Christ, the Holy Spirit, angels, and the saints to his impious anathemas; he defames as heretics and malefactors the saints, and devotes them to perdition; affixes the name of Holiness, an attribute of Deity, to his wicked and cruel institutions and assemblies for crime and murder; calls Mary, the mother of God, and professes to create God by transforming the wafer in the Lord's supper into the flesh of Christ.⁶ The moving force in the papal church is corruption throughout, and the guiding intelligence is death in the front and hell in the rear. How appositely is this fourth seal characteristic displayed in the Auto Da Fe, where the victim is doomed to death and clad in tunics and caps pictured with hell fires and devils.

He murders in every possible manner and by infernal machinery which we have not described—as the lady that clasps the victim doomed to kiss her lips and pierces it with many knives. Their power to destroy the saints extended

(2) Dowl. 8:3, §§ 16-19. (3) Idm., §§ 20-22. (4) Dowl. 8:1, § 1. (5) Dan. 7. (6) Rev. 13. Dowl. bk. 4, chap. 2, § 23.

over about one-fourth of the Monotheistic world.⁷ They were circumscribed on the south and east by the Mahometan powers, and on the north by Russia. Bad as this picture appears on the page of history, when compared with the pure primitive Christianity which it supplanted, it is not horrible. Place the picture in the first seal opposite the picture in the fourth seal, and behold the contrast! Compare the history of the first two centuries with the history of the twelfth to sixteenth inclusive, and the contrast is as great! And yet the history of the kingdom of God, giving events in consecutive order, presents this last picture as the legitimate successor of the first! Is not this the lawless one enthroned in the palace, or temple, of God?⁸ (Chap. 158:1.)

CHAPTER CLIV.

THE MAN OF SIN. (Continued from Chap. 109, § 15.)

1. THE LAWLESS ONE IDENTIFIED.—Paul did not confine his teachings to the saving of souls at death, but extended his instructions to the development of the kingdom of God, and had taught the young church at Thessalonica to look for the consummation of their hope at the second advent of Jesus Christ.⁹ Overlooking intervening time, the apostles often spoke as if the day of the Lord was at hand, and they often presented events as if transpiring in a moment of time; and persons not accustomed to the prophetic vision might suppose that event very near, and, being disappointed in their expectations, they were in danger of apostatizing. Paul assures them that a great apostacy must intervene and the full development of that most impious system of wickedness, called: the Lawless Mystery, the Man of Sin, the Son of Perdition.¹ The prophets, and especially Daniel, had foretold the time of his full development, which was after the Roman empire was divided and three of its divisions were subverted by this Lawless One.² These Thessalonian Christians were acquainted with the power which prevented this development, and held it back till the time predicted; and even then this Wicked Mystery, or Mystery of Lawlessness, was working with energy, but was restrained till his own time, fixed by prophecy—or, only till the hinderance of him be out of the way—and then shall be revealed the Lawless One.³ This Impious Mystery has now been fully manifested, and history has shown what it is.

Atheism says: There is no God. Polytheism says: There is a god for everything, and if you offend one god by vice, you please another. But this Impiety, or Lawless One, confesses God and all His attributes, Christ and all His laws and institutions, the Holy Spirit and all His influences, and the Scriptures with all their divine authority. The atheist, having no god, might feel at liberty to gratify his desires with impunity. The Polytheist, having a god for everything, could pursue any vice under the supposed sanction of a god. But this Lawless One could teach and inculcate the knowledge of the True God, and yet act in direct hostility to every divine attribute; could demand faith in Christ as the Teacher, the Savior and King, or a prophet and apostle of God, and yet trample under foot all His teachings, force people to seek salvation through every other person or thing but

(7) Rev. 6:8 (8) II. Thes. 2:5-12. (9) II. Thes. 1:7. (1) II. Thes. 2:3, 7. (2) Dan. 7:8. (3) II. Thes. 2:6, 7, 8.

Him, and break or annul all His laws, and abrogate or alter all His institutions; and he could profess to be imbued by the Holy Spirit, and yet authorize and practice every pollution, crime, and cruelty. All this he accomplished by claiming to be the prime minister of God, caliph or pope, apostle of God or vicar of Christ, and the absolute disposer of all laws and the institutions and subjects of the kingdom of God. Thus, he enthroned himself in the very palace, or temple, of God,* and claimed and exercised all the divine prerogatives.⁴ He came to this full development, according to (kata) Satanic energy in all power, or ability, always using that power to its utmost boundary on all occasions, and in false signs and prodigies, and in all unrighteous deception, or deceit of unrighteousness, in those doomed to perish with him; or, literally, going to destroy themselves—*appolumenous*; second future participle, middle voice. For these received not the love of the truth into their salvation; for they were hypocrits, having pleasure in unrighteousness while they professed to be holy. It is hard to understand how any but an atheist could do all this; but, whatever he might be in fact, he claimed to be the true Christian, or Moslem, and called himself and all his institutions holy, though they were the most cruel and debauched persons and things that ever cursed this earth.

2. THE JEWISH EFFORT TO ESTABLISH THIS WICKED ONE.—This system of impiety was generated when the folly of idolatry was exposed in the history of Israel, and the nations began to furnish many proselytes to the dispersed synagogues of the Jews. Though the native power of the Jews was evidently inadequate to resist the Greek empire, and afterward the Romans, yet the plausibility of augmenting it by the influence of their superior religion tempted the ambitious Sadducees and Pharisees to hope for supremacy and the universal dominion promised in their covenants and prophecies; and to offer the privileges and blessings of the kingdom of God to the nations, without bringing them under the yoke of the Sanhedrim and the absolute authority of the high priest, was reckoned the greatest crime committed against the nation. Christ detected this effort to usurp the government of the kingdom of God and to establish a system of tyranny over the nations founded on the true revelations of the True God, and He exposed it by a parable of a vineyard and husbandmen. They had abused the servants sent unto them, and as Christ was the Heir in all the covenants, oaths, and promises, they determined to kill Him and then secure the control and riches of the kingdom to their impious selves. Chaiaphas, the high priest, betrayed this project when he claimed it sound policy that one citizen should die rather than that the whole nation should perish. He decided that if Christ was permitted to continue His impartial bestowment of favors upon publicans and sinners, uncircumcised centurians and Syro-Phenician widows, the conquering Romans would absorb their nation and supersede them in the control, offices, and incomes of the religion of Jehovah, and thus they would lose their nationality and their superior prerogatives in the all-conquering religion of their fathers. The pious Jews, having embraced Christianity, insisted on the circumcision of the believing gentiles and their subjugation to the law in the hands of the high priest and the Sanhedrim.

In bestowing his favors on Corneleus, and in his guiding the council of apostles, elders, and brethren at Jerusalem, the Holy Spirit decided the controversy against them; but still many Christians adhered to this demand, and Jewish emissaries continued to vex the gentile believers with this effort to impose a yoke of bondage upon them. The mass of the Jews at Jerusalem listened attentively to Paul narrating his conversion, till he mentioned his commission to the gentiles. Then they cried out: Away with such a fellow from the earth! for it is not fit he should live. This system was working among the Jews with energy when Paul wrote his second epistle to the Thessalonians, A. D. 52, about eighteen years before the destruction of Jerusalem. Even now, Paul says:⁵

(*) Chaps. 175, § 7. 139, § 5. (4) Verse 4. (5) Verse 7.

And perhaps those believing gentiles in Gallacia embracing circumcision⁶ were captivated with the notion of Jewish supremacy over the pagan nations. The pure Gospel of Christ and the faithful preaching and writings of the apostles did not eradicate this fond hope of the Jews; but Polytheism being the established religion of the nations, this system of a despotic hierarchy over the kingdom of God, a self-authorized disregard to the divine laws, whether given by Moses or by Jesus Christ, could not develop itself in Paul's day, nor till Polytheism was removed out of the Roman empire. But it was removed from being the national religion, and this mysterious wickedness developed itself rapidly.⁷

The Jews did not give up the scheme of subjecting all the worshipers of Jehovah under their control when Titus destroyed their city and temple; but in the time of Adrian they persecuted their Christian brethren who would not aid them to regain their power. Being defeated and dispersed by Adrian and prohibited to come near their old city, this hope expired in the breast of the Jews. But the Old Serpent transferred this same spirit into the breasts of the bishops of Christian churches.

3. TRANSFERRED TO THE CHRISTIANS.—Some time after Adrian, when the second destruction of Jerusalem had extinguished among the Jews all hopes of seeing their government restored to its former lustre and their country rising out of ruins, the doctors persuaded the people that the ministers of the Christian church succeeded to the character, rights, and privileges of the Jewish priesthood. This notion was propagated with industry, and, accordingly, the bishops considered themselves invested with a rank and character similar to those of the high priest among the Jews; the Presbyters represented the common priests, and the deacons represented the Levites. The notion at once introduced its natural pernicious effects, and was consummated in the pope of Rome⁸ and caliph of Moslemism. A high priest who could, like Chaiaphas, disregard the law of Moses and crucify Jesus Christ, and then go into the holy of holies and there, alone in the presence of the Jehovah make atonement for the sins of Israel, and a pope guilty of debaucheries, torturings, and wholesale massacres, that could pronounce benedictions and administer ordinances, must be atheists, or worse than Satan. Demons believed and trembled! while these priests and bishops did not tremble in the very presence of God, if they believed in His existence; and if they did not believe, they could not profess their atheism without subverting their own power and influence. The same is true of the Mahometan caliphs, and most of the characteristics of the Man of Sin are found in Mahometanism, but not all.

During a great part of the second century the Christian churches were independent of each other; nor were they joined together by any association, confederacy, or any other bonds but those of love and charity. Each Christian assembly was a little state, governed by its own laws, which were either enacted or at least approved by the society. But, in process of time, all the Christian churches of a province were formed into one large ecclesiastical body, which, like confederate states, assembled at certain times to deliberate about the common interest of the whole. These councils, or synods, of which we find not the smallest trace before the middle of the second century and after the time of Adrian, changed the whole face of the church and gave it a new form; for by them the ancient privileges of the people were considerably diminished and the power and authority of the bishops greatly augmented. At first they acknowledged themselves only the delegates of their representative churches, and acted in the name and by the appointment of the people. But they soon changed their humble tone, imperceptibly extended the limits of their authority, turned their influence into dominion and their counsels into laws, and at length openly asserted that Christ had empowered them to prescribe to His people authoritative rules of faith

(6) Gal. 1:6, 7. 4:21. (7) II. Thes. 2:7, 8. (8) Mosh. 2:2; 2, § 4.

and manners. In the meantime, the bounds of the church were enlarged; patriarchs were created over bishops; and finally the pope was made prince of the patriarchs.⁹ The pope made himself the vicar of Christ, and the caliph was the vicar of the apostle of God and commander of the faithful.*

When Polytheism was dethroned in the Roman empire, confederated, or rather, consolidated, Christianity took its place, and in process of time subjected the civil powers to its imperial sway. Thus, placed above all law and authority, it developed itself in popery and Mahometanism to the whole world in a most hideous character. Immoral pollutions, too loathsome to be named in public, and shameless perversions of the truth kept equal pace with prelatical usurpations. But, having become too cruel to be borne and too loathsome to be endured, it will be subverted by the civil powers and weakened by reformatations, and must expire by the sword of vengeance. Here Paul says: This system of iniquity shall be dissolved with the wind (pneumati) of the Lord's mouth, and be destroyed with the brightness of His coming. As Christ approaches, the blast from his mouth shall blow this wicked mystery to atoms, and the glory radiating from His person will palsy its energy. These are figurative expressions, showing the ease and certainty of its destruction at, or just before Christ's second advent; but the revolutions, convulsions, and battles by which this destruction will be accomplished are more fully represented by trumpets, vials of wrath, harvests, and the battle of Armageddon.

4. THE CHARACTER AND CONDITION OF THOSE DECEIVED.—The persons deceived into this great apostacy were not genuine Christians, having that faith which works by love and purifies the heart. They were not born from above, and so had no right to citizenship in the kingdom of God. While they professed discipleship to Christ, they never received the love of the truth into their salvation, or to such an extent as is necessary in the salvation of every person. Truth is an attribute of God. Christ came to bear witness to the truth. All who have the truth hear Christ. Those who practice the truth come to the light, that their deeds may be manifested and proven to be wrought by the Spirit of God. Truth is the perception, conception, and presentation of everything just as it is, was, or will be, and is essential to the complete salvation of every individual and all communities. If we abide in Christ we shall know the truth, and the truth shall make us free. But these persons never loved the truth itself, though they coveted the riches, honors, and positions secured by the truth. They loved to practice sin, but desired the rewards of holiness and righteousness. They wished to find some rites, ceremonies, external actions and relations that would expiate guilt as soon as contracted, and purge out the stain of sin and prevent the consequences as soon as the pleasure is over.

History shows such was the character of Jews, Christians, and Mahometans engaged in this wicked mystery. Through this (*dia touto*) hypocritical pretention and effort God sent them these strong delusions (or Satanic energy in power which they possessed to accomplish their object in false signs and prodigies) to induce them to believe the lie (or energy of delusion into the believing themselves the lie), or any lie which they wished to believe, or that big lie—that they could defeat all the covenants, oaths, and promises of Jehovah, usurp the throne of David, disregard, or abrogate, or alter the laws and institutions of God, govern the world as commissioned officers of the kingdom, do what they pleased, and go to the Paradise of Heaven at last. God sent them or gave them up to this energetic delusion by giving the success for which they prayed, that they might develop their true character and be judged accordingly. They would not accept the truth, so let them believe the lie and abide the consequence. Christ told the Jews they would not believe Him, though come in His Father's name; but if another came

(9) Mosh. Cent. 2, pt. 2, chap. 2, §§ 1-3. (*) Chap. 175, § 7.

in his own name they would believe him. They disbelieved in Christ, notwithstanding His works showed His power and proved His divine mission, but afterward they believed the workings of Satan in false signs and prodigies, and were led on to their own destruction; and such has been and ever will be the fate of their successors. The Greek Christians believed that their crucifixes, pictures, images, and relics would deliver them in their last extremity, but they fell in slaughters and slavery before the Saracens and Turks. The crazy infatuation of the Jews in the last days of Jerusalem was incredible, and the same deluded belief of final success will gather their successors into their last destruction. Seducers wax worse and worse, deceiving and being deceived.

There are two sources of these delusions to believe the lie, or any lie wished to be believed—the force of education, and an infatuated zeal for the dogmas of a new party. Having imbibed or adopted these dogmas or opinions as their own property and the sacred rights of their party, they view all opposition to them as hostile invasions of their rights, and, instead of investigating evidence for ascertaining the truth, they resent the supposed insult and outrage to their property, and think of nothing but defense of their rights and offense to all opposite opinions and conclusions. Any fact, opinion, supposition, cavil, or denial supporting their positions they adopt as a right in self-defense, and they overlook their accountability for resisting the truth.

Both Catholics and Mahometans were educated in all the dogmas and notions of their religion from infancy, regarded them as their legitimate inheritance, and prayed for them and fought for them with success, and, having committed every species of crime and cruelty upon their opposers, returned devout thanks to God for the wicked victory. To pray for an object and obtain it is very strong inducement to believe the object right and approved of God. Success in what is prayed for is strong inducement to believe the thing right; but it may be a strong delusion to believe the lie wished to be true. Success claims to be right, and sometimes “wears out the saints” witnessing for the truth against such success in sin. Very few examine the evidence on controverted subjects with a view to ascertain the truth at all hazards. Fewer are willing to admit the force of evidence against themselves or party. They will adopt the weakest evidence for them and reject the strongest against them. In law, the accused has the advantage of the doubt, and falsehood claims the advantage of the doubt in all subjects.

God is the Creator, Possessor, and Ruler of the universe, and even Satan can not act without His permission; and hence the Scriptures represent God as doing what He permits to be done. Isaiah is commanded to go and harden the hearts of the Jews. The evangelists say: They could not believe because God had done it; and Paul quotes it to the Jews at Rome, as that they had done it themselves. God sent the prophets to preach to the Jews. The people resisted the truth till nothing could move them. Just so here. God sends them the truth; they hate and pervert it. God leaves them to Satan, who gives them falsehood sustained by great success, in answer to their prayers, and false signs and remarkable wonders. They love the falsehood, believe it, fight for it, show their true character, and are judged according to what they are, and not according to what they profess to be.

CHAPTER CLV.

ANTI-CHRISTIAN POWER BROKEN. A. M. 5300-5652.

1. CHRIST APPEARING AGAINST HIS ENEMIES WITH HIS ONE HUNDRED AND FORTY-FOUR THOUSAND.—When the antagonism against the kingdom of God, represented by the image of the first beast animated by the second beast, was consummated, and the victory of the adversary appeared inevitable, the Lamb was seen standing on Mount Zion, and with Him were one hundred and forty-four thousand, having His name and the name of His Father written in their foreheads. These were openly avowed followers of Christ. None of them had the mark of discipleship in their hand and could show or conceal it as occasion required, and in this they differed from the worshipers of the beast. These one hundred and forty-four thousand represented the virgin followers of the Lamb, who openly avowed and practiced the truth without any compromise or occasional conformity to the beasts. They were faithful into death, and were regarded before the throne of God as blameless—a choice, or first fruits, to God and to the Lamb. They represent, or are, the true witnesses, the seed of the woman, and the true churches in the wilderness.

This sight of faithful martyrs, like those who witnessed into death under pagan persecutions, filled Heaven with joy, which burst forth with the voice of thunder and of many waters, on harps and in songs, that aroused citizens of the empire church, and many reformers appeared against the beast. The pope fled before the Arnoldists, and Luther split the papal church. None could learn or catch the song nor join in singing it but those martyrs who could triumph in the flames and sing the victories of the kingdom while suffering persecution. These were not recognized citizens of the Monotheistic empire, but were chosen out of the world and redeemed by Christ for the advancement of His kingdom, which is not of this world though set up in it. When first sealed they were out of the twelve tribes of Israel; but now they are without nationality, and their number is still complete. It was a new song before the throne, and shows an advance in the development of the kingdom of God. The Red Dragon was defeated and cast out of Heaven and the saints shouted for joy. Now the beast antagonism is consummated, but by the same fidelity of the one hundred and forty-four thousand martyrs shall the beast be defeated.¹ The Gospel messenger shall become as conspicuous as an angel flying and proclaiming in the face of the blue sky:² Babylon shall be destroyed, and the venerators and citizens of the image and renovated beasts shall be destroyed by the wrath of God poured out upon them, and the faith and patience of the saints shall surely be rewarded.³ These judgments now manifested to the servants of Christ shall soon begin to be manifested to the world, and all nations shall come and worship the True God alone, and not the beast nor his image. They shall worship the One Jehovah, which was the theme of the song of Moses, and they shall worship the Lamb, which was the peculiar burden of Christianity, as distinguished from the Jews.

(1) Rev. 14:1-5. (2) Idm. 6-7. (3) 8-12.

In the conflict with the dragon, the Christian martyrs had fellowship with the Jewish martyrs of the One Living God; in the conflict with the beasts, the martyrs excluded from divine worship all saints, angels, pictures, relics, beasts, and images of them. They sing praise to none but to the True God and the Lamb, and unite the songs of the Jews with those of the Christians—the song of Moses and the Lamb. None but the martyrs could learn or sing this song when the Lamb first appeared on Mount Zion; but, when the angels with the last plagues appeared, others caught the song.⁴ This great conflict of the Lamb and his one hundred and forty-four thousand faithfuls, with the animated image of the beast, commenced in the west with the persecution of the Albigenses in the twelfth century, when all persons were forbidden all buying and selling with them, giving reception or the common necessities of life to them. The Cathari, Paterini, Poor of Lyons, and others, were placed under perpetual anathema A. D. 1181,⁵ and included in the sanguine persecution of the Waldenses A. D. 1487,⁶ or in later persecutions. During this conflict many reformers appeared and witnessed faithfully into death—such as the Berengarians, Arnoldists, Henricians, Petrobruscians, Waldo, Wicklif, and Huss. The victors standing on the glassy pavement were those having obtained, by martyrdom before the reformation, the victory over the beast and his image. Having defeated the adversary by the suffering and dispersion of His martyrs, the Lamb begins to break the power of the beasts.

2. OFFENSIVE MEASURES ADOPTED BY THE LAMB.—When the Lamb appeared on His holy mount with his faithful followers, who conquer by suffering and persevering, we might expect some offensive movement on His part for the recovery of His patrimony; and, accordingly, John is shown⁷ seven angels having seven plagues, which, after the trumpets, are the last; and in them is filled up, or completed, the wrath of God upon the adversaries of His kingdom. These angels are not warriors, but look like messengers of peace; yet, their cups are full of wrath. They came out of the temple of the tabernacle of the testimony, or tabernacle for witness-bearing. This temple is in Heaven, and is now open and forces can go forth from it. The cups of wrath are given to the angels by one of the aggressive forces of the kingdom. The temple was filled with smoke out of the glory, or shekinah, of God and out of His power, and no one can enter the temple to inspect or officiate till the seven plagues are fulfilled. This temple represents the sanctuary in the tabernacle of Moses in the wilderness, and designates the kingdom of God as still in a migratory state, and not permanently located on Mount Zion. Still, there are ministers and golden bowls, or cups, in it; it is opened, and messengers and influences proceed out of it; and, though these are peaceful and holy, they occasion wrathful consequences to the adversaries. The palace of the kingdom is safe in Heaven, or under heavenly protection; but the glory and power of God, now manifested in behalf of His cause, has raised such a smoke by disputes and reformations in the migratory tabernacle that the divine service can not be restored in its simplicity and purity till these last plagues be inflicted on the beasts and their citizens and admirers. Everything in and about the Scriptures—the kingdoms, laws, and institutions of the Gospel—has been examined and disputed, both honestly and dishonestly; but no controversy has been settled, and Christians can not officiate together at one altar on account of indistinct and adverse sentiments. Ignorance, confusion, prejudice, and interest prevent clear views of truth and united action in obedience.

3. VIEW OF THE IMAGE OF THE BEAST.—At this time (A. D. 1300–1600) the image of the first beast, or of the first development of the Monotheistic antagonism to the kingdom of God, was composed of many nations having a nominal union in two nominal emperors—the Turkish sultan and the German emperor—but whose real union was in their national religions, headed by the caliph and the

(4) Rev. 15; 1–4. (5) Orch. 203, § 2. (6) 281. (7) Rev. 15.

pope. The worshipers of this image of Monotheistic civil sovereignty were the Mahometan and papal clergy and the civil rulers, who sanctified their wars by the sanction and presence of the clergy and held their divine right to countries and dominions by the gifts and confirmations of popes or caliphs. Though the civil and ecclesiastical beasts often contended for the supremacy, yet the one can not do without the other; and whatever destroys the concentration of ecclesiastical and political power is a grievous sore to all worshipers of this Monotheistic beast. Now, those having the mark, number, or name of this wild beast were recognized citizens, and, on showing this evidence of citizenship, they were entitled to the protection and rights of citizens in any and every nation under the respective horns of the second wild beast. The second, or ecclesiastical, beast was the uniting and animating principle of the Monotheistic empires, and the hostility between the two horns divided the Monotheistic world into the Mahometan and papal empires.

In the divisions and subdivisions of the Mahometan empire, the evidence of genuine Mahometanism entitled the subject to all the protection and rights of a Moslem citizen. And in all papal countries the mark or evidence of papal orthodoxy entitled the person to all the rights of a papal subject, and the clergy were obligated to give them shelter, aid, and protection; and if executed by civil government the priest must give them a safe passport into Heaven. Now, whatever destroyed this religious protection and favor in all nations was a grievous sore on those having recognized citizenship. It mattered not to the saints which wild beast had the supremacy, for it was ecclesiastical damnation and political execution in both cases. The Ottoman sultans were styled, by the orientals and by Timour himself, the Cæsars of Rome, or Roum;⁸ but when Tamerlane overrun the Turkish empire, A. D. 1370–1403, and built pyramids of human heads, and when the Ottomans vanquished the Mamelukes in Syria and Egypt, it was a great sore on the Moslem worshipers of their state-church empire.

Mahometanism is now split into innumerable sects;⁹ but as I have not a full, minute, and impartial history of Mahometanism, I can not trace out their sores, nor causes of them. However, what history I have shows that the saints and others suffered because they were not Moslem citizens and did not worship the beast; and Moslems suffered by disregard to the sacred rights of Islamites. Tamerlane was of the sect of Ali, and wished to know who were the true martyrs—his men or those of his enemies? The answer was, that the motive and not the ensign constituted the martyr.¹ Hence, those receiving the mark of the beast to escape death or slavery were liable to die with the sore; and their citizenship often subjected them to a sore as grievous to them as martyrdom, slavery, or tribute to the genuine Christian. In the west, the pope was the bond of union and animating spirit of the holy Roman empire, as it was called,² and exerted himself to perpetuate the image of civil sovereignty, but under his control. The civil rulers considered an ecclesiastical hierarchy necessary to train the public mind for despotic government, and labored hard to reform popery without destroying it and to circumscribe it to certain and subordinate boundaries. The pope, in the zenith of his power, could depose sovereigns, transfer governments, and settle national disputes; his clergy, monks, convents, etc., were obligated to aid, protect, and relieve all his true subjects in every nation and under every government.

Hence, anything calculated to diminish the power and influence the pope, clergy, and monks was a grievous sore to all magistrates and clergy who venerated the concentration of regal and clerical power and influence; and to all citizens enjoying relief and protection from convents, nuns, monks, and clergy, wherever cast in sojourning or in war. Nothing was a greater sore to popes, clergy, monks, nuns, and persecuting princes than the bold, firm, fearless, and

(8) Gbn. Vol. II, chap. 26; p. 416. (9) Guth. Geog., Vol. II.; p. 464. (1) Gbn. 2:27; 407. (2) Thal, p. 53, § 101. Mosh. Cent. 16, Sect. 1, chap. 2, § 17.

independent spirit of the martyrs, who refused to yield their faith and practice, or to restrain their testimony for the truth on account of the anathemas of the clergy or the vengeance of the princes. This same independence of thought, freedom of speech, firmness of position in controversy, was communicated to, or fell upon princes, monks, and clergy, and produced a want of veneration for the person, decisions, and anathemas of the popes; disregarded for their authority, denunciations against their crimes, and rebellion against their authority. This proved to be a grievous sore to all worshipers of the beast and all his acknowledged good citizens. The popes, monks, and clergy, the emperor, kings, and princes have tortured and slaughtered millions who would not worship the beast nor his image, nor receive his mark of citizenship in their foreheads nor in their right hand. But now the worshipers of the combined beasts are themselves tormented with a grievous sore. This sore was the effect of a vial, or bowl, of God's wrath poured out by an holy messenger come out of the temple in Heaven, which is now opened but filled with smoke. The two witnesses have said: We can not accomplish any reformation; we are slaughtered and dispersed; we can do no more; send thy judgments.

4. SCHISM BETWEEN THE CIVIL AND ECCLESIASTICAL LEADERS.—The orders are given to the seven angels to go forth out of the temple and to pour out their bowls of wrath into the earth, or the great Monotheistic empire. The first did so, and a grievous and evil sore came upon the citizens and admirers of the beast and his image. But the saints were not afflicted by it.³ The independence of thought, freedom of speech, firmness of position, and persistence in action which characterized the martyrs showed themselves in Philip the Fair, of France, in the fourteenth century, producing a schism between him and the pope and convinced Europe that it was possible to set bounds to the overgrown arrogance of the pope, though many crowned heads had attempted it without success. Pope Boniface VIII. asserted his supremacy over Philip and all other princes, in political as well as in religious affairs. Philip responded with great spirit and in terms of the utmost contempt. The pope rejoined with more arrogance, and in a famous bull asserted a two-fold power of the church to use the spiritual and temporal sword, and the subjection of the whole human family to the authority of the Roman pontiff; and that all who disbelieved it were heretics excluded from all possibility of salvation.

The king charged the pope with heresies, simony, and many other vices, and demanded a council to depose him. The pope excommunicated Philip and all his adherents. Philip held an assembly of the states, had judgment passed on the pope, and appealed to a general council. The pope was captured by the king's orders, but was rescued by the people; he soon died from the effects of the rage and anguish he experienced, and was succeeded by Benedict XI. Benedict repealed the excommunication against Philip and his kingdom; but would not absolve Nogaret for kidnapping and striking Boniface. Nogaret prosecuted at Rome, in Philip's name, the former accusation against Boniface, and insisted on branding his name with infamy. Benedict died A. D. 1304, and Philip, by intrigues in the conclave, obtained the see of Rome for a French prelate, as necessary to the execution of his designs.

This pope, Clement V., removed, at the king's request, the papal residence to Avignon, where it continued seventy years, which doubtless impaired greatly the papal authority. The friends of the German emperors, but enemies to the popes, invaded the patrimony of St. Peter and attacked his authority by their writings. Many cities revolted from the popes. Rome was the grand source and fomentor of cabals, tumults, and wars. The papal laws and decrees sent from France were publicly treated with contempt by common people and the nobles. This influence was propagated from Italy through most parts of Europe, and the

(3) Rev. 15:1, 2.

decrees and thunders of the Gallic popes were not so much regarded as those formerly from Rome. This gave rise to various seditions against the pontiffs, which they could not entirely crush even with the aid of the inquisitors, who exerted themselves with the most barbarous fury.⁴ Clement V. was a mere creature of Philip the Fair, and abrogated the laws enacted by Boniface; absolved Nogaret from all his crimes; restored the citizens of Anagni to their reputation and honor; called a general council, A. D. 1311, and condemned the templars;⁵ and died A. D. 1314.

After many contentions in the conclave between the French and Italian cardinals for two years, Pope John XXII. was elected by the French, A. D. 1316. Pope John met this same independent spirit of thought, speech, and action in the person of Lewis of Bavaria. Frederick of Austria, and Lewis were both elected emperors of Germany by different parties, A. D. 1314. John considered the decision in this contest belonged to him. Lewis vanquished Frederick by force of arms and took the throne without asking the pope's approbation, and would by no means allow the dispute decided by the sword to be submitted to the pope. For this insult to his authority, Pope John deprived the emperor of his crown by an edict, A. D. 1324. The emperor disregarded the edict, accused John of heresy, and appealed to a general council. Exasperated by these and other affronts, the pope excommunicated Lewis and declared, a second time, the imperial throne vacant, A. D. 1327. By an edict at Rome, A. D. 1328, Lewis declared John unworthy of the pontificate, deposed him from that dignity and succeeded by Nicolas V., and Nicolas publicly crowned Lewis at Rome as the Roman emperor; but in A. D. 1330 surrendered himself and office to John. Thus, both emperor and pope retained their respective thrones in despite of each other's edicts and anathemas. Pope John XXII. died A. D. 1334, and a French cardinal, named Benedict XII., was elected pope, who ended the quarrel with Lewis but did not restore him to the communion of the church, because that was opposed by the king of France.⁶ The Emperor Sigismond, the king of France, and several European princes, in the council of Constance, so prevailed against the pope as to have him pronounced inferior to a general council,⁷ A. D. 1414, and a reformation of the church in its head and members was attempted by setting bounds to the despotism and corruption of the Roman pontiffs, and to the luxury and immorality of the licentious clergy.⁷

5. SCHISM IN PAPAL HEADSHIP.—The removal of the papal see to Avignon by the influence of Philip the Fair resulted in a schism in the papacy. Pope Gregory was induced by a prophetess to remove from Avignon to Rome; but, by the long absence from Rome the authority of the pope in Italy was reduced to a low ebb, and the Romans and Florentines made no scruple to insult him with the grossest abuse. This made him resolve to return to Avignon, but he died, A. D. 1378, without accomplishing it.⁸ Urban VI. was elected pope. His election was declared null, and Clement VII. was elected at Avignon. Both exercised the office—Urban at Rome, and Clement at Avignon. Clement was acknowledged by France, Spain, Scotland, Sicily, and Cyprus, while all the rest of Europe acknowledged Urban to be the true vicar of Christ.⁹ Thus, the union of the Latin church under one head was destroyed by the western schism.

This dissension was formented with such dreadful success and arose to such a shameful height that for the space of fifty years the church had two or three heads at the same time, and each of the contending popes were forming plots and thundering out anathemas against their competitors. The distress and calamity of these times is beyond all power of description. Perpetual contentions and wars between the factions of the several popes caused multitudes to lose their fortunes and lives. All sense of religion was extinguished in most places, and profligacy rose to a most scandalous excess. The clergy vehemently

(4) Mosh. 14:2; 2, §§ 1-5. (5) Idm., § 7. (6) §§ 8, 10. (7) 15:2; 2, §§ 3, 4, 10. (8) 14:2; 2, § 13. (9) Mosh. § 14.

contended about which pope was the true successor of Christ, and were so excessively corrupt as to be no longer studious to keep up even the appearance of religion. In consequence of all this, many plain, well-meaning people, who concluded that no one could possibly partake of eternal life unless united with the vicar of Christ, were overwhelmed with doubt and plunged into the deepest distress of mind.¹ This looks like an evil and grievous sore upon the legitimate citizens of the holy Roman empire, having the name and mark of this citizenship, while the persecuted saints would not be hurt by it. By these dissensions the papal power received an incurable wound. Kings and princes, formerly slaves of the lordly pontiffs, now became their judges and masters; many of the people had the courage to disregard and despise the popes, to commit their salvation to God alone, and to admit it as a maxim that the prosperity of the church might be maintained and the interest of religion secured and promoted without a visible head crowned with spiritual supremacy.¹ Had they not been worshipers of the beast or his image, they might have discovered that a political head was as unnecessary for the churches as a spiritual one; but the kings and princes venerated the Constantine wild beast and wished to have the churches confederated or consolidated, but under the government of the state. To keep the people subject to ecclesiastical tyranny, and then keep this ecclesiastical despotism subject to themselves, was the grievous task of the worshipers of the beast, while the popes and prelates worshiped the image animated and controlled by themselves. Princes and prelates appeared with zeal in healing this melancholy breach in the church, but neither entreaties nor threatenings could induce these independent popes to resign their respective pontificates and submit to a new election. The Gallican, or French, church, incensed at this obstinacy, renounced all subjection to both pontiffs in a council held at Paris, A. D. 1397, and Charles VI. detained Benedict XIII. as prisoner in his palace at Avignon.²

At the commencement of the fifteenth century Boniface IX. was at Rome, and Benedict XIII. was pope at Avignon. A plan of reconciliation was formed. The popes bound themselves by oath to resign, if necessary for the peace of the church; both violated their oaths, and Benedict escaped from Avignon. The council at Pisa, A. D. 1409, pronounced sentence of condemnation on both popes for heresy, perjury, contumacy, and unworthy the smallest tokens of honor or respect, and separated them from the church; and Alexander V. was elected pope. But all the decrees and proceedings of this council were treated with contempt by the condemned pontiffs, who continued to enjoy the privileges and perform the functions of pope.³

Thus, the Latin church had three ecclesiastical heads, and the duration of this schism was a source of many calamities and became daily more detrimental to both the civil and religious interests of those nations where the flame raged; hence, the Emperor Sigismond, the king of France, and several European princes, employed all their zeal and activity and spared neither labor nor expense in restoring the tranquility of the church and restoring it again under one spiritual head. On the other hand, the pontiffs could not be persuaded by any means to prefer the peace of the church to the gratification of their ambition, so a general council and the decision of the universal church was determined on. This council was summoned to meet at Constance, A. D. 1414, by Pope John XXIII., who was instigated to it by the entreaties of the Emperor Sigismond and from an expectation that its decrees would be in his favor. Pope John XXIII. with a great number of cardinals and bishops, the Emperor Sigismond with a great number of German princes, and the principal sovereigns, or horns of the first beast, were present or represented at this council.⁴ The schism that had so long rent the papacy was healed; the inferiority and subjection of popes to general councils was decreed; Pope John XXIII. was deposed for flagitious crimes and

(1) Mosh. § 15. (2) § 16. (3) 15:2; 2, § 2. (4) 15:2; 2, § 3.

violation of his oath to resign if necessary for the peace of the church; Martin V. became sole pope; heretics were condemned and burnt; but the reformation of the church was not effected, for Pope Martin frustrated the effort.⁵

6. SCHISM AMONG THE MONKS.—The strength of popery was in the monks, and until this force was broken reformation was hopeless. Independence of thought, freedom of inquiry and speech, firmness in purpose, and persistence in action appears among the monks, scholars, and teachers of science. The schism between the civil and ecclesiastical heads, and in papacy, gave opportunity for malcontents to think, inquire, speak, and act with freedom in regard to religion and politics. The numerous tribes of the Fratriceli, Beghards, and spiritual Franciscans adhered to the party of Lewis. Supported by his patronage and dispersed throughout the greatest part of Europe, they everywhere attacked the reigning pontiff, John XXII., as an enemy to true religion; and their writings and ordinary conversation loaded him with the heaviest accusations and bitterest invectives, and his doctrine about the privileges of the souls of the faithful was condemned by the divines of Paris.⁶

Lewis protected these monks of the third order, or rule of St. Francis, from the attempts of the inquisitors, while he treated the Dominicans, as friends to the pope, with ignominy and great severity.⁷ The Mendicants, and more especially the Dominicans and Franciscans, were at the head of all the monastic orders, and indeed were become the heads of the church. All matters of importance in the court of Rome and in the cabinets of princes were carried on under their supreme and absolute discretion. But their esteem among the superstitious multitude and influence in courts and cabinets drew upon them jealousy and hatred from the higher and lower clergy, the monastic societies, and the public universities.⁸ The Franciscans asserted St. Francis to be a second Christ, and the popes approved and recommended their tracts and stories putting Francis, the founder of their order, upon equality with the Son of God.⁹

But a schism took place in their ranks that the popes and inquisition could not heal by conciliation nor persecution. Those adhering to the genuine and austere rule of their founder opposed the popes who attempted to mitigate the severity of the injunction, and were called Fratriceli or Minorites, Beghards, and Spiritualists; those of a lax discipline, called Brethren of the Community, acknowledged the jurisdiction of the pope and respected his decisions. These monastic factions were turbulent and seditious beyond expression, gave incredible vexation to the popes, and for a long time disturbed wherever they went the tranquility of both church and state. The Community brethren were outrageous against the Fratriceli who had deserted their communion, and persecuted them with fury. In Sicily the Fratriceli were protected by the king, Frederick, A. D. 1313, by the nobility and bishops; in Germany, by Lewis, A. D. 1327. Pope John published a bull against them, ordered Frederick to expel them out of Sicily, and ordered the French Spiritualists to lay aside their rigid costume, and those who disobeyed were treated as heretics, some being burned and others died in prison, A. D. 1318. By order of the pope the inquisitors apprehended all they could find, condemned them to the flames, sacrificed them without mercy to papal resentment and fury, and from that time vast numbers of them were most barbarously put to death in France, Italy, Spain, and Germany.

This dreadful flame spread until it involved the whole Franciscan order. They and the Dominicans were so exasperated against each other they could not be reconciled by the popes' compromises or ambiguous terms.¹ The Dominican inquisitors committed a great number of them to the flames A. D. 1324. In A. D. 1327 they were protected by Lewis, and the Dominicans banished. But Lewis died, A. D. 1347, and Charles IV., by his edicts and arms, supported the

(5) Mosh. §§ 5, 7, 10. (6) 14:2; 2, § 9. (7) § 31. (8) 14:2; 2, §§ 17, 18. (9) § 21. (1) §§ 22-28.

inquisitors and the popes' bulls to extirpate both the perfect and imperfect Franciscans.² Many sought refuge in Switzerland; and neither edicts, bulls, nor inquisitors could pluck up the root of this inveterate discord; but Franciscans were to be found in all places. A division of the order was agreed to and the order tolerated by the pope. But the Fratriceli and Beghards absolutely rejected this reconciliation and persisted in disturbing the peace of the church during this and the following centuries, and the scattered remnants of the Spirituals joined them.

This fourteenth century gave rise to other religious societies, some of them of short duration and the rest never became famous.³ In the fifteenth century the Fratriceli and Beghards carried on an open war against the court of Rome, and were persecuted by every method to vanquish their obstinacy; monks, armed hosts, and magistrates committing them to the flames; but protected by persons of great influence they opposed force to force, and put to death some of the inquisitors. These dreadful series of calamities and persecutions were not sufficient to extinguish them, but they subsisted till the times of reformation in Germany, and embraced the doctrine and discipline of Luther.⁴

7. SCHISM BETWEEN MONKS AND UNIVERSITIES.—There was scarcely a province or university in Europe in which bishops, clergy, and doctors were not warmly engaged in opposition to the Dominicans and Franciscans, who used the power and authority received from the popes in undermining the ancient discipline of the church and assuming to themselves a certain superintendence in religious matters. In England, the University of Oxford made a resolute stand against the encroachments of the Dominicans, while Richard, archbishop of Armagh, Henry Crump, Noris, and others attacked all the Mendicant orders with great vehemence and severity. They had many opponents in France also, who, with the University of Paris, were secretly engaged in contriving means to overturn their exorbitant power; but John De Polliac set himself openly against them and publicly denied the validity of the absolution granted by the Dominicans and Franciscans to persons confessing to them, and maintained that the popes were disabled from granting them a power of absolution by authority of the canon, *omnis utriusque sexus*, and proved from these premises, and not from the Scriptures, that all who would be sure of their salvation ought to confess their sins to their own parish priests, even though they had been absolved by the monks. But the monks were protected by the popes, who condemned the opinions of John Pollick, A. D. 1321.⁵

Both the monks and their opponents belonged to the beast; but certainly a great schism was between them. John Wickliff, an English doctor and professor of divinity in Oxford, was very conspicuous in this schism, and threw out some reproofs against the popes themselves, and he has been eulogized by one party and blackened with calumnies by the other. For his opposition he was deprived of his position in the university by the archbishop of Canterbury, and a monk was put in his place. Wickliff appealed to the pope, who confirmed the sentence of the archbishop. Exasperated at his treatment, Wickliff threw off all restraint and attacked all the monks and their scandalous irregularities, the pontifical power itself, and other ecclesiastical abuses, detested the wretched superstition of the times, refuted the absurd notions generally received in religion, translated the Scriptures out of the Latin Vulgate into English, and exhorted the laity to study them. For all this he was tried in a council in London, ordered by Pope Gregory XI., A. D. 1377, but escaped his imminent danger by the interest of the duke of Lancaster and other peers having a high regard for him. Soon after this the grand schism of the papacy gave all reformers or schismatics an opportunity to speak and act successfully, and the Scriptures translated into the English language was the hardest blow to popery in England. But process was revived against Wickliff by William De Courtney, archbishop of Canterbury, A. D. 1385, and

(2) Mosh. §§ 30-33. (3) §§ 34, 35. (4) 15:2; 2, § 1. (5) 14:2; 2, § 18.

carried on with great vehemence in two councils, held at London and Oxford. His works were condemned as ten heresies and thirteen errors; but he escaped execution in safety and died in peace, A. D. 1387. How he escaped execution is not known, but most likely by the protection of princes who were now desiring a reformation of the corrupt ecclesiastics, and protected reformers while they condemned schisms.

Wickliff left many followers in England and other countries, styled Wickliffites and Lollards, who were persecuted wherever found by the inquisitors and other instruments of papal vengeance.⁶ Of this the Lollard's tower is a memorial.⁷ But as these names were indefinitely applied to all opposers of popery and papal corruptions, it is difficult to determine whether they designate advocates of reformation, reformers, or the woman in the wilderness; and though Oldcastle, in England deserves special notice among reformers and schismatics, we must pass over to Huss, of Bohemia.

John Huss, of highest reputation in character and talents, lived in Prague, and performed the functions of professor of divinity in the university and ordinary pastor in the church of that city. Like other reformers, he commenced by declaiming against the corruptions of the clergy, and such remonstrances had become very common and were approved by the wise and good. The Latin church had now two popes, and Huss endeavored, A. D. 1408, to withdraw the University of Prague from the jurisdiction of Gregory XII., whom the kingdom of Bohemia had hitherto acknowledged as the true and lawful head of the church. This exasperated the archbishop of Prague and the clergy, and the violent quarrel was inflamed by the reformer's pathetic exclamations against the court of Rome and corruptions of the priests.⁸

8. SCHISM AMONG THE PHILOSOPHERS.—At this time there was a schism among the philosophers in the Latin church, and the animosities that always reigned among the realists and nominalists were at this time carried to the greatest excess imaginable. They accused each other of impiety, heresy, the sin against the Holy Ghost, and had constantly recourse to corporal punishment to decide the matter. Huss was a realist and peculiarly severe in his opposition to the nominalists.⁹ Huss recommended, in an open and public manner, the writings and opinions of Wickliff, whose new doctrine had already made such a noise in England. An accusation was brought against him, A. D. 1410, before the tribunal of Pope John XXIII., and he was solemnly debarred the communion of the church. This he treated with contempt, laid open the disorders that preyed upon the vitals of the church and the vices that dishonored the conduct of its ministers, and was almost universally applauded. Huss was summoned before the great council of Constance, which was convened to heal all the schisms in the church and restore its unity. He obeyed the order, having a safe conduct for his journey to Constance, his residence in that place, and safe return to his own country granted by the German-Roman emperor, Sigismund, and he expected to prove the charge of having deserted the church of Rome to be entirely groundless. He was only an advocate for reformation, and these were very common then in the church. But Huss was condemned as a heretic, with whom no faith was to be kept. The imperial conduct was violated, and, notwithstanding his oath, the emperor suffered him to be cast into prison and burnt to death, A. D. 1415, after being degraded in the diabolical manner peculiar to popery. Jerome of Prague, his friend and coadjutor, was also martyred, A. D. 1416.¹

This religious dissension, inflamed by the martyrdom of Huss and Jerome, broke out into open war which was carried on with the most savage and unparalleled barbarity. The emperor, Sigismund, employed edicts, remonstrances, terror of penal laws, and force of arms to put an end to these lamentable divisions, and great numbers of the Hussites perished by his orders in the most

(6) Mosh. 14:2; 2, §§ 19, 20. (7) Encp., R. K. Lollard and Oldcastle. Dowl. 6:2; 14-22. (8) Mosh. 15:2; 2, § 5. (9) Mosh. 15:2; 2, § 7. (1) §§ 6, 7. Dowl. 6:3, 4; §§ 23-52.

barbarous manner. The Bohemians, irritated by his despotic yoke, A. D. 1420, with Ziska at their head, made war against their sovereign. Ziska became a terror to enemies; and on his death (A. D. 1424) Procopius Rasa carried on the war with spirit and success. The acts of barbarity committed on both sides were shocking and terrible beyond expression. Though differing in religious sentiments, both agreed it was lawful to extirpate with fire and sword the enemies of true religion; and such enemies they appeared to each other. Both agreed that heretics were worthy of capital punishment; but the Hussites denied Huss and Jerome to be heretics. The Huss army increased prodigiously by a confluence of strangers, but a schism among themselves arose (A. D. 1420) about the extent of the reformation. The Calixtines wanted the Scriptures simply explained, the Lord's supper administered in both kinds, the clergy devoted to their own business, and mortal sins punished according to their enormity. The Taborites insisted upon reducing the religion of Jesus to its primitive simplicity, ecclesiastical government reformed in the same manner, the authority of the pope destroyed, the form of divine worship changed; Christ alone should reign, and all things should be carried on by a Divine direction and impulse. And, as usual, these radical reformers are blamed with all the violence, rapine, desolation, and murder,² though all these outrages were perpetrated and justified from the first appearance by the Hussites.

The council of Basil endeavored, without success, to put an end to the war; but Aeneas Sylvius and others sent by the council into Bohemia, gained back the Calixtines by allowing to them the cup in the communion. But the Taborites remained firm to their first principles, and neither eloquence, threats, persecutions, nor sufferings could vanquish their obstinacy. Afterwards the Taborites reviewed and improved their tenets and discipline, became more rational, withdrew from the war, expelled the disorderly, and joined Luther and his successors at the reformation.³ The next reformers, Martin Luther and others, made a permanent schism in the empire, or state church. And schism in state churches continue to be an evil and grievous sore to all citizens and worshipers of the beast or his image; and this sore is incurable.

9. SCHISM ABOUT THE POWER OF COUNCILS AND OF THE POPES.—The councils of Constance and Basil burnt Huss, Jerome, and the bones of Wickliff, condemned their works, subjected the popes to a general council, and ordered reformers. But Pope Eugenius devoted the council of Basil and its members to hell and damnation, declared all their acts null, and their proceedings unlawful. Pope Pious II. (A. D. 1460) publicly denied the pope's subordination to a general council, and prohibited all appeals to them under the severest penalties; he obtained from Louis XI., king of France, the abrogation of the pragmatic sanction, which favored the supremacy of a general council; and declared that, for what he had written in favor of the council of Basil, as Aeneas Sylvius, he himself was a damnable heretic, but as Pope Pious II. he was an orthodox pontiff.⁴ A. D. 1463. The church was not reformed in its head nor members.

Pope Alexander VI. was a most debauched and cruel wretch.* Pope Julius II. was a man of blood and perjury;⁵ excommunicated the council of Pisa, A. D. 1511, and the council excommunicated him. He called the fifth council of Lateran and died A. D. 1517. Leo X. continued the council; forbid the freedom of the press; enjoined upon the inquisitions the punishment and extirpation of heretics and Jews; pronounced peace established among Christian princes; the schismatical synod of Pisa abolished; and the reformation of the church and court of Rome sufficiently provided for, A. D. 1517.⁶ But reformation was not accomplished and was still demanded by many.⁷ The monks were not reformed,

(2) Mosh. 15:2; 3, §§ 3-6. (3) Idm., §§ 3-7. Encp. R. K., Hus., Tabr., and Boham. (4) Mosh. 15:2; 2, §§ 11-14. (*) Mosh. 15:2; 2, § 18. 16:1; 1, § 4. (5) 16:1; 1, § 5. (6) § 7. Dowl. bk. 6, chap. 5, §§ 66-71. (7) Mosh 16:1; 1, § 18.

and indulgences were sold to the perpetrators of crime.⁸ None of the schisms were healed in fact, nor the causes of them removed. Not only private persons, but the most powerful princes and sovereign states exclaimed loudly against the despotic dominion of the pontiffs; the fraud, violence, avarice, and injustice that prevailed in their councils; the unbridled licentiousness and enormous crimes of clergy and monks of all denominations; the unrighteous severity and partiality of the Roman laws; and they publicly demanded a reformation of the church in its head and in all its members, and demanded a general council to accomplish this purpose. But the popes, monks, and clergy resisted the demand and continued their frauds, crimes and cruelties.

Louis XII., of France, expressed his resolution to overturn the power of Babylon, as he termed Rome. Pope Julius II. treated his threat with mockery and laughter, and was preparing to meet them when he died.⁹ Indulgence were still sold by monks, which precluded confession to the priest or enduring the penance enjoined by them.¹ While all these schisms in principle and practice tormented popery, if not Mahometanism, the divines disputed with a good deal of freedom upon religious subjects, even upon those looked upon as the most essential to salvation—and the popes did not prohibit it unless detrimental to their authority. Many doctors before Luther inculcated with impunity, and even applause, the very same tenets that drew upon him such accusations and bitter reproaches; but they did not attack the power and opulence of the popes and clergy.² Thus, schism in fact, if not in form, pervaded every department of the papal empire and made it ready for permanent schism whenever some daring spirit commenced the revolution. This daring spirit appeared in the person of Martin Luther, A. D. 1517. Others followed his example. Reformation was effected, and schisms in the empire or state church were permanently established.

(8) Mosh. §§ 10-12, 17. (9) 1. §§ 2, 6, 10, 18. (1) §§ 8, 17, and chap. 2, § 4, and D. Aubigne, Vol. 1., p. 231. (2) Mosh. 16, Sect. 1, chap. 1, §§ 11-15.

CHAPTER CLVI.

PROTESTANT SCHISM EFFECTED. A. M. 5521–5652.

1. SCHISM ESTABLISHED IN GERMANY.—Luther was of Saxony, in Germany; a monk of the Augustine order of Mendicants; a professor of divinity in the academy erected at Wittenberg by Frederick the Wise, elector of Saxony. Leo X. was pope, and Maximilian I. of Austria was the German-Roman emperor. Luther was the right man in the right place at the right time. The prayers of the saints were in some degree answered, and the power of the two witnesses to smite the earth, or empire, with plagues was manifested. As a philosopher, Luther was a nominalist; in theology, he followed Augustine chiefly, but preferred the decision of Scripture and dictates of reason; but he was not perfect, omniscient, nor infallible.³ The first thing that aroused him to the corruptions and errors of popery was the sale of indulgences for the remission of all sins—past, present, or yet to be committed—by a Dominican monk, named Tetzel. Against these he declaimed with indignation and vehemence, and even censured the pope himself for permitting the people to be seduced to delusions and from the merits of Christ.⁴

This dispute between a doctor of divinity and a monk was nothing uncommon at this time, and the sentiments of Luther were received with applause by the greatest part of Germany, which had long groaned under the extortions of papal avarice and corruption; but the votaries of Rome were filled with horror at the opinions of the Saxon reformer, and the Dominicans were insulted and attacked in the person of Tetzel; and other Dominican champions in debate attacked Luther and were defeated by him. As yet, Luther remained submissive to the bishops and the pope, and wished only for a reformation.⁵ The pope regarded this controversy with indifference or contempt till the emperor informed him of its importance and of the fatal divisions it was likely to produce in Germany. Then Luther was ordered to Rome to defend his cause before the pope. Frederick, elector of Saxony, interposed and claimed that Luther should be tried by the laws of the German empire; so, he was tried in the German diet of Augsburg, before Cardinal Cajetan, the pope's legate, who was an avowed enemy to Luther and friend to Tetzel.⁶ Cajetan imperiously demanded Luther to renounce his opinions, humbly confess his fault, and respectfully submit to the judgment of the pope. The high spirit of Luther was not to be tamed by arrogant dictates of authority, and, rejecting the decision of the legate, he appealed to the decision of the pope when better informed. But the pope published a special edict, commanding his subjects to acknowledge his power of delivering from all the punishments due to sin and transgression of every kind. Luther, perceiving it impossible to bring the court of Rome to any reasonable terms, appealed from the pope to a general council.⁷ The pope changed his conduct and employed milder means, and sent Charles Miltitz, a Saxon knight, who induced Luther to write a submissive letter to Pope Leo X., promising silence upon matters in debate provided the same obligation be imposed on his adversaries.⁸ The elector of Saxony was demanded to oblige Luther to renounce the doctrines he maintained, or to withdraw from him his protection and favor; but the elector favored Luther, and his credit and cause were too far advanced to be destroyed by authority.⁹

(3) Mosh. 2, § 12. (4) 16:1; 2, § 3. (5) Idm. § 5. (6) § 6. (7) Idm. § 7. (8) § 8. (9) § 9.

Doctor Eckius challenged Carlostadt and Luther to public debate on free will and authority of the pope. After the discussion Eckius breathed nothing but fury against Luther, and marked him out for his vengeance;¹ but Philip Melancthon, professor of Greek at Wittenberg, was gained by them to the reformation. A. D. 1519.² The pope, instigated by the Dominicans and Eckius, issued a bull against Luther, A. D. 1520, condemning forty-one of his heresies; ordering his writings to be publicly burnt; summoning him, on pain of excommunication, to confess and retract his errors within sixty days, and to cast himself on the clemency and mercy of the pontiff.² But Luther stole a march on the pope before the sixty days expired and renounced the communion of the church of Rome; and before a second bull was thundered against him, he, in the presence of a prodigious multitude, publicly burnt the former bull and the decretals and canons relating to the pope's supreme jurisdiction. (A. D. 1520.) About twenty days after, January 10, A. D. 1521, a second bull from the pope excommunicated Luther for insulting the majesty and disowning the supremacy of the Roman pontiff.

Luther now formed the resolution of founding a church upon principles entirely opposite to those of Rome, and to establish in it a system of doctrine and ecclesiastical government agreeable to the spirit and precepts of the Gospel of truth. From this time his reformation was more radical and thorough and carried on with more vigor, and he was seconded in it by many learned men in various parts of Europe and in the Academy of Wittenberg; and the incredible number of students, from all parts, propagated the principles of the reformation throughout all the countries of Europe. (See § 15.)

The Emperor Maximilian I. died, and his son, Charles V., became emperor, A. D. 1519. The pope reminded Charles of his character as advocate and defender of the church, and demanded the exemplary punishment of Luther. Frederick the Wise, by whose influence Charles was elected emperor, employed his credit with Charles to prevent any unjust edict against Luther, and to have him tried by the canons of the Germanic church and the laws of the empire. Luther was tried at Worms, secured against his enemies by a safe-conduct from the emperor, and pleaded his cause before the assembly with the utmost resolution and presence of mind, and the united power of threatenings and entreaties were employed in vain to induce him to renounce his positions, or submit to the Roman pontiff. The emperor was importuned to violate his safe-conduct to Luther, as Sigismond did to Huss, but Charles permitted Luther to return home unmolested. After Luther departed he was condemned by the unanimous vote of the emperor and princes, and declared an enemy to the holy Roman empire, a schismatic, and heretic; and the severest punishments were denounced against those who should receive, entertain, maintain, or countenance him by acts of hospitality, conversation, or writing; and all his disciples, adherents, and followers were involved in the same condemnation.

This edict was received with the highest disapprobation by all wise and thinking persons. Frederick saw the storm arising against Luther; sent confidential persons in disguise, and apprehended him returning from the diet and carried him into the castle of Wartenburg, where he was concealed ten months and was engaged in writing.⁴ Carlostadt was also excommunicated. He countenanced the populace in throwing down and breaking the images of the saints. Luther, with other learned men, translated the Scriptures into German and spread the different parts among the people, and the sudden and almost incredible effects were the extirpation of the enormous principles and superstitious doctrines of Rome from the minds of the people, or prodigious numbers of them.⁵

Pope Leo died, and Adrian VI. was elevated to his place. Adrian promised reforms, but insisted on the speedy execution of the edict of Worms against

(1) Mosh. § 10. (2) §§ 11, 13. (4) Idm. 17. (5) § 18.

Luther. The emperor was now residing in Spain. But the German princes demanded a general council to reform abuses and settle all matters. They did not wish a schism, but demanded a reformation. Both Pope Clement VII. and the emperor demanded the execution of the edict of Worms, but said nothing about a reformation. Pope Adrian having died, A. D. 1523, Clement VII. had become pope. The German princes demanded a council, but the pope's legate had retired to Ratsbon, with the bishops and princes attached to the pope, and engaged to rigorously execute the edict in their respective dominions.⁶ Disputes arose among the reformers about Christ's presence in the supper, which, with the Peasants' war (A. D. 1525) and the death of Frederick the Wise, were grievous sores to the reformers.⁷

The new elector, John, completed the schism, and assumed to himself the supremacy in ecclesiastical matters. He founded and established a church in his dominions totally different from the church of Rome in doctrine, discipline, and government. He ordered a body of laws relating to the form of ecclesiastical government, the method of public worship, the rank, office, and revenues of the priesthood, and other matters of that sort, to be drawn up by Luther and promulgated by heralds throughout his dominions, A. D. 1527, and had the churches supplied with pious and learned doctors. His example was followed by all the princes and states of Germany, who renounced the papal supremacy and jurisdiction; and thus, a like form of worship, discipline, and government was introduced into all the dissenting churches.

The schism being now established in the church, the differences among the German princes broke out into a violent and lasting flame. They all wanted reformation, but schism was an evil sore that the worshipers of the beast or of his image could not endure. Elector John was the second parent and founder of the Lutheran church.⁸ The pope party gave intimations of making war on the Lutherans, and the Lutherans formed the plan for a confederacy. Efforts were again made, by order of the emperor, to suppress all further disputes and to execute the edict of Worms. The greatest part of the German princes opposed this motion and insisted on a general council, and the emperor was solicited to assemble, without delay, a free and general one; and in the meanwhile each prince should manage the matter in his own way in his own dominions.⁹ War between the emperor and the pope favored the reformation, more princes and states engaged in it, and the schism increased.¹

2. SPREAD OF THE SCHISM.—While the credit and authority of the pope received a mortal wound in Germany, they received another in Switzerland from Ulric Zuingle, a canon of Zurich, whose extensive learning and uncommon sagacity were accompanied with the most heroic intrepidity and resolution. As early as A. D. 1516 he had begun to explain the Scriptures to the people and to censure the errors of a corrupt church, and appears to have been in the advance of Luther, both in time and in degree of reformation principles. But in A. D. 1519 he encountered the Italian monk, Samson, who was selling indulgences with the impudence of Tetzal. He pursued with steadiness and resolution the design of reformation, and was seconded by other learned men in Germany, and the pope's supremacy was rejected in the greatest part of Switzerland. He is said to have attributed to the civil magistrate an extensive power in ecclesiastical affairs.² During these transactions in Germany and Switzerland the reformation spread far and wide, and almost all European states welcomed its salutary beams and exulted in the prospect of deliverance from the yoke of superstition and spiritual despotism. The reformed religion was propagated in Sweden soon after Luther's rupture with the pope, by Olaus Petri, and the papal empire in Sweden was entirely overturned and the king declared head of the church, A. D. 1527.³

(6) Mosh. § 20. (7) §§ 21, 22. (8) 16:1; 2, § 23. (9) § 24. (1) § 25. (2) 16:1; 2, § 12. (3) § 30.

The reformation was introduced into Denmark A. D. 1521, and perfected A. D. 1539, by the king, Christian III.⁴ By the patronage of Margaret, queen of Navarre, several pious and learned men were encouraged to propagate the principles of the reformation in France and to erect several Protestant churches. In A. D. 1523 multitudes were in several provinces, who had conceived the utmost aversion against both the doctrine and tyranny of Rome, and among these were many persons of rank and dignity, and even some of the Episcopal order. As their numbers increased daily and commotions were excited on account of religious differences, the authority of the monarch and cruelty of his officers intervened by the edge of the sword to support popery.⁵

Before A. D. 1530 the reformation had progressed into Spain, Hungary, Bohemia, Poland, the Netherlands, and Britain.⁶ The commotions raised in all these countries, and the efforts to preserve the unity of the empire, or state, church in subjection to the pope or general councils, show schism to be an evil and grievous sore upon the worshipers of the beast or his image.

3. EFFORTS TO HEAL THE SORE.—The difficulty with the pope being ended, the wars with Francis I. being settled by treaty, the emperor assembled a diet at Spire, revoked the rights of the princes to manage ecclesiastical matters in their own dominions, and every change in doctrine, discipline, or worship of the established religion before the determination of the approaching council was known was declared unlawful. Against this the Lutheran princes protested, and from this circumstance the name, Protestants, was applied to all opposers of popery.* They sent their protest to the emperor, who became so enraged as to imprison the ambassadors for several days.⁷ The Protestants, in view of this violence, attempted a confederation for mutual defense, but owing to much schism among themselves found it impossible to make a Protestant wild beast, with heads and horns.⁸ The emperor, on his way from Spain through Italy to Germany to attend the diet at Augsburg, endeavored to induce the pope, Clement VII., to call a general council; but the pope was inflexible, reproached the emperor with ill-judged clemency, and alleged it to be his duty to support the church and execute speedy vengeance upon the obstinate heretical faction who dared to call in question the authority of the Roman pontiff. That the emperor might know what Lutheranism was, the elector of Saxony ordered Luther and others to draw up the confession of Augsburg.⁹

The diet of Augsburg opened June 20, A. D. 1530. The confession of Augsburg was read in presence of the emperor. The copies of it delivered to the emperor were signed by the elector, four princes of the empire, and two imperial cities.¹ An attempted refutation was drawn up by Bishop Faber and Doctors Eckius and Cochlaeus, and was publicly read in the assembly. The emperor demanded the Protestant members to acquiesce in the pretended refutation and to end their religious debates by an unlimited submission to its doctrines and opinions. The Protestants asked a copy of the refutation, to expose its extreme insufficiency and weakness. This request was denied by the emperor, in obedience to the pope's legate, and his authority interposed to stop further proceedings and to prohibit any new writings or declarations that might lengthen the debates. However, the refutation was reviewed from memory, and the review was presented to the emperor, but he refused to receive it.² The schism was permanent. Conferences were held between persons of eminence, piety, and learning, chosen from both sides, and nothing was omitted that might have the least tendency to calm the animosity, heal the divisions, and unite the hearts of the contending parties, but all to no purpose.³ A decree was issued by the emperor against Luther and his adherents, in addition to the edict of Worms. The changes in doctrine and discipline were severely censured, and the Protestant princes, states, and cities were ordered to return and resume the papal yoke or incur the indignation and

(4) Mosh., §§ 31-33. (5) § 34. (6) § 35. (*) § 26. (7) § 27. (8) § 28. (9) § 29. (1) 3, § 1. (2) 16:1; 3, § 3. (3) § 4.

vengeance of the emperor, as the patron and protector of the church.⁴ The Protestant elector and princes of Germany formed a confederacy, A. D. 1530, for defending their liberties and religion, and invited into it the kings of England, France, Denmark, and several republics and states. The elector, Palatine, and the elector of Mentz, offered their mediation. The Turkish war and the election of his brother, Ferdinand, as king of the Romans, induced the emperor to accept a treaty of peace with the Protestants, A. D. 1532; and the Lutherans were allowed the free and unmolested exercise of their religion till a rule of faith was fixed in a free and general council, or in a diet of the empire, to be called in six months. John, elector of Saxony, died and was succeeded by John Frederick. The truce of Nuremberg inspired new vigor and resolution to the reformation, and various cities and provinces boldly espoused it. The emperor insisted on the council, but Pope Clement VII. baffled it till he died, in A. D. 1534. Pope Paul III. proposed a council at Mantua, and sent letters through the kingdoms; but the Protestants protested against it as partial and corrupt, and prepared the Articles of Smalcald to present if required.⁵ The council at Mantua being prevented, efforts were made by the emperor and Protestant princes to restore civil and religious concord, but they were defeated by the court of Rome, and a general council was the only remedy.⁶

In the diet at Spire, A. D. 1542, the pope's legate proposed a council at Trent, which was accepted by Ferdinand, king of the Romans, and the papal princes. The Protestants objected to the place and to a council called solely by the pope's authority, but to no effect; and the emperor, with the pope, formed the design of terminating the dispute by force of arms. The landgrave of Hesse and the elector of Saxony took measures and raised an army of defense; and Luther, who recommended patience and prayer as the only arms worthy of Christianity, died A. D. 1546.⁷ The emperor and pope had mutually resolved the destruction, by a sudden blow, of all daring to oppose the council of Trent. The council of Trent, A. D. 1546, promulgated its decrees. The Protestant princes in the diet of Ratsbon protested against their authority, and were proscribed by the emperor, who raised an army to reduce them to obedience.⁸ The contest was decided by the sword, and the schism in the empire church remained permanently established in Germany, Sweden, Denmark, and England. In England the pillars of popery had been shaken, and King Henry VIII. declared, by parliament and people, the supreme head on earth of the church of England. The monasteries were suppressed and their revenues applied to other purposes, and the power and authority of the pope were abrogated and entirely overturned.⁹

The schism in England was effected by the caprice of the king. The reformation was effected afterwards by Archbishop Cranmer and others, but efforts and war were made to recover it to the pope.¹ The reformation was early sown in Scotland by several Scotch noblemen who had resided in Germany during the disputes that divided the empire; but the popes prevented its growth by inhuman laws and barbarous executions till John Knox, a pupil of Calvin, inspired them with a violent aversion to the superstitions of Rome; and the greatest part of the Scotch nation abandoned them entirely and aimed at nothing less than the total extirpation of popery. In Ireland the reformation underwent the same vicissitudes and revolutions as in England.² In the Belgic provinces—Spain and Italy—the reformation progressed and schism spread till met by force of arms and the cruelties of the inquisition.³ In Switzerland and France the schism spread and efforts—even to war—were made to heal the sore, as we shall see again.⁴ The papists acknowledge that the papal doctrines, jurisdiction, and authority would have fallen into ruin in all parts of the world had not the force of the secular arm been employed to support this tottering edifice, and fire and sword been let loose upon those who were assailing it with only reason and argument.⁵ We shall see more of this grievous sore in Chap. 157.

(4) Mosh. § 5. (5) § 9. (6) § 13. (7) § 14. (8) 4, § 1. (9) 16:1; 3, § 11. (1) §§ 11, 12. (2) § 10. (3) §§ 12, 13. (4) Chap. 157, § 6. (5) 16:1; 2, § 35.

CHAPTER CLVII.

THE SECOND BOWL, OR VIAL, AND THE BLOODY SEA.

A. M. 5500—5652.

1. IMPORT OF THE SCENE AND SYMBOL; SCHISM.—Schism being introduced into every department of the holy Roman empire, which decides its controversies in religion and politics by fire and sword, we may expect it to become a pool of blood or a lake of fire, and every vital principle of concentration of ecclesiastical and civil power must necessarily perish. Schism is a grievous sore upon the worshipers of political and religious monarchy. Emperor and pope, princes and prelates, will combine to heal the wound, or consuming sore. But the second angel stepped forth and poured out a second bowl of wrath upon the sea, or empire. The sore was not healed, but every vital principle of empire died. What were the ingredients poured out we are not told, but they may have been sound principles. The angel came out of the temple in attire of an officiating priest; the bowl was given by one of the aggressive forces of the kingdom of God, and the principles may have proceeded directly or indirectly from the teachings of the Scriptures. Three principles may be seen coöperating in defense of the reformation: 1. The right of civil governments to rule without the gift of empire from the pope and to circumscribe ecclesiastical ambition and usurpation in political matters. 2. The right of civil rulers to defend the lives, property, liberties, and religion of subjects against any political or ecclesiastical assailant. 3. The right of governments to combine against a common foe without receiving authority from an ecclesiastical or civil head, or to rebel against tyrants. The sea, taken geographically and as a part for the whole, would denote the countries or dominions bordering on the coasts and in the islands; taken figuratively, it denotes the concentration of power, prerogatives, and influences supplied by tributaries—as rivers, streams, and fountains. Turning into blood, denotes the wars by which this concentration is destroyed and its vital energies and influences are exhausted or consumed, so that this power can not hinder the advancement of the kingdom of God. The wars between the Mahometan and papal powers not only dyed the waters with blood, but also gave a withering death-blow to the Ottoman empire,* which was the head and bulwark of Mahometanism, while other Mahometan powers gave it no support. Thus, schisms and bloody wars consumed the vital energies of the Monotheistic antagonism to the kingdom of God.

2. CONTEST BETWEEN POPE AND EMPEROR.—By the strategy and usurpations of the pope, the power and authority of the emperor in Italy were entirely gone, as we have seen already.⁶ Charles IV. was crowned king of Italy at Milan, and Roman emperor at Rome, like a captive in the hands of a conqueror.⁷ Frederick III., avoiding Milan, received the crowns of Italy and Rome from the hands of the pope, Nicholas, in his own capital. Maximilian I., prevented by the Venicians from repairing to Italy for coronation, was content to take the title, emperor elect, and this his successors in the empire have retained.⁸ The strategy of the pope was to have an emperor, but to neutralize his power in Italy by

(*) Chap. 166, §§ 2, 3. (6) Chap. 147. (7) Gbn. 2:10; p. 192. (8) Rev. Eurp., Vol. I., p. 238.

donating portions of it to princes of Italy, France, or Spain, to be held as the property of the papal domain, and for which they paid tribute to the church of Rome.⁹ Hence, the Norman influence predominated in Italy, then the French, then the Spanish;¹ then the Venicians, becoming powerful by their commerce, prevented Maximilian from being crowned king of Italy and Roman emperor.²

The popes, kings of Naples, dukes of Milan, republics of Venice and Florence principally shared the dominion of Italy toward the end of the fifteenth century, and the popes employed all their policy to prevent any foreign power from interfering or establishing itself there.³ The mutual wars of these states and the weakness of the German emperors encouraged other powers to plan their conquest, and they could found their claims to Italy on former grants of the popes⁴ and marriages.⁵ The French kings, Charles VIII., Louis XII., and Francis I., engaged in these conquests, but they were defeated by the Spaniards, who held the sway in Italy for more than one hundred years.⁴ These wars were desolating and bloody. The veneration for the pope was lost. His power to bestow crowns and countries was disregarded, and the imperial army imprisoned the pope, took Rome by storm, and all Italy was pillaged.⁶ The emperor claimed the right of conferring secular dignities in Italy by virtue of his Italian crown; but the quarrels between the emperor and the court of Rome about this matter was settled A. D. 1576, when the emperor, Maximilian II., granted the grand duke of Tuscany that dignity upon condition he acknowledged it a tenure of the empire, and not from the pope.⁷ The stripping the pope of power over civil rulers, the balance of power among the states, the persecution and defense of religion, were so mixed up and blended with desolating wars and bloodshed that they must be treated together topographically. So long as the object was to subvert the feudal aristocracy and the Protestant religion in France, Francis and Henry were defenders of the Germanic systems and extended protection to the Protestant states of the empire, to prevent the house of Austria from establishing their imperial power absolute and hereditary. Henry IV., Louis XIII., Richelieu, and Mazarin adopted the same line of policy. They leagued with the Protestant princes and armed by turns the greater part of Europe against Austria and the Emperor Ferdinand II., whose ambitious designs threatened to subvert the constitution of the empire. This was the grand motive for the famous thirty years' war, which was terminated by the treaties of Westphalia, A. D. 1648, and of the Pyrenese, A. D. 1659.⁸

3. RELIGIOUS WARS IN ENGLAND.—England had been favored by a reformer in the person of Wickliff, and with a translation of the Scriptures by him, before Germany had given birth to a Luther; and the papal authority was overthrown in the country before the peace of Westphalia, A. D. 1648. Henry VIII. rebelled against the pope because the pope, fearing to offend the emperor, refused to grant Henry a divorce from his wife, Catharine, sister to the Emperor Charles V. Henry caused the divorce to be pronounced by Cranmer, archbishop of Canterbury, A. D. 1532. The pope annulled the divorce and issued a bull against Henry. Henry caused the pope's authority in England to be abrogated by the parliament; installed himself the supreme head of the English church. This title was conferred on him by the clergy and confirmed by the parliament, and all persons were obliged in their oath of office to acknowledge his supremacy. A court of high commissioners was established to judge ecclesiastical causes in the name of the king, and from this sentence there was no appeal.

Henry's religion was not very evangelical, but archbishop Cranmer and others advanced in reformation, and perhaps they profited by what Wickliff had done before them. The monasteries were suppressed and their property given to the king. Catholics were persecuted for denying his supremacy, and Protestants were persecuted for heresy. His son by Jane Scymour, Edward VI., introduced Presbyterianism and Calvinism, and soon died.

(9) Rev., pp. 140-1. (1) 142. (2) 238. (3) 220. (4) 238-9. (5) Will., p. 327. (6) Will., p. 328. (7) Rev. Eurp. 1; 240. (8) Idm. 222.

Henry's daughter by Catharine ascended the throne, and was called Bloody Mary. She restored popery, A. D. 1553; received the pope's legate; inflicted great cruelties on the Protestants; burnt many of them. Over eight hundred suffered in five years, among whom were Archbishop Cranmer and the bishops of London and Worcester. She married Philip II., of Spain, and united with him in a war with France. The Spanish gained a victory at St. Quentin. The French conquered Calais from the English, and Mary died the same year (A. D. 1558.)

Elizabeth, daughter of Henry by Anne Boleyn, came to the throne, and the Protestant religion became firmly established under her reign. Elizabeth abrogated the authority of the pope; claimed to herself the supreme administration of both spiritual and temporal affairs in her own kingdom; adopted the Calvinistic doctrines, but retained the government of bishops and many Romish ceremonies, A. D. 1559. This gave rise to the distinction between the English, or High church, and the Calvinistic, or Presbyterian.⁹ As the marriage of Anne Boleyn with Henry VIII. had not been acknowledged by the pope, Elizabeth was not recognized by the Catholic states of Europe as the legitimate queen of England, and Henry's grand niece, Mary, queen of Scotland, educated in France in Catholicism, was induced by her paternal uncles, the Guises, to assume the arms and title of the queen of England. She married Francis II., king of France, who died the next year after ascending the throne (A. D. 1560).¹ While her mother was regent of Scotland, French troops had been introduced to suppress the reformation; but the reformers, reinforced by the Catholic malcontents, who feared the French more than Protestantism, and applying to Elizabeth, received English troops, besieged the French in Leith, and compelled them to capitulate.

By the articles signed at Leith, both the French and English troops were to evacuate Scotland; Francis and Mary were to renounce the titles and arms of the sovereigns of England which they had assumed, and a parliament was to assemble at Edinburgh for the pacification of the kingdom. This parliament ratified the confession of faith, the Presbyterian worship was established, and the Catholic religion was prohibited. On the death of Francis II., Mary returned to Scotland, but with difficulty was she allowed a Catholic chapel attached to her court. She married Henry Stuart. Lord Darnby was accused of his murder and fled to England; was accused of complicity in plots against Elizabeth, and was beheaded, A. D. 1587.²

On the death of Elizabeth, James Stuart VI., of Scotland, succeeded to the throne of England and Scotland with the title of James I.³ The church of England had for a long time been tossed on a boisterous sea. The opposition of the papists on the one hand, and the discontents and remonstrances of the Puritans on the other, had kept it in a perpetual ferment. The troubles excited in Scotland by the reformation extended to Ireland, on account of the vigorous measures to establish over it the laws framed in England against the court of Rome and Catholic clergy. A general insurrection to expel the English from the island broke out A. D. 1596. Philip II., of Spain, supplied the insurgents with troops and ammunition, and Pope Clement VIII. proffered indulgences to all who would enlist under O'Neal against the English heretics. The insurgents, at first successful in a pitched battle with a formidable army, were entirely subjugated after seven years' sanguinary war.⁴ Refugees from persecution in France and the Netherlands found an asylum in England. The persecuting zeal of France and Spain stimulated the English naval power, and the invincible armada of Spain was destroyed in an invasion of England under the reign of Elizabeth. And not without blood was the reformation established in England, Scotland and Ireland; and schism and blood destroyed the power of monarchical government in church and state.⁵

(9) Rev. Eurp. 257. Will., pp. 326-339. (1) Will., 340. (2) Rev. Eurp. 1; 259. (3) Will. 361. (4) Rev. Eurp. 1; 260. (5) Chap. 160, §§ 6, 7.

4. ITALY DROWNED IN BLOOD.—Rome was the throne of the Red Dragon, the first seat of the first beast, and the home and palace of the pope. And the popes were exceedingly active and employed all their policy to prevent any foreign power from interfering or from establishing itself in Italy.⁶ But a combination of circumstances, influences, and agencies defeated the pope, destroyed the power and influence of Italy, and placed them under foreign control. In A. D. 1500 Spain was master of Sicily, Sardinia, and Naples. Francis I. attempted to recover Navarre, A. D. 1520, which was won and lost in a few months, and then the war was transferred into Italy. In two successive years the French governor of Milan was driven from Lombardy. The duke of Bourbon, the constable of France, being repeatedly affronted, deserted to the emperor, Charles V., and was invested with the chief command of the imperial forces. Francis I. was defeated in the battle of Pavia. His army was almost totally destroyed and himself taken prisoner, A. D. 1525.⁷ The liberation of Francis I. (A. D. 1526) was the signal for a general league against Charles V.

The Italian states, since the battle of Pavia in the power of the Spanish and German armies, now regarded the French as liberators. The pope headed the league, the Swiss joined, and Henry, alarmed at the increasing power of Charles V., entered into a treaty with Francis II. The rebel duke of Bourbon remained in Italy, quartering his mercenary troops on the inhabitants of Milan, and when the Italians declared against the emperor all Italy was delivered up to pillage. Bourbon marched upon Rome followed by his own soldiers and fourteen thousand German brigands. Pope Clement discharged his best troops and shut himself up in the castle of St. Angelo. Rome was taken by storm, though Bourbon fell in the assault; the pillage was universal, neither convents nor churches being spared; from seven thousand to eight thousand Romans were massacred the first day, and the ravages of the Goths and Vandals did not surpass those of the army of the first prince of christendom. This excited great indignation throughout Europe; but instead of liberating the pope, Charles ordered prayers in all the Spanish churches for that purpose.

At this favorable moment Francis sent an army into Italy, which penetrated to the very walls of Naples; but here his prosperity ended. The rival monarchs desired peace; and though Charles was generally fortunate, his revenues were expended and he desired to crush the Reformation. Charles remained supreme master of Italy, the pope submitted to the emperor, the Venitians were shorn of their conquests,⁸ and Pope Clement VII. crowned Charles V., at Bologna, king of Italy and emperor of Rome, A. D. 1530.⁹ The emperor was now the Roman emperor in fact, and distributed the provinces of Italy according to his own pleasure without the approbation of the pope.¹ Under Louis XI. the theater of bloody wars between France and Austria was the low countries, but under Charles VIII., Louis XII., and Francis I. it was transferred to Italy, and from thence to Germany by Henry II.² The scene closed in Italy with the supremacy of Spain and the emperor of Germany, Charles V.³ Besides the rivalry of France and Austria, the wars of the Turks upon the Venitians dyed the sea literally with Mahometan and Christian blood, destroyed the power of the Venitians,⁴ and wounded the Monotheistic antagonism to the kingdom of God.

Italy as a power, or center of empire, died out during the sixteenth and seventeenth centuries. The political history of Italy during the seventeenth century is of trifling importance, but the social condition of its people merits a passing notice. The Reformation had destroyed the political influence of the pope, who was reduced to the rank of a petty sovereign over a small territory embraced in the states of the church; while Spain, mistress of the fairest provinces of the peninsula and its two large and beautiful islands, inflicted upon the country numerous evils which made the people at once poor and miserable. In

(6) Rev. Eurp. 1: 220. (7) Will., pt. 2, chap. 3, § 8, p. 327. (8) Idm., §§ 8-12. (9) Rev. Eurp., Vol. I., p. 238. (1) Idm., p. 240. (2) 246. (3) 247. (4) 245.

Lombardy, a city of three hundred thousand souls was reduced to scarcely one hundred thousand, seventy woolen factories were reduced to five, skillful and flourishing agriculture were reduced, and emigration was made a capital crime. The nation was drained of its treasures and of its blood. The people were drafted by thousands into the Spanish armies and perished in the wars of France, Germany, and the Netherlands; and the morals were worse.⁵ The Roman sea was turned into blood and the moral character was corruption itself.

5. SPAIN EXHAUSTED.—When Spain entered into the wars of the Reformation she was one of the most extensive and powerful nations on the earth; and when united with Austria in the person of Charles V., she formed an important part of Charles's force in his wars during the Reformation; and under Philip II. it was an independent, self-moving power in the wars of religion and supreme sovereignty. The German-Roman emperor, Charles V., resigned to his son, Philip II., the Spanish monarchy, which included Spain, Sicily, Naples, Sardinia, the Netherlands, and Spanish America; and to these Philip added Portugal, with its possessions in Asia and Africa.⁶ The Netherlands had belonged to the German empire, but Charles V. had transferred them to his son, Philip, and they became incorporated with the Spanish monarchy.⁷

Philip II. was despotic and fanatic in his zeal for the papal religion and a declared enemy to the rights and liberties of these Belgic provinces, and he was mortified to witness the religious privileges they enjoyed and the daily progress of the Reformation. Resolved to extirpate this new faith and the religious liberties which served to protect it, he introduced the inquisition, A. D. 1559, as the most sure and infallible support of despotism. He suppressed the rights of the clergy, by the consent and authority of Pope Paul IV.; altered bishoprics, suppressed abbeys and monasteries, and applied their revenues to his new bishoprics; and ordered the decrees of the council of Trent to be promulgated.

Remonstrances having no effect on him, the nobility formed the compromise confederacy. They drew up a request, addressed to Margaret of Austria, daughter of Charles V., and regent of the Netherlands under the king of Spain. This was presented to her at Brussels, A. D. 1566, by four hundred gentlemen. At the same time the populace collected in several towns and fell upon the churches and monasteries, broke down the altars and images, and introduced the exercise of the Protestant religion by force. The storm was calmed; the Catholic worship was reëstablished everywhere; the confederacy of the nobles dissolved, and some of them retired to foreign countries.

Contrary to the advice of the regent, Margaret, Philip sent the duke of Alva with twenty thousand soldiers. The regent resigned. A general terror spread over the country. Multitudes of merchants and manufacturers took refuge in England, carrying along with them their arts and industry. The duke of Alva immediately established a tribunal, called council of blood. Eighteen thousand perished by the executions, and more than thirty thousand others were entirely ruined. These executions excited a general indignation, and was the signal of revolt and civil war throughout the low countries. All the malcontents, and the Lutherans and Calvinists, were called beggars. Some concealed themselves in the woods and marshes, and sallied forth in the night to commit all sorts of excesses, and were called beggars of the woods; others infested the coast and made descents on the country, and were called maritime, or marine beggars. The prince of Orange and his brother, count of Nassau, who had retired on the dissolution of the compromise confederacy, assembled troops in the empire; attacked the Netherlands, A. D. 1568; associated the marine beggars in the cause and attacked the Spaniards by sea; captured Brille, A. D. 1572, causing a revolution in Zeeland. All the cities of that province opened to the beggars, except Middleburg, and so did most of the towns of Holland. An assembly of

(5) Will., p. 390, pt. 2, chap. 4, §§ 10, 11. (6) Rev. Eurp. 209, 252. (7) Idm. 229.

Hollanders at Dort laid the foundation of their new republic; declared the prince of Orange governor of Holland, Zealand, Friesland, and Utrecht; declared the Spaniards their common enemy, and introduced the public exercise of the reformed religion according to the form of Geneva.

The Spanish troops mutinied on account of bad pay, pillaged several cities, and laid waste the whole of the low countries. The states-general, assembled at Brussels, implored the assistance of the prince of Orange and the confederates, and a general union between the states of Brussels and those of Holland and Zealand was signed at Ghent, A. D. 1576, to expel the Spanish troops and never permit them to enter the Netherlands. The confederates, now in alliance with Elizabeth, queen of England, soon reduced the Spaniards to the single provinces of Luxemburg, Limburg, and Namur. But this confederacy of Catholics and Protestants against Catholic Spain fell to pieces on account of jealousies between the Catholic states, and the prince of Parma again reduced the provinces of Flanders, Artois, and Hainault, under the Spanish dominion; took the city of Maestricht by assault; entered into negotiations with the states-general under the mediation of the Emperor Rodolph II., the pope, and some princes of the empire, but without success. The prince of Orange, faithless in schismatic confederacy, fixed on the maritime provinces, such as Holland, Zealand, and Friesland, whose religious creed attached them to the same interests and whose maritime power could repel the Spaniards and protect the neighboring provinces that might join the union. Seven princes were thus united at Utrecht, A. D. 1579.

This new republic, which was in strict alliance with England, not only prevailed against the Spaniards, but gained strength by the vast number of refugees from other Belgic provinces and from France, where persecution raged against the Protestants. When Antwerp was taken by the prince of Parma, A. D. 1585, above one hundred thousand of these refugees transported themselves, with their wealth and industry, to Holland and Amsterdam. From this date the commerce of the confederate states increased every day.⁸ The aid given by England induced Philip to declare war against her. The infamous duke of Alva formed a project of uniting with the English Catholics and Mary in a confederacy against Elizabeth.⁹ Mary, queen of Scots, was executed A. D. 1587. The resentment throughout Europe was inflamed, giving additional vigor to the preparations of Philip II. for an invasion of England to destroy the great supporter of the Protestant cause. Religion and political interests were mixed up in these wars of the Reformation, and, for a pretext, Philip complained of English depredations in South America and on the coasts of Spain; and now, a vast armament was prepared to sweep the English from the seas, ravage their coasts, burn their towns, and dethrone the Protestant queen, Elizabeth.

In May, 1588, the Spanish fleet of one hundred and thirty ships, and no less than twenty thousand of the best troops in the Spanish armies, sailed from the harbor of Lisbon for the English coast. The pope had blessed the expedition and offered the sovereignty of England as the conquerors' prize; and, confident of success, the Catholics throughout Europe had named the armament, the "Invincible Armada." England was put in a state of defense, and an army of forty-five thousand men was organized for the defense of the coast and capital. The Spanish armada suffered from a storm off the French coast. In passing through the English channel it was harassed several days by the lighter English vessels. When anchored off Calais, English fire ships destroyed several vessels and threw others into such confusion that the Spanish admiral gave up victory and only thought of escape. The south wind preventing the retracing of his course, he coasted the northern shores of Scotland and Ireland. Many of his vessels were driven by a storm upon the coasts of Norway and Scotland. Another storm off the Irish coast caused almost equal loss, and only a few shattered vessels of

(8) Rev. Eurp., 1; 229-34. (9) Will. 345.

this invincible armada returned to Spain. This defeat was regarded as the triumph of the Protestant cause. It exerted a favorable influence on the welfare of the united provinces of the Netherlands, and virtually secured their independence. It raised the courage of the Huguenots in France, and completely destroyed the decisive influence which Spain had long maintained in the affairs of Europe, and her naval power and commerce declined.¹

And the power of the pope, unsmeared by the sword,
Was wrecked on the seas by the winds of the Lord.

The Spanish, finding their efforts to reduce the confederates of the Netherlands ineffectual, negotiated, under the mediation of England and France, A. D. 1609, a truce of twelve years. During this time the confederates extended their commerce over all parts of the globe. Their marine increased in strength and importance to the rank of the second maritime power, and gave them a decisive influence over the political affairs of Europe. The truce having expired, the Dutch, or confederates, carried on the war with Spain twenty-five years, with great glory under their stadtholders, or governors. War between France and Spain was followed by a strict alliance between France and the states-general. Peace with Spain was concluded A. D. 1648. The united provinces were acknowledged by Spain to be free and independent states, and all the places seized by them in Europe, Asia, Africa, and America were given up to them. The closing of the Scheldt, granted in favor of the united provinces, ruined Antwerp and shut off the Spanish Netherlands from all maritime commerce.²

Philip II., at his death, left an enormous debt, and the whole glory of the Spanish nation perished with him. By the expulsion of the Moors, because not genuine Catholics, A. D. 1610, Philip III. lost nearly one million of his most industrious subjects.³ During the wars of Philip IV. with France, the Catalans revolted and put themselves under the French crown, A. D. 1640. The same year Portugal revolted and replaced the house of Braganza on the throne, and the Neapolitans revolted A. D. 1647.⁴ Thus, by the time of the peace of Westphalia, A. D. 1648, Spain had ceased to be a vital power in the holy Roman empire, or papal sea, and Protestant Holland had obtained her preponderance in the world and stripped the Portugese also of their finest settlements in India.⁵

6. FRANCE DYED IN BLOOD.—The separation of the Lutheran and Swiss churches was chiefly occasioned by the doctrine of Zuingli on the Lord's supper, who regarded the bread and wine as only symbols.⁶ When Carlostadt was banished from Saxony, he came to Switzerland and taught with success at Zurich and Basil; so, also, did Schwenckfelt, their views being about the same as Zuingli's.⁷ Oecolampadius, Bucer, and Hideon were companions of Zuingli.⁸ Scarcely had the Reformed church been founded in Switzerland by Zuingli when he fell in battle, fought A. D. 1530, between the Protestants of Zurich and their Roman Catholic compatriots, who drew the sword in defense of popery.⁹ Another reformer, John Calvin, trod nearly in the footsteps of Zuingli. He began to distinguish himself in Paris, A. D. 1532. Being compelled to leave, he withdrew to Switzerland, A. D. 1538.¹ Calvin surpassed most all the doctors of his age in laborious application, constancy of mind, force of eloquence, and extent of genius, and on his settlement in Geneva the affairs of the new church were committed to his direction; and he also acquired a high degree of influence in the political administration of the republic. This event entirely changed the face of affairs, and gave a new aspect to the reformation of Zuingli, which we shall hereafter call the Calvinists, or Calvinistic, churches, and Geneva became the mother and seminary of all Calvinistic churches, as Wittenburg was of all the Lutheran communities. The fame of this seminary spread through distant nations, and those

(1) Will. 341. (2) Rev. Eurp. 1; 234. (3) Mosh. 17:2; 1; 1, § 9. (4) Rev. Eurp. 1; 252-3; 256. Will. 391-2. (5) Rev. Eurp. 1; 256. (6) Mosh. 16:3; 2; 2, § 4. (7) Idm. 1, §§ 22, 23. (8) § 4, and note Y. (9) § 5. (1) Rev. Eurp. 216.

ambitious of distinction in either sacred or profane erudition repaired to Geneva from England, Scotland, France, Italy, and Germany, and the Academy of Geneva flourished as much under Beza as in the lifetime of Calvin.

The plan of doctrine and discipline formed by Zuingli was altered by Calvin, but the alterations, or amendments, were not all adopted by all those called Reformed churches, as distinguished from Lutherans.² It is probable that the first French Protestants were uniform in nothing but opposition to the church of Rome, and among them were various religious sentiments; but Geneva, Lausanne, and other cities and vicinities, which had adopted Calvin's doctrines and the zeal of Calvin, Farel, and Beza against popery, produced a very remarkable effect upon the French churches, for they all entered into the bonds of fraternal communion with the church of Geneva, and were called by their enemies Huguenots, in contempt and derision. The storms of persecution assailed them with unparalleled fury, and, though many princes of the royal blood and great numbers of the nobility adopted their sentiments and defended their cause, yet no other reformed churches suffered so grievously for the sake of religion.

The ambitious house of Guise, instigated by the sanguinary suggestions of the popes, aimed at nothing less than the extirpation of the royal family and the utter ruin of the Protestant religion, and the Huguenots, headed by heroes of valor and most illustrious rank, combatted for their religion and their sovereigns with various success.³ In addition to the wars in Italy, Spain, Germany, and with England, we find France immersed in her own blood, shed by her own hands in the name of religion. In A. D. 1521, the council of the Sorbonne in Paris, under the influence of the French monarch, declared that flames, and not reason, ought to be employed against the arrogance of Luther.⁴ In both the Netherlands and France the attempts of the Catholic rulers provoked a desperate resistance, and in France banishment or death had been the penalty of heresy.⁵ A series of wars, both civil and religious, broke out under the feeble reigns of the three sons and successors of Henry II. The great influence of the Guises and the factions which distracted the court and state were the true source of hostilities, though religion was made the pretext. Francis II., having espoused Mary Stuart, queen of Scotland, the whole power and authority of the government passed into the hands of Francis, the duke of Guise, and the Cardinal de Lorain, his brother—and these were the queen's maternal uncles. Anthony, king of Navarre, and his brother, Louis, prince of Conde, considered the precedency was due them, being princes of the blood. These being Calvinists, and having enlisted all the leaders of that party, it was easy for the Lorrain princes to secure the most zealous Catholics. A conspiracy to seize the Guises, to bring them to trial, and to throw the management of affairs into the hands of the princes of the royal blood, being discovered, Louis, prince of Conde, was arrested, and would have been executed had not Francis II. died.

The queen mother, Catherine Medici, regent during the minority of Charles IX., desirous to hold the balance between the two parties, liberated Conde and granted the Calvinists the free exercise of their religion in the suburbs and parts lying out of the towns, A. D. 1562.⁶ The Guises were indignant at the countenance thus given to heresy, and the duke, in passing through a small village—Vassay, in Champagne—massacred the Protestants assembled in prayer outside the walls. This atrocity was the signal for a general rising. The prince of Conde, leader of the Protestants, made Orleans the headquarters of the Huguenots, and Paris was the headquarters of the Catholics. Philip II. of Spain openly proffered help to the Guises, and the prince of Conde delivered Havre de Grace to Elizabeth of England for a corps of six thousand men. Prayer was heard morning and evening in both armies, and there was no grumbling, nor profane

(2) Mosh. 16:3; 2; 2, §§ 11-13. (3) Mosh. 16:3; 2; 2, § 15. (4) Will 333. (5) 340. (6) Rev. Eurp. 1; p. 248.

language, nor dissipation; but the most vindictive hate was nourished, and the direst cruelties were openly perpetrated in the name of religion, and both parties made retaliatory reprisals, each spilling blood upon scaffolds of its own erection.⁷

Eight of these wars have been commonly reckoned under the family of Valois—four under Charles IX., and four under Henry III. The fourth under Charles IX. began with the massacre of St. Bartholomew, A. D. 1572.⁸ In the first great battle the Protestant prince of Conde and the Catholic constable of France, Montmorency, became prisoners to their opposite parties, but the Protestants lost the battle. The duke of Guise was next in command of the Catholics, and Admiral Coligni succeeded to the command of the defeated Huguenots; and Orleans, their principal post, was saved only by the death of the duke of Guise from a pistol shot by a Protestant behind him.

The capture and death of the chiefs on both sides, except Coligni, brought about an accommodation, and in March, A. D. 1563, the treaty of Amboise granted the Protestants full liberty of worship within the towns in their possession at that time. This treaty was soon modified by the court so that edicts took more from the Protestants in peace than force could have taken in war. The Protestant leaders, Conde and Coligni, tried in vain to get possession of the young king. A battle was fought in the very suburbs of Paris. The Catholic leader, the aged Constable Montmorency, was slain, A. D. 1567. A lame peace was concluded as a trap to ensnare the Protestant chiefs as soon as their army was disbanded. The court attempted to seize the two chiefs. Four battles were fought. The Huguenots were defeated; Conde was slain, and Coligne severely wounded. A peace was concluded A. D. 1570; amnesty and liberty of worship were again granted to the Protestants. This peace was only another trap for the Protestants, concocted by the cardinal, Charles IX. (in his twentieth year of age), and his mother, Catherine de Medici. To bring the Protestant leaders into Paris, it was proposed that a young Protestant prince, Henry of Navarre, should espouse the king's sister, Margaret, a Catholic, and thus unite the contending parties. The plot was successful. The aged Coligni was assassinated, and the massacre of thousands of unresisting Huguenots was consummated by crime, cowardice, and cruelty that might make a savage blush. (A. D. 1572.) Charles IX., his mother, Catherine, Philip II. of Spain, and the pope of Rome exulted in the crime, congratulated one another, and returned thanks to Heaven for the success.

This scene belongs to the characteristics of the fourth seal, or to the woman drunken with the blood of the saints. This crime produced neither peace nor advantage, and the civil war was renewed with greater force than ever.⁹ From the massacre of St. Bartholomew, France was filled with deplorable civil wars for most of the sixteenth century.¹ Charles IX. was succeeded by his brother, Henry III. The Guises formed a league, ostensibly to maintain the Catholic religion, but in truth to dethrone the reigning dynasty of Valois and elevate themselves, and they concluded an alliance, A. D. 1584, with Philip II. of Spain, for the exclusion of the Burbons from the French throne. Henry III. was obliged by the leaguers to recommence war against the Protestants; but, perceiving the duke of Guise and his brother, the cardinal, took every occasion to render his government odious, he caused them both to be assassinated, A. D. 1588, and threw himself on the protection of the king of Navarre, with whom he besieged Paris, and was assassinated by a Jacobine, A. D. 1588. In Henry III. ended the Valois dynasty, and the crown passed to the Burbons.

Henry IV., king of Navarre, was a Protestant, and, by aid from Elizabeth of England, withstood the opposition of the Catholic league four years, and then abjured the Protestant faith, concluded a treaty with the Spaniards, and tranquilized the kingdom by the edict of Nantes, A. D. 1598. By this edict he granted

(7) Will., pt. 2, chap. 3, §§ 4, 5. (8) Rev. Eurp., 1; 248. (9) Will., pp. 341-4. (1) 2; 3, § 18.

to the Protestants perfect liberty of conscience, the public exercise of their religious worship, and an equal claim with the Catholics to all offices and dignities. The parliament opposed the registering of this edict, and the king was obliged to use menaces as well as persuasion to overcome their obstinacy. Henry IV. was assassinated A. D. 1610, and when Cardinal Richelieu assumed the reins of government he had nothing so much at heart as the expulsion of the Protestants, or Huguenots, from their strongholds. This he accomplished under Louis XIII., by three wars and the siege of Rochelle, A. D. 1628.² During these religious wars Rochelle was a stronghold of the Protestants. Invested by the Catholics, A. D. 1572, it withstood a long siege, terminated by a treaty. The numerous infractions of that treaty in the reign of Louis XIII. led to a second siege, A. D. 1627, as violent as the former, longer, and more decisive. After six months' heroic resistance the entrance to the harbor was barred; famine decimated the besieged, and after more than fourteen months Rochelle was compelled to capitulate. Cardinal Richelieu entered the city in triumph, the fortifications were demolished, and the Protestants were deprived of their last stronghold, or place of refuge.³ But, this same Catholic cardinal, Richelieu, united with the Protestant Germans against Catholic Austria, and after him Cardinal Mazarine followed the same policy under the queen-mother. Anne, during the minority of Louis XIV., A. D. 1643-48.⁴ But, Cardinal Richelieu's religion was held in subordination to his state policy for subverting the preponderance of Austria in the affairs of Europe. He did not revoke the edict of Nantes, and so the Protestants could exercise their religion and worship, and yet possess dignities and fill offices of trust. France has become powerful during these wars of the Reformation, but the supremacy of the pope or emperor, or of both combined, is repudiated and overthrown in France; and, by the diplomacy of a French prime minister, a Catholic cardinal, the power of pope and emperor are wounded to death, and the holy Roman empire is about to expire.

7. GERMANY IMMERSSED IN BLOOD AND WRETCHEDNESS.—Since the time of Charlemagne, or Charles I., popery never animated such a powerful monarchy as that of Charles V. at the time of the Reformation. Having combined Austria, Burgundy, and the Netherlands with Spain, Naples, Sicily, Sardinia, and South America,⁵ he was invincible on sea and land. He repelled the Turks, conquered the African pirates, defeated the French, subdued the pope, and then combined with the pope to crush the Reformation. But, after the sea, or holy empire, was turned into blood by various wars, waged for various purposes and on various pretexts, all powers and prerogatives of pope and emperor died out in time. Some of these died by sudden and violent deaths, others lingered along and died of consumption, and the holy Roman empire became extinct. When the pope and emperor united to put down the Reformation in Germany, the Protestant German princes combined for its protection. Wars and factions arose in Germany, France, the Netherlands, Switzerland, Hungary, and Poland, and the march of the Reformation was everywhere stained with blood.⁶

Beside the wars in Italy already noticed,⁷ Charles retreated from France with only the wreck of a ruined army, without fighting a general battle.⁸ The emperor issued an edict of proscription (A. D. 1546) against the elector of Saxony and the landgrave of Hesse, the two chiefs of the union; and, having made a secret treaty with Duke Maurice of Saxony, transferred the theater of war from the Danube to the Elbe.⁹ France, Denmark, and England had abandoned the alliance of the Protestant German princes.¹ The elector of Saxony and landgrave of Hesse cannonaded the emperor's camp to bring on an engagement, but did not accomplish that object. The perfidious Maurice, seduced by promises of the emperor, invaded the dominions of his uncle, John Frederick, elector of

(2) Rev. Eurp., 248-50. (3) Will., 357, § 6, and note. (4) Rev. Eurp., Vol. I., p. 250. Will., p. 377. (5) 325. Rev. Eurp. 1; 220. (6) Rev. Eurp., 1; p. 217. (7) § 4. (8) Will. 336. (9) Rev. Eurp. 1; 225. (1) Will., 336.

Saxony. Divisions were fomented among the confederates by the dissimulation of the emperor; France failed to furnish the subsidy promised; other incidents of less moment occurred; the chiefs became discouraged and their army soon dispersed. The elector directed his army homeward; the emperor pursued with a superior army; a bloody battle was fought; the elector was defeated and taken prisoner; Maurice was declared elector of Saxony; Philip, landgrave of Hesse, was persuaded by his perfidious son-in-law, Maurice, to throw himself upon the mercy of the emperor and implore his pardon. The emperor set him at liberty, as promised, but rearrested him and kept him a prisoner.²

The emperor now held councils under the shadow of his army and mouth of his cannon and dictated the interum to govern the religion of Germany till the council of Trent should establish a reformed popery. Charles was more solicitous to extend his power and make his authority supreme over church and state than to restore unlimited authority to the pope; and by fomenting discord among the German princes he hoped to absorb all their rights and privileges and make his power absolute. Most of the princes of Europe had solicited the deliverance of the elector and landgrave from confinement, and Maurice had urged the liberation of his father-in-law, the landgrave; but all to no purpose. Maurice, seeing he had been duped by the emperor, and believing him to be forming designs against the liberties of Germany and the jurisdiction of its princes, entered into a secret alliance with the king of France and several of the German princes for the maintenance of the rights and liberties of the empire. In A. D. 1552 Maurice marched a powerful army and surprised the emperor with his few troops, and imposed on him the treaty of Passau. And the diet at Augsburg, A. D. 1555, opened by Ferdinand in the name of the emperor, terminated these deplorable scenes of bloodshed, desolation, and disorder that had afflicted both church and state.⁴ Albert of Bradenburg refused to sign the pacification at Passau, and continued the war against the Catholics.

Maurice headed a confederacy against him, was wounded in battle, and died before the happy issue was consummated.⁴ Both Catholics and Protestants were guaranteed perfect liberty of worship; no reunion should ever be attempted by force; the secularizing of the ecclesiastical revenues by the princes was ratified; and every prelate or churchman renouncing his ancient faith for the confession of Augsburg should lose his benefice. Many differences sprung out of this treaty, each party interpreting it to its own advantage. This led to the thirty years' war.⁵ All who should injure or persecute any person under religious pretexts and on account of their religious opinions should be declared and proceeded against as public enemies of the empire, invaders of its liberty, and disturbers of its peace. But before the greater part of the German states could be brought to consent to these conditions difficulties had to be encountered; tedious deliberations held; warm debates, violent animosities, and bloody wars excited.⁶ Charles abdicated his throne to end his days in the solitude of a monastery, having resigned his German possessions to his brother, Ferdinand, A. D. 1558, and his Spanish kingdoms to his son, Philip II., A. D. 1556.⁷ The Protestant princes of Germany formed a new union for self-protection, A. D. 1608. The chief promoter of this union was Henry IV., of France, designing to use it as a check against the ambition of Austria, and he determined the number of troops to be furnished by each contracting party. The Catholic princes renewed their league; powerful armies were raised in France, Germany, Italy, and the Netherlands; Henry IV. was assassinated; and the princes of the union and of the league concluded a treaty, A. D. 1610.

In A. D. 1618 a war was kindled in Bohemia and spread over all Germany, in which politics had as great a share as zeal for religion; and it may be divided into four periods.⁸ The Protestants were cruelly persecuted and oppressed by

(2) Mosh. 16:1; 4, § 2. (3) 16:1; 4, §§ 3-6. (4) §§ 7, 8. and note. (5) Rev. Eurp. 1:225-6. (6) Mosh. 16:1; 4, § 8. (7) Rev. Eurp. Chart. Will. 337. (8) Rev. Eurp. 1; 228.

the Catholics, in violation of all treaties and conventions, and had neither the resolution, vigor, nor strength to maintain their privileges. The Bohemians involved in the same vexations, proceeded in a different manner, and defended themselves with an intrepidity that struck terror into the rank of their adversaries. On the death of the Emperor Matthias (A. D. 1619) they, in accordance with the ancient laws and customs of the kingdom, rejected a hereditary sovereign and elected a Protestant king—Frederick V., elector Palatine and head of the Protestant union. Ferdinand II., being elected emperor of all the German states to the great alarm of the Protestants, received the intelligence of his deposition in Bohemia. Assisted by a Spanish force and the Catholic league in Germany he defeated Frederick, at Prague. Frederick fled to Holland; all Protestant clergymen were banished; thirty thousand families were driven away and took refuge in Saxony and Brandenburg. This success of the Austrians was owing to the help of John George, elector of Saxony and a Lutheran; but out of hatred to the Calvinists and political motives he reinforced the imperial army.⁹

After the flight of Frederick, his general, Mansfeldt, determined to maintain the Protestant cause against the emperor, Ferdinand II.; but he was unable to cope with the imperial generals, Tilly and Wallenstein. The Protestant towns of lower Saxony, anticipating a like fate, took up arms, formed an alliance with Christian VI., king of Denmark, and made him general of the confederate army. With twenty-five thousand Danes, Germans, Scotch, and English, and seven thousand Saxons, he achieved some success, but at last was defeated by Tilly with a loss of four thousand men, besides a vast number of prisoners, A. D. 1626. Next year, Wallenstein, with a force of one hundred thousand men, drove the Danes out of Germany, pursued them into Denmark, conquered the whole peninsula except one fortress, and the king took refuge in his islands. Ferdinand II. aimed now at the extirpation of the Lutheran heresy throughout his own empire and the reestablishment of the Catholic faith throughout the entire north by the subjugation of Norway and Sweden also. Wallenstein was first to secure the dominion of the Baltic and the north sea; and, assisted by a Spanish fleet, he took possession of several ports on the Baltic. But the citizens of Stralsund, aided by five thousand Swedish and Scotch troops, defended their walls. Wallenstein was forced to abandon the siege after a loss of twelve thousand men.

A treaty of peace was formed with Denmark. Christian was restored to his dominions but had to abandon his German allies, A. D. 1629. The subjects, allies, and enemies of Ferdinand united and implored him to put an end to a civil war, waged with a ferocity unknown since the age of Gothic barbarism. The Catholics thought the moment too favorable to be neglected, and urged him on to the most intolerable tyranny over his Protestant subjects. He carried his arms through a great part of Germany, committing insult and outrage upon Protestants, and showed plainly a scheme laid for the extinction of Germanic liberty, both civil and religious. The depopulating soldier, sword in hand, wrested from the lawful possessor whatever the Romish priests and monks thought proper to claim. Germany groaned under these dismal scenes, but looked in vain for succor.

Cardinal Richelieu, the Catholic prime minister of Catholic France, having taken the last stronghold from the Huguenots in France, directed all his powers to abase the powerful house of Austria, which France beheld with a jealous eye. Richelieu mediated an armistice of six years between Sweden and Poland. All the inducements an artful diplomatist could urge were brought to bear upon Gustavus, king of Sweden, who was ardently Protestant and already a sufferer from the insolence and rapacity of Wallenstein. Richelieu succeeded in depriving Ferdinand of Wallenstein, who was his ablest general. Sweden declared war against Germany, A. D. 1630, and Gustavus Adolphus entered Germany with

(9 Mosh. Cent. 17; Sect. 2, pt. 1, chap. 1, §§ 3, 4.

only fifteen thousand men; but these were well disciplined. Every regiment had its chaplain, and devotion was performed twice every day. He was contemptuously called the Snow King, and the Protestant princes of Germany hesitated in joining his standard.

The onset of the Swedes was irresistible and rapidly conquered Pomerania, took Frankfort under the eye of the imperial general, Tilly, but were unable to relieve Magdeburg, which Tilly burned after plundering it amid scenes of the most revolting atrocity. Reinforced from France and England, Gustavus gained a great victory over Tilly; traversed Germany from the Elbe to the Rhine and the borders of the Switzerland. All northern and western Germany and Bohemia were in the hands of the Protestants, and Tilly was slain on the banks of the Lech. Wallenstein was recalled to command the imperial forces, and he seized Prague and restored Bohemia to the emperor. The troops of Gustavus being scattered over Germany, he retired within Nuremburg till they could be concentrated. Wallenstein blockaded Nuremburg. Both parties lost thirty thousand men by famine and sword. Wallenstein suddenly moved toward Dresden; was thwarted by the advance of the Swedes and brought on the action. After a desperate engagement the Protestants triumphed, though Gustavus fell, pierced with two balls in the first of the battle, A. D. 1632. In a little more than a year Wallenstein, accused of treason, was assassinated by order of Ferdinand II.

The French minister, Richelieu, with secret satisfaction observed the misfortunes of the Austrian dynasty, and of the German empire in general, and now offered the aid of France to the Swedes and German Protestants, with Holland and the duke of Savoy as allies, upon condition of extending the French frontier over a portion of German territory. French armies were sent into Italy, Germany, and the Spanish Netherlands. The provinces along the Rhine became the chief seats of the war, and were pillaged and devastated as those along the Oder, Elbe, and Weser had been before. From the active interference of France the power of the German imperialists declined, and the remainder of the war was marked by an unusual degree of ferocity on both sides, presenting a continuation of gloomy and heartrending scenes, in which Richelieu had the advantage by diplomacy.

Ferdinand II. died A. D. 1637. The French monarch, Louis XIII., and his minister, Cardinal Richelieu, died A. D. 1642, and the negotiations for peace, begun A. D. 1636, were more easily concluded, and in A. D. 1648 the treaty of Westphalia closed the sad scene of the long and sanguinary thirty years' war. The German states presented everywhere the scene of wide waste and ruin. Two-thirds of the population had perished by the sword, plague, famine, and other attendant horrors of war. The religious peace of Passau was confirmed, and the independence of the Protestant German powers was confirmed and guaranteed by consent of foreign powers, which was now the supreme authority in Europe. Many of the German states were dismembered to indemnify others for their losses. The sanction of the complete sovereignty of each of the German states within its own territory was confirmed and guaranteed; also, the extension of the eastern limits of France; the grant of territory on the Baltic, with a subsidy of five million dollars, to Sweden; the acknowledgement of the independence of the Netherlands by Spain, and of the Swiss cantons by the German empire.¹

The treaty of Westphalia terminated the thirty years' war; but France and Spain continued the contest between themselves till A. D. 1659, when it was terminated by the treaty of the Pyrenees, and France assumed almost its present form.² And as this continuation contributed to the permanent success of the Protestants in Germany and the Netherlands, we must reckon it in the wars of the reformation.

8. THE RESULT.—Thus popery, as the uniting, animating, and controlling power, and imperialism, as the head and center of that power, has been fatally

(1) Will. 355-61. Rev. Eurp., Vol. I, pp. 226-28. Mosh. 17:2; 1, §§ 3-7. (2) Will. 378.

wounded by bloody wars, and must die in time. Its vitality is gone. That imperial prerogatives are subjected to the rights of the princes, and Protestantism has become a state-church religion, as well as Catholicism. In France, the interests of popery were subjected to the interests of the state, and thus Louis XIV. was left superior to the pope in France, and despotic master of the church and state; and the Huguenots possessed the rights and privileges guaranteed to them by the edicts of Nantes. A. D. 1661, the halcyon days of popery were over in which the papal clergy excited with impunity seditious tumults in the states; intermeddled openly in the transactions of government; struck terror into the hearts of sovereigns and subjects by the thunder of their anathemas; imposed burdensome contributions on the credulous multitude, and filled their coffers by notorious acts of tyranny and oppression. The pope found his titles had lost part of their former significance, and the energy of his denominations diminished daily. Almost all the princes and states of Europe had adopted the maxim of the French nation—that the power of the Roman pontiff is confined entirely to matters of a religious and spiritual nature, and can not, under any pretext whatever, extend to civil transactions or worldly affairs. He was extolled in words in the courts of princes, but in disputes between him and those of his own communion his authority was no more respected than what was expedient for their own purpose and interest.³ Neither pope nor emperor, nor both united, have the power or prerogative to dismember governments, depose kings, confer rights to countries, or bestow crowns, but the state system has usurped this prerogative. In Protestant countries neither pope nor emperor can bestow even ecclesiastical preferments only in subordination to the state government. Nor can they in Catholic France; and we may as well say the papal sea, or the holy Roman empire, has been turned into blood, and every vital prerogative of pope and emperor has died. The states system is supreme in civil matters; and councils, or synods, under civil protection and control, are supreme in ecclesiastical affairs; and we shall see if this reformed system of the beast will shed the blood of the saints of God.

Jehovah promised Israel, when obedient to Him, they should achieve great victories by the sword; but when Peter drew the sword to defend his Teacher Christ said: Put up the sword; for the principles of war shall now rule, and those who take the sword may expect to fall by the sword; and hence, God's people may not expect any miraculous victories by the sword in their own hand. In Revelations the same principle is inculcated in relation to the beast, and so far has it been verified in the history of the extinct heads of the beast, and most fully has it been verified in the wars of popery and Mahometanism. And from the Paulicians down to the Protestants all reformations defending themselves by the sword were at length defeated by the beast. But at length the schisms and complicated interests of the papal powers rendered Protestantism victorious. Popery fell by the edge of its own sword, and will be consigned to captivity by its own offspring. But the end is not yet. (See Chap. 166.)

(3) Mosh. 17:2; 1; 1, §§ 18, 19.

CHAPTER CLVIII.

THE SUBJECTS OF WRATH DESIGNATED. THE HARLOT AND HER WILD BEAST. A. M. 5652-5665.

1. THE HARLOT.—The Latin, or papal, church must now be drunken with the blood of the saints and of the witnesses of Jesus Christ.⁴ She may drink more blood and continue drunk for some time; but certainly she has drunk enough to make any strumpet too drunk to sit on the back of any wild beast. From the birth of popery (A. D. 606) to the present time it is estimated by careful and credible historians that more than fifty millions of the human family have been slaughtered for heresy by popish persecutors.⁵ Her cup is now full of all filth and debaucheries, as we have seen,⁶ and all efforts of emperors, kings, and councils to reform her have been frustrated.⁷ She is rich in gold and silver images, and vessels, and furniture, in robes and decorations, in cathedrals, churches, monasteries, prisons, palaces, and fortifications, and in revenues and treasures, and is queen of the holy Roman empire.

The characteristics of the harlot given in the divine programme are so obviously verified in the history of the papal, or Latin, church that we can not be mistaken in the picture. She has always been embracing civil sovereigns, or claiming embraces from them, and her influence upon the nations has been most pernicious, establishing and perpetuating ignorance, superstition, vice, and cruelty, as her whole history, from the eleventh to the eighteenth century, has shown.* She sits on a wild beast, and she sits upon many waters. These waters denote peoples, tongues, nations, and kingdoms, and their concentration under the throne, or seat, of the harlot constitutes the sea of empire, or the papal sea, which has been turned into blood. The wild beast she rides must denote the same concentration under a different modification, and the two figures were necessary to reveal the different characteristics of the object. The beast denotes the moving force, and the woman denotes the guiding intelligence.

The Latin church embraced in its communion whole nations in Europe and America, tribes of different languages in Asia and Africa, and individual societies in all parts of the world. A political empire was connected with this church, did its political work, and received its imperial crown from the pope, and subordinate crowns were received from the pope or from his clergy. This was called the holy Roman empire,⁶ and the emperors were called the Cæsars and Augusti, though their empireship was only nominal in parts, and sometimes only a shadow in any part. At this time (A. D. 1648-1660) the great Monotheistic wild beast has three heads—the Turk or Ottoman, the Russian, and the German. The Russian, or Greek church empire, and the Ottoman or Moslem empire, were never under the guiding intelligence of the Latin, or papal church, and can not be included in its holy empire, and all the characteristics of this third wild beast are found in the papal empire, or renovated Latin head of the first beast.⁷

(4) Rev. 17:1-18. (5) Dowl., p. 541. (6) Chap. 153. (7) Chap. 156, § 1. (*) Chap. 171, § 2. (6) Mosh. 16:1; 2, § 17. (7) Chap. 143, § 5.

2. THE THIRD WILD BEAST.—This holy Roman empire has had seven headships, or dynasties, crowned by the pope as defenders of the faith, and eldest or only son of the church: 1. The Carlovingian, A. D. 800–962;⁸ Charles I. and Lothaire crowned by pope. 2. The Saxon, A. D. 962–1024;⁹ Otho I. and III. crowned.¹ 3. The Franconian or Salic, A. D. 1024–1138;² Henry V. crowned.³ 4. The Swabian or Hohenstaufen, A. D. 1138–1254;⁴ Frederick I. and Conrad IV. crowned by pope.⁵ 5. The Luxemburg dynasty, A. D. 1308–1438;⁶ Henry VII., Charles IV., and Frederick III.⁷ (After Frederick III. none crowned by pope till Charles V.) 6. The Hapsburg or Austrian, A. D. 1438;⁶ Charles V. crowned by the pope, and the only one of the Hapsburg dynasty crowned by the pope. Three of the Hapsburgs—Rodolph, Adolph, and Albert I.*—occupied the imperial throne before the house of Luxemburg, but were not crowned by the pope; hence, the sixth crowned dynasty may most properly be called the Austrian.

In the house of Austria the imperial headship of Rome continued till the German empire was dissolved, A. D. 1806. The Roman emperor must be elected emperor of Germany, but he could not become king of Italy nor emperor of Rome till crowned by the pope, according to the imperial compact between the pope and Otho the Great. How many German emperors in each dynasty were crowned by the pope I have not found out; but I have found mention of some in each. Charles V. was the last crowned emperor of Rome by the pope; but they assumed that title by virtue of their election as emperor of Germany, as the diet of Frankfort decreed, A. D. 1338.* Napoleon Bonaparte was created emperor of the French by a decree of the French senate, and was solemnly crowned in Paris by the pope, whom Napoleon had called to Paris for that purpose. This ceremony took place in the church of Notre Dame, but, contrary to custom, Bonaparte put the crown on his own head, after which he placed it upon the head of Josephine.⁸ The principal powers of Europe, excepting Great Britain, recognized the new sovereign.

In A. D. 1805 a decree of the estates of the Italian republic, assembled at Paris, proclaimed Napoleon to be king of Italy, and the crown to be hereditary. He repaired to Milan, where he was crowned with the iron crown of the emperors of Germany, who were kings of Italy.⁹ The iron crown of Charlemagne was brought forward. Napoleon placed it on his own head, saying: God has given it me; beware of touching it.¹ The German emperors had for a long time—since the council of Constance, or diet of Frankfort—possessed the imperial headship of Rome by virtue of their election as German emperors, without being crowned by the pope. Now Napoleon, elected and crowned emperor of the Franks by the French senate and the pope, and having usurped or obtained the crown of Italy, may be Roman emperor without the golden crown of Rome placed on his head by the pope; and like a self-made and independent emperor he disposed of crowns and countries, and the pope was his subject till A. D. 1815.² Whether or not this act of the estates of northern Italy and self-crowning of Napoleon constituted the Bonaparte dynasty a legitimate head of the third beast, it is, *in fact*, the seventh head, or dynasty, of the holy Roman empire, and if this dynasty ended with Napoleon III. it has been a short headship. The Austrian influence predominated in Italy from A. D. 1815 till A. D. 1848. On February 9, A. D. 1848, a national assembly elected by the people proclaimed the pope's temporal power was at an end, and the Roman republic was named; but Louis Napoleon, pretending to check Austrian influence, restored the papal authority on the ruins of the Roman republic,³ and became the eldest son of the church. The papal empire is now without a head, and Italy is a united kingdom, A. D. 1880.

(8) Rev. Eurp. 1; 63, 65. (9) Idm. 83, 84. (2) 84. 111, note 4. (4) 111, note 4. (6) 182, note 5. (1) Thal., p 53, §§ 100–102. (3) Idm. 80, § 49. (5) 84, § 60. 90, § 74. (7) 96, § 89. 107, § 112. Gbn. 2:31; 486. (*) Mosh. Chron. Table Cent 13. (*) Chap. 151, § 6. Rev. Eurp. 1; 168. (8) Rev. Eurp 2; 207. (9) Idm. 208. (1) Will., p. 484. § 18. (2) Will., pt. 2; Chap. 6, §§ 21, 25, 55. (3) Will., pt. 2; Chap. 7, §§ 8, 9. p. 547.

3. TEN HORNS.—In A. D. 1139 this holy Roman empire had ten sovereigns crowned by the pope, besides the German head which inherited Italy by compact with the pope: France, England, Scotland, Castile, Arragon, Navarre, Sweden, Denmark, Hungary, and Sicily.⁴ These were comprehended in the five grand divisions of Charlemagne's empire: France, Spain, Italy, Germany, and Hungary—England being only a tributary.⁵ But this is too early in papal history to count the horns, for when this third beast was headed by the sixth, or Austrian head, and when the harlot was drunk, the horns had not then received their kingdoms, their dominions were not marked out, nor were they independent sovereignties; but as they coöperated with the beast they had royal prerogatives for a short time, or one hour. But they should unitedly give their coöperation to the beast, make war with the Lamb, and be at last defeated by Him. These powers shall become distinct and well defined sovereignties, or horns, and shall coöperate with the beast out of the bottomless pit in hating and destroying the harlot. While the pope continued to dismember governments and bestow crowns the numbers were changing and their boundaries altering; but when they obtain their kingdoms, or become independent sovereignties, they can make a new wild beast, or remodel or renovate an old one, that will not carry the harlot. Now, the eighth head is to be this beast remodeled, or the old beast, imprisoned in a bottomless pit, renovated. And with the renovated beast the ten horns will coöperate to perform unitedly the counsel of God and destroy the harlot and finish up the words of God, or the predictions of the prophets.⁶

Now, it is evident these ten horns, or kingdoms, or powers, must become distinct independent sovereignties, in regard to their treatment of the kingdom of God, some time after the harlot was drunk, and after the Austrian headship. The ten horns survive the seven heads and coöperate with the eighth head till the words of God are finished, or accomplished. We might give some curious and interesting enumerations and classifications of these divisions and subdivisions of the holy Roman empire. These all gave their power to, and coöperate with, the third beast in supporting the harlot and in making war with the Lamb till the council of Trent, A. D. 1556. But since then some of them have hated the harlot, consumed her wealth, and would not stop from burning, or hesitate to burn her with fire; and in the peace of Westphalia their defeat by the Lamb was manifested. In his chronology of the sixteenth century Mosheim gives—Germany, Spain, France, England, Scotland, Sweden, Denmark, Poland, Portugal, and United Provinces—ten, and the same in the seventeenth century. This embraces the council of Trent and the treaty of Westphalia, and also of the Pyrenees. Koch gives only nine, leaving out the United Provinces. But the eighth head is not yet (A. D. 1878) developed, and we have now ten independent sovereignties—Sweden, Denmark, Germany, Austria, Italy, France, Spain, Portugal, Switzerland, and Great Britain—and two dependent and liable to be absorbed—Holland and Belgium. Here are the horns, but where will we find a head for the beast? The state system has prohibited war on the saints and prevents an overshadowing monarchy from developing itself. We think the eighth head, or beast out of the bottomless pit, has yet to be developed, or is without a head.

4. BLASPHEMOUS TITLES.—This wild beast is a decorated animal, such as is used on parades. He is not devouring with the teeth of lions, trampling down with the feet of the bear, nor tearing to pieces with the horns of the wild buffalo; but he is a splendid animal, guided by a rich and ornamented woman.⁷ He is not a fire-red, like the dragon or the horse in the second seal, but a scarlet-red, a fancy color, and his cover is labeled all over with splendid titles, captivating the people of this world. But they are presumptuous assumptions of titles belonging to the Deity or to His people, and viewed from a Christian standpoint they are blasphemous. They are not titles of service or office, but of quality, dignity,

(4) Gbn. 2; 309, and note H. (5) Idm. 185. (6) Rev. 17:7-18. (7) Rev. 17:3.

or excellence, such as: His Excellency, His Majesty, His Reverence, His Highness, His Honor; Cæsar, Augustus, Lord's Anointed, Most Christian King, Eldest Son of the Church, Advocate and Defender of the Faith; Holy Alliance, Holy Wars, Holy Inquisition, Holy League, Holy Roman Empire, Holy Lance; St. Louis, St. George, St. Charles; Prison, Tower, or Castle, of St. Michael Angelo; Court of St. James, Court of St. Cloud; Crown of St. Stephen, Banner of St. Mark, Flag of St. Patrick, etc. The term, saint, is applied to thousands of places and things. Everything vile, polluted, and cruel is called holy, saint, and blessed. These titles are given to persons and things belonging to the civil government which supports and carries the holy Catholic church, and to all her saints, clergy, monks, churches, and convents. A sacred title, when applied to a profane or polluted person or thing, becomes a blasphemous profanation. Civil governments should have political titles denoting office, rank, and service, but have no right to assume or receive titles of office, or character, or relation, belonging to the kingdom of God. More such titles might be given, but enough. History enables us to identify both the beast and its rider.

5. THE EIGHTH HEAD.*—There is a mystery about this third wild beast and about his eighth head. This beast was, or existed before its sixth headship, but at that time it was not, or did not exist, and after that time it was to ascend out of the bottomless, and then go into perdition; and he must be the eighth head of himself or of the third beast. Hence, he must have been in the bottomless at the time of his sixth, or Austrian headship. But according to the divine programme⁸ the third beast did exist then, for he was decorated and the harlot was seated upon him. And according to history, the holy Roman empire was never greater than under Charles V. and Ferdinand II., during which time the harlot was drunk with the blood of the Reformation. Was this beast that carried the harlot the German empire? But the house of Austria was only the fifth German dynasty, and was never succeeded by another dynasty while the German empire sustained the papal or Latin church; and the German empire was only an integral part of the papal empire, and never constituted the sole support and moving force of the papal or Latin church, and in no sense could it be said to not exist during the drunkenness of the woman. Was this beast the Frank empire of Charlemagne? The papal empire was the empire of Charles I., or the Great, enlarged by German and Spanish conquests; but as a consolidated civil empire it did not exist under the Austrian, or sixth headship. Spain, France, England, and the north recognized the Roman title of the German empire, but repudiated the idea of legitimate subjection to him, though they submitted to the pope.

Now, if some monarch would restore the Frank empire of Charlemagne, receiving the coöperation of the horns and consolidating it under one head, after the seventh head had passed away, his dynasty would be the eighth head and his monarchy would be the Carolingian empire restored. But how could it be said that during the drunkenness of the woman the restoration of the Frank empire of Charles I. was as helpless, and hopeless as the condition of a wild beast in a bottomless pit? When Charles V. became emperor, French power and influence predominated in Rome; and though driven out by Charles, still France was a defying power and created combinations against Austria. When the harlot took her St. Bartholomew drunken spree, France was powerful; and while she was drinking blood during the thirty years' war, France, by diplomacy and war, broke the power of Austria and subdued Spain. France came out of the sea of blood the most powerful nation in the papal empire, and Louis XIV. could fight all Europe while the harlot was drinking the blood of the saints in Piedmont. The restoration of the Frank monarchy of Charlemagne was not hopeless, nor even improbable, during the drunkenness of the woman and the headship of Austria. And since that time Napoleon made it a fact when he made the Bonaparte

(8) Rev. 17:8, 11. (*) Chap. 168.

dynasty supersede the Austrian headship in the holy Roman empire. Whether these facts, showing the possibility of a restoration of the Frank empire as it was under the Carolingian dynasty, which was one of the seven, compel us to exclude it from this future position in the programme or not, they certainly authorize us to look for something more apposite; and the Frank empire, or monarchy, in itself is nowhere represented as a beast, but only a head.

This holy Roman empire was only an image of civil sovereignty, united, animated, and controlled by the pope and his clergy and monks. Now, the Constantine empire was a genuine political sovereignty, governing church and state, and he modeled the church government to suit the state government and held the headship of church and state in his own hands. The Catholic churches accepted their government, model, and rights at his hands and acknowledged him for their head. General councils were called by him, controlled by him, and their decrees enforced or abrogated by him; and in all departments of government the ecclesiastical government was in subordination to the civil. When the empire divided, the divisions under the Latin and Greek heads continued the same regulations. The Latin empire became dissolved and transferred its sovereignty to the Greek head. Under the Greek head this genuine state sovereignty, in fact or in form, continued until the Emperor of Tribesond yielded his throne to the Ottomans, A. D. 1461. From that date genuine state sovereignty nowhere existed, except in Russia, till the Reformation. The Greek head recognized the Frank monarchy, under the Merovingian dynasty, as a head in the Constantine Roman empire. Before the Frank monarchy became extended and powerful the Greek empire became enfeebled. The ecclesiastical influence became a wild beast and concentrated its power in two horns—the Unitarian and Trinitarian. The Unitarian horn created, by his order, an image of state sovereignty out of the Saracens, and these were superseded in government, or headship, by the Turks. But the caliph was the uniting, animating, and controlling spirit of this horn, or power. The Trinitarian horn converted the Frank monarchy into an image of state sovereignty, united, animated, and controlled by the pope. The pope deposed forever the Merovingian dynasty and established the Carolingian dynasty, but the headship passed over to the German empire.

These papal and Moslem horns, animating the Mahometan and papal empires, destroyed the genuine state sovereignty, or drove it into the unknown, dark, and frozen north. The Ottoman sultan united the caliph and sultan in himself. But, we find in the present day that it is the caliph that unites and controls the Moslem world, while the sovereignty of the sultan has but little respect. Before the last Greek emperor fell he transferred his ecclesiastical headship and independent state sovereignty to the pope. The pope sent his legate to take possession of Russia, but he was rejected by both church and state. From the extirpation of state sovereignty, A. D. 1461, it was confined, by the Moslem and papal horns uniting, animating, and controlling their images, in the impenetrable north, in as helpless and hopeless imprisonment as a wild beast in a bottomless pit, till the papal church was dead drunk with blood.

Russia is the seventh head of the great Monotheistic wild beast constituted by Constantine, and not till the eighteenth century did Russia show any symptoms of raising the Constantine wild beast out of its hopeless prison. Now, if Russia would subjugate Turkey, or destroy its power, and all the Greek churches acknowledge the czar as their civil head and defender, the Constantine wild beast would be out of the bottomless pit and under its seventh headship. And if the ten horns of the holy Roman empire would coöperate and destroy the ecclesiastical sovereignty of pope and caliph and establish state sovereignty churches, all the world, excepting the two witnesses, would wonder after the resurrected beast, and would worship him and slay the two witnesses. This would fill the programme in every point.

Now, placing ourselves back to the peace of Westphalia, A. D. 1648, or, come down to A. D. 1700, what prospect was there of such an event? Not much. It is like a crazy dream. But, stop! Russia is inaccessible in her dark and frozen north, and she may grow. The Greek churches want a civil head of their own faith, and they have heard of Russia. Their patriarchs have ordained a brother patriarch in Moscow, in place of the apostate patriarch at Rome. The Protestant state churches all acknowledge themselves under state sovereignty, and Catholic princes are disposed to bring the clergy under their control whether the clergy acknowledge the right or not. France will restrict the pope's power to religious matters, and others will follow the example. Time will show, and we will watch the signs. Will the empire of Charlemagne, now united, animated, and controlled by the pope, be restored and have control of the church? or, will the empire of Constantine, holding all churches and clergy under its control, be established from the Atlantic to the Euphrates or the Indus? We shall see. (Continued in chaps. 168, 184.)

Period Twenty-first. A. M. 5652-5928.

The Safety and Prosperity of Witnesses, and the Power of the Kingdom of God Exercised on Its Adversaries.

CHAPTER CLIX.

THE FIFTH SEAL HISTORICALLY OPENED. (Continued from
Chaps. 152 and 155, § 1.)

1. THE SEAL.—We may consider the fifth seal opened now, and some of the events transpired. The result of the three preceding seals is now exhibited to John. He saw around the altar of incense the individuals slain for the word of God and the testimony of Jesus, and they cried: Until when, O Lord, the Holy and True, dost Thou not judge and avenge our blood on those that dwell on the earth? (Rev. 6:9, 10.)—on the recognized citizens of the Monotheistic empire. This appositely represents the time immediately preceding the Reformation, as well as some time after. The woman, or true church, was nowhere nourished except in the wilderness of obscurity. Her seed had been dispersed by cruel persecutions and the vigilance of inquisitors. The two witnesses were clothed in sackcloth, and mourning over disappointed hopes and slaughtered companions. These dreadful commotions, excited about the Waldenses, Albigenses, Beghards, and Bohemians, were entirely suppressed by the united powers of councils and the sword. The few Waldenses in Piedmont could propose to themselves no higher felicity than leaving to their posterity that wretched and obscure corner of Europe separating the Alps from the Pyrenees; while the surviving handful of Bohemians, still persevering in opposition to the Roman yoke, had neither strength nor knowledge to attempt anything new.² The numbers of witnesses were not so contemptible, as we shall see from Mosheim's own account of the Anabaptists, but they were dispersed in obscurity and unobserved by princes and prelates.

(2) Mosh. 16:1; 1, § 1.

In this hopeless condition, how appropriate was such a prayer as this heard by John as they were gathered around the altar, where prayers go up with the incense.³ It shows that all hope of reformation by their efforts had expired, and now they appeal to God for vengeance.⁴ If the barren fig tree will not produce fruit after all cultivation, cut it down. These prayers were not limited to that time, but were repeated after the Reformation had triumphed in some countries; and one of these, from the pen of Milton, may serve for a specimen: Avenge, O Lord, Thy slaughtered saints, whose bones lie scattered on the Alpine mountains cold. Even them, who kept Thy truth so pure of old—when all our fathers worshiped stocks and stones—forget them not. In Thy book record their groans, who were Thy sheep, and in their ancient fold slain by the bloody Piedmontese, who rolled mother with infant down the rocks. Their moans, the vales redoubled to the hills, and they to Heaven. Their martyred ashes sow o'er all the Italian fields—where still doth sway the tripled tyrant—that from these may grow an hundred-fold, who, having learned Thy way, early may fly the Babylonian woe.

Those prayers offered before the Reformation (A. D. 1500), were answered, to some extent, when the papal sea was turned into blood by the wars of the Reformation. But, not until all the vials of wrath are poured out will their prayer be fully answered; and, at some time before they be emptied, more of their witnessing brethren must be martyred—which may refer to the slaughter of the two witnesses by the beast out of the bottomless pit.⁵ But the vengeance will be perfected in the sixth seal. Their case, however, became safe and prosperous in some countries after the peace of Westphalia. They could rest from persecution, and put on white robes, as victors; and they could exhibit the truth and true Christian character in safety. The two witnesses can put off their sackcloth and cease mourning for some slaughtered brother or sister, martyred for the truth, though they will still torment the worshipers of the beast till they finish their witness-bearing. The woman, or true church, can be nourished in other places than the wilderness, and the dragon and his delegates must stop making war upon her seed.

2. THE WALDENSES.—We shall now look after the woman, and see when she came out of the wilderness and where she has gone. The Waldenses claimed to be the true church of Christ, and that the Church of Rome was the whore of Babylon.⁶ They say: That is the church of Christ which hears the pure doctrine of Christ and observes the ordinances instituted by Him, in whatever place it exists.⁷ They say that they alone observe the evangelical and apostolic doctrine, on which account they claim the name, the Catholic Church.⁸ Such of the Waldenses as remained at the beginning of the Reformation lived, contented under the difficulties of extreme poverty, in the valleys of Piedmont, and proposed to themselves no higher felicity than leaving to their posterity that wrecked and obscure corner of Europe which separates the Alps from the Pyrenean mountains.⁹ In A. D. 1526 the pastors of the valleys deputed persons to visit the Reformers in Germany, who returned with printed books to the brethren. Other brethren visited Germany and conferred with Ecolampadius, who, from statements given, exhorted the Waldenses to remedy certain evils which existed among them in certain points of doctrine in church order and in irregular conduct of members who mingled with Catholics in worship.¹ A letter from these Waldenses says: "Health to Mr. Ecolampadius. Whereas, several having given us to understand that the Almighty has replenished you with His Holy Spirit, as appears from the fruits, we have recourse to you from a far country, with a steadfast hope that the Holy Spirit will enlighten our understanding by your means and give us the knowledge of several things in which we are now doubtful and which are hidden from us because of our ignorance, to the damage of ourselves and people. We

(3) Rev. 8:3-5. (4) 11:5, 6. 6:10. (5) Rev. 11:7, 8. (6) Jones, pp. 324, 329. (7) 334. (8) 330. (9) Mosh. 16:1; 1, § 1. (1) Orch., pp. 284-5, § 24.

are poor instructors of this small people, who have undergone, for above four hundred years, most cruel persecutions, but not without signal marks of favor from Christ, Who has interposed to deliver us when under the harrow of severe tribulations. In this, our state of weakness, we come to you for advice and consolation."

They wrote in the same strain to other Reformers, zealous to profit by their superior knowledge.² Their descendants in the valleys of Piedmont embraced the doctrines and rites of the Reformed Church. So far down as A. D. 1630 they retained a considerable part of their ancient discipline and tenets; but, that year the plague having destroyed the greatest part of them with a considerable number of their pastors and clergy, they addressed the French churches for spiritual succor, and these new doctors made several changes in their discipline and doctrine and rendered them conformable in every respect with the French Protestant churches.³ These were oppressed and persecuted in the most barbarous and inhuman manner during the greatest part of the seventeenth century, which seemed to portend their total destruction, and but a small number survived.⁴ In A. D. 1686 the prisons were opened and the survivors banished. In A. D. 1689 Henry Arnaud, with about four hundred of these exiles, sword in hand, returned from Switzerland, and, after fighting and suffering, were permitted to settle in their native land, and so remain to this day.⁵

Can we regard these last mentioned as the woman originally in the wilderness? or, only part of her seed? If the Reformers had corrected their own doctrine, discipline, and rites by the principles of the Waldenses, we should consider them the true church, come out of the wilderness in A. D. 1689. But, when we are informed that their creed was altered by the Reformers, we must regard them as Reformers, or the seed of the woman. Instead of the children returning into the bosom of their mother, the woman has given up her peculiar characteristics and gone into the habitations of her seed.

3. THE BOHEMIAN BRETHREN.—Let us now look after the Bohemians, a handful of whom survived the ruin of their faction and still persevered in opposition to the Roman yoke, but, instead of inspiring terror, had become objects of contempt.⁶ The Moravians derive their origin from the Greek church in the ninth century, when the kings of Bulgaria and Moravia, with their subjects, were converted by the Greek monks and united with the Greek church. Mithodus was their first bishop, and Cyrillus translated the Scriptures into the Slavonic language for them. After many struggles the greater part of them were compelled to submit to the Roman see. A few of them, adhering to the rites of the Greek church, united, A. D. 1170, to the Waldenses, and sent missionaries into many countries. All bishops in the Bohemian church having submitted to Rome, three preachers of the United Brethren were ordained, A. D. 1467, by Stephen, a Waldensian bishop in Austria. These three on their return ordained ten more from among the rest. In A. D. 1547 they threw off all reverence for human compilations of faith, professed to follow the word of God alone, and were called Brethren of the Law of Christ. For friendly correspondence with Luther, Calvin, and other reformers, they were persecuted; and disputes among themselves threatened the ruin of their society. A synod, in A. D. 1570, terminated the schism by decreeing that differences in non-essentials should not destroy their union. The persecution ceased A. D. 1575, and they obtained an edict for the public exercise of their religion.⁷

The Bohemian, or Moravian, brethren, according to Mosheim, descended from the better sort of Hussites. They sent deputies to Luther, A. D. 1522, to recommend themselves to his friendship and good offices, and discovered the same attachment to the Lutheran churches in Saxony and other countries.

(2) Milnr., Vol. II, pp. 73-4. Cent. 13, chap. 4. (3) Mosh. 16:3; 2, 2, § 25. (4) 17:2; 2, 2, § 5. (5) Orch., p. 293, § 32. (6) Mosh. 16:1; 1, § 1. (7) Encp. Morav.

Though Luther could not approve of their confession of faith in every particular, yet he looked upon it as an object of toleration and indulgence. The death of Luther, and the expulsion of these brethren from their country A. D. 1547, gave a new turn to their religious connection, and by degrees they all entered into the communion of the Swiss church. At first the union was formed on the express condition that each church should continue to be governed by their respective laws and institutions and have separate places of public worship, but in the following century they were united under the title, the United Brethren. The outward form was modeled after the form of the Bohemian brethren, and the articles of faith were from the Calvinists.⁸

The persecution of A. D. 1621 dispersed their ministers and distressed the members. Some fled to England, some to Saxony, and others conformed to popery. A colony, retaining their original principles and practices, was conducted, A. D. 1722, by Christian David to Lusatia, and were protected by Nicolas Lewis, count of Zinzendorf, who, in trying to convert them to the Lutheran faith and practice, became a leading man among them, and is regarded as the restorer of their church.⁹ Whether they sprung from the Greek church or the Hussites they were reformers, and not by a succession from the apostles; and, though persecuted as reformers, they were protected by a public edict, A. D. 1575. Like other ancient witnesses, they have been misrepresented and slandered, or had the actions and speeches of other opposers of popery attributed to them. There were diversity of opinions among them, and keen disputes, which were terminated by Count Zinzendorf, and he must be regarded as the founder of them as they now stand among modern churches.

4. ANABAPTISTS, ORIGIN OF.—When the Lamb took His station on Mount Zion with His one hundred and forty-four thousand avowed followers, Heaven rejoiced in the prospect of the consummation of the kingdom of God, and the one hundred and forty-four thousand on earth joined in the song.¹ But it is evident from the opening of the fifth seal that a disappointment was experienced, and a prayer of vengeance was offered up.² “History shows such was a fact. Before the rise of Luther or Calvin there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland, and Germany, many persons who adhered tenaciously to the following doctrine, which the Waldenses, Wickliffites, and Hussites had maintained, some in a more disguised and others in a more open and public manner: That the kingdom of Christ, or the visible church he had established upon earth, was an assembly of true and real saints, and ought to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests to oppose in the progress of iniquity, or reform and correct transgressors. This maxim is the true source of all the peculiarities that are to be found in the religious doctrine and discipline of the Mennonites, and it is most certain that the greatest part of these peculiarities were approved by many of those who, before the dawn of the Reformation, entertained the notion already mentioned relating to the visible church of Christ.”³

“Some reckoned that such a church could not be realized by the power of man, and hoped Christ would effect it Himself by chosen instruments prepared by the extraordinary succors of His Holy Spirit. Others thought it possible by human wisdom, industry, and vigilance to purify the church from the contagion of the wicked and restore it to the simplicity of its original constitution, provided the manners and spirit of the primitive Christians could recover their lost dignity and luster.”³

“The drooping spirits of these people were revived when informed that Luther and others had successfully attempted the reformation of the church. Then they spoke with openness and freedom, and the enthusiasm of the fanatical

(8) Mosh 1:3; 2, 2, § 24. (9) Encp. Morav. (1) Rev. 14:1-5 Chap. 155, § 1. (2) Rev. 6:9-11. (3) Mosh. 16:3; 2, 3, § 2, and note H, or *.

and the prudence of the wise discovered themselves in their natural colors. Some thought God would now establish a pure church by celestial succors; others hoped the long expected restoration of the church would now be accomplished under the divine protection by the labors and counsels of pious and eminent men. This sect was soon joined by great numbers whose characters and capacities were very different, though their views seemed to turn upon the same object. Their progress was rapid. Their discourses, visions, and predictions excited commotions in a great part of Europe and drew into their communion a prodigious multitude, whose ignorance rendered them easy victims to the illusions of enthusiasm. As the leaders of this sect had fallen into that erroneous and chimerical notion that the new kingdom of Christ, which they expected, was to be exempt from every kind of vice, imperfection, and corruption, they were not satisfied with Luther's plan of reformation, and undertook a more perfect reformation and to found a new church entirely spiritual and truly divine."⁴

"It is difficult to determine certainly the particular spot of their origin, but most likely several persons appeared at the same time in different countries soon after the dawn of the Reformation. The first Anabaptist doctors of any eminence were almost all heads and leaders of particular and separate sects. For it must be carefully observed that, though all these projectors of a new unspotted and perfect church were comprehended under the general denomination of Anabaptists, on account of their opposing the baptism of infants and rebaptizing such as had been baptized in childhood in other churches, yet from their very origin they were subdivided into various sects which differed from each other in points of no small moment. The most pernicious faction of all this motly multitude was that which pretended that the founders of the new and perfect church, already mentioned, were under the direction of a divine impulse, and were armed against all opposition by the power of working miracles. It was this detestable faction that, in the year A. D. 1521, began their fanatical work under the guidance of Munzer, Stubner, Stork, and other leaders of the same furious complexion, and excited the most unhappy tumults and commotions in Saxony and adjoining countries. They first employed the various arts of persuasion, and then, opposed by Luther and others, they resorted to the force of arms."⁵

"The true origin of the Anabaptists is hid in the remotest depths of antiquity and is extremely difficult to be ascertained. This sect started up all of a sudden in several countries, at the same point of time, under leaders of different talents and different intentions, and at the time when the first contest of the reformers with the popes drew the attention of the world."⁶

Perhaps, doctor, among these was the woman of the wilderness, hidden from the face of the dragon and his successors! Perhaps she is coming to see if she can be nourished among princes and prelates in open civilized countries! Perhaps the oppressed rebels borrowed her doctrines of truth and freedom to animate themselves and recommend their cause to others! What you call erroneous, fanatical, and pernicious notions about the kingdom of Christ, or visible church, is the doctrine of the Bible; and when the kingdom of God is consummated it will be realized. The good seed are the heirs of the kingdom, and the Son of Man put them there; the tares are the children of the Wicked One, and were sown by the Diabolus. At the end of this age the angels will gather out the tares; then shall the righteous shine as the sun, in the kingdom of their Father. The fact of the wicked being in the kingdom is one thing, but their right to be there is quite another; and when they can be rooted out without taking the wheat it should be done, though it might cause a separation between church and state. This is the doctrine of the kingdom taught by Christ, and the apostles, the old prophets, the Novatians, the Donatists, and now by the Anabaptists. But, how can you accuse this doctrine, or those pious advocates of it, of tumults, seditions, debaucheries, carnage, desolations?

(4) Mosh. 16:3; 2, 3, § 3. (5) Idm., § 4. (6) § 1.

5. CHARACTER OF ANABAPTISTS.—“The nature and constitution of this sect, the Waterlandians, appear to have been in some measure founded on this principle: That practical piety is the essence of religion, and the surest mark of the true church is the sanctity of its members. It is at least certain that this principle was always universally adopted by the Anabaptists.”⁷

“The opinions held in common by the Mennonites seem to be derived from this leading fundamental principle, that: The kingdom established by Christ upon earth is a visible church, or community, into which the holy and the just alone are to be admitted, and is exempt from all those institutions and rules of discipline invented by human wisdom for the correction and reformation of the wicked. This fanatical principle was frankly avowed by the ancient Mennonites.”⁸

The most vehement contests among the ancient Anabaptists was not concerning doctrines and mysteries of religion, but generally upon conduct of life—what was lawful, decent, just, and pious in actions and manner; and on the contrary, what was criminal and unseemly. These disputes were a natural consequence of their favorite principle: That holiness of life and purity of manners were the authentic marks of the true church.⁹ I endorse these doctrines. By their fruits ye shall know them. Now, let us see what was done by some, or many, that brought reproach and suffering on them all.

6. PEASANTS' WAR, MUNZER'S FANATICISM, AND BOCKHOLD'S NEW JERUSALEM.—“To these intestine divisions among the Protestants were added the horrors of a civil war, which was the fatal effects of oppression on the one hand, and of enthusiasm on the other. In A. D. 1525 a prodigious multitude of seditious fanatics arose like a whirlwind, all of a sudden, in different parts of Germany; took arms; united their forces; waged war against the laws, magistrates, and the empire in general; laid waste the country with fire and sword, and exhibited daily the most horrid spectacles of unrelenting barbarity. The greatest part of these furious and formidable mobs was composed of vassals and peasants, who groaned under heavy burdens, and declared they were no longer able to bear the despotic severity of their chiefs. And hence called the rustic, or peasants' war. Some were impelled by enthusiasm, and others for rapine and plunder. At first civil and political views alone appeared in their manifestations. Diminution of taxes and more liberty were demanded, and religion seemed to be out of the question. These kind of wars were very common before this, and were called common evils. But Munzer, putting himself at their head, gave it a religious turn. Some pleaded for exemption from all laws; others for a diminution of taxes and of the burdens under which they groaned. Others insisted upon a new religion, or new form of religious doctrine, government, and worship—the establishment of a pure and unspotted church, and pretended to be inspired by the Holy Spirit. Part were without any distinct view or fixed purpose at all, but, infected with sedition and exasperated by the severity of their magistrates and rulers, went headlong into every act of rebellion, violence, and cruelty suggested by enthusiasm. If it can not be denied that many of these rioters had perversely misunderstood the doctrine of Luther on Christian liberty, and took occasion from them to commit these odious disorders, yet it would be most absurd partiality and injustice to charge that doctrine with those extravagant outrages that arose from the manifest abuse of it. Luther advised the princes to take arms against them.”¹

Doctor, if the Catholics should not blame these outrages on Luther's doctrine of Christian liberty, why should Protestants charge them on the Anabaptists' doctrine of a pure church? The Anabaptists' views of the church, and piety, and Christian character and practice are more evangelical and peaceful than those of the Protestants.

“This odious faction was defeated and destroyed, A. D. 1525, in a pitched battle at Mulhausen, and Munzer was taken and put to death.”¹

(7) Mosh., § 13. (8) § 15. (9) Idm., § 20. (1) Mosh. 16:1; 2, § 22.

“Again, in A. D. 1533, a handful of madmen, called Dutch Anabaptists, chose Munster for their New Jerusalem and seat of their spiritual empire, and John Bockhold for king, and designed to subvert all human and political institutions and extend their dominion to the ends of the earth. They deposed the magistrates and committed all the enormous crimes and ridiculous follies. In A. D. 1536 their city was retaken after a long siege by the bishop and German princes, and their king and associates were put to death in the most terrible and ignominious manner.”²

7. PERSECUTION OF ANABAPTISTS.—“This conduct of a handful of Anabaptists drew upon the whole body heavy marks of displeasure from most European princes. The severest laws were enacted against them for the second time. The innocent and guilty were involved in the same terrible fate, and prodigious numbers were devoted to death in the most dreadful forms.”²

“A great part of this rabble seemed really delirious. Extravagant dreams and visions were constantly arising in their disordered brains. Such of them as had some reason left reduced their notions into certain form, among which were the following: The church of Christ ought to be exempt from all sin; all ought to be common among the faithful; all usury, tithes, and tribute ought to be abolished; infant baptism was of the devil; every Christian was invested with power to preach the Gospel; no need of pastors or ministers; in the kingdom of Christ civil magistrates were useless, and God still revealed His will to chosen persons. But even all these were not chargeable with the extravagant conduct mentioned, and several of these enthusiasts were mild and pacific spirits and free from any other reproach than their errors and ardent desire to spread them. And many who followed the wiser class of Anabaptists, and some who adhered to the most extravagant factions of that sect, were men of upright intentions and sincere piety, who were seduced into this mystery of fanaticism and iniquity by their ignorance and simplicity, and by a desire to reform the corrupt state of religion.”³

“The innocent and guilty were involved in the same fate, and many suffered death, not as rebellious subjects, but merely as incurable heretics: for limiting baptism to adults and rebaptizing those baptized in infancy were regarded as most flagitious and intolerable heresies.”⁴

Now, let us recollect the peasants’ war was A. D. 1525, when Munzer and his faction were destroyed. Bockhold and his handful of associates were destroyed A. D. 1535 or 1536, which was the second and last rising; and yet the Anabaptists were persecuted by Protestants in A. D. 1693–4.⁵

“In almost all the countries of Europe an unspeakable number of these unhappy wretches preferred death in its worst forms to a retraction of their errors. Neither the view of the flames, nor the ignominy of gibbet, nor the terror of the sword could shake their invincible constancy or make them abandon tenets dearer to them than life and all its enjoyments. The Mennonites have preserved voluminous records of the lives, actions, and unhappy fate of those of their sect who suffered death for the crimes of rebellion or of heresy imputed to them.”⁶

“While the terrors of death in the most dreadful forms were presented to the view of this miserable sect, and numbers of them were executed every day without a proper distinction being made between the innocent and the guilty, those that escaped the severity of justice were in the most discouraging situation imaginable, and were filled with the most anxious apprehensions of the perils that threatened them on every, or all sides. In this critical situation they derived much comfort and assistance from the counsels and zeal of Menno Simon, a native of Friesland, who had been a popish priest and a notorious profligate.”⁷

8. MENNONITES.—“This man, Menno, went over to the Anabaptists in a clandestine manner and frequented their assemblies with the utmost secrecy; but

(2) Mosh. 3, § 10. Cent. 3:2; 3, § 7, and note R. (3) Mosh. 16:3; 2; 3, § 5. (4) Idm., § 6. (5) 17:2; 2, 5, § 1, and note E. (6) Mosh. 16:3; 2; 3, § 6. (7) Idm., § 8.

in A. D. 1536 he threw off the mask, resigned his rank and office in the Romish church, and publicly embraced their communion. From this to the end of his life (twenty-five years) he traveled from country to country with wife and children, exercising his ministry under pressures and calamities of various kinds succeeding each other without interruption, and was constantly exposed to falling a victim to the severity of the laws. His ministry was attended with remarkable success, and added to his sect a prodigious number of proselytes, and hence he is deservedly looked upon as the common chief of almost all the Anabaptists and the parent of the sect that still bears his name."⁷

Menno was the reformer of whom the world was not worthy, and was never wedded with any state government.

"The Mennonites deny their descent from the fanatical and turbulent Anabaptists, or that they are the same sect purged from their former fanaticism by reflection and suffering."

Mosheim, having examined the whole controversy, considers the following positions indisputable: "No one will impeach Menno with the odious opinions which drew the just severity of the law upon the Anabaptists of Munster. No one will deny that those churches having received their doctrine and discipline from Menno have been peaceful, submissive to governments, and have shown the utmost abhorrence of wars and bloodshed, and have banished from their confessions of faith and religious instructions those tenets and principles that led the ancient Anabaptists to disobedience, violence, and rebellion. Again, if the Mennonites maintain that even the Anabaptists who lived before Menno were not all so delirious as Munzer, nor so outrageous as the fanatical part of that sect, which rendered their memory eternally odious by the enormities they committed at Munster, but that, on the contrary, many of these ancient Anabaptists abstained from all acts of violence and sedition, followed the pious examples of the ancient Waldenses, Henricians, Petrobusians, Hussites, and Wickliffites, and adopted the doctrine and discipline of Menno as soon as that new parent arose to reform and patronize the sect, all this will be allowed without hesitation. But, on the other hand, some of the Mennonites descended by birth from those turbulent Anabaptists. The first Mennonite congregations were composed of those Anabaptists who had always been inoffensive and upright, and of those who, before their conversion by Menno, had been seditious fanatics. The Mennonites do retain some of the tenets, opinions, and doctrines which led the seditious and turbulent Anabaptists to such enormous crimes, on the nature of Christ's kingdom, or church of the New Testament."⁸

Doctor, what are these seditious principles? That the church of Christ ought to be exempt from sin? That in the kingdom of Christ civil magistrates were useless? "The opinions held in common by the Mennonites seem to be all derived from this leading and fundamental principle: That the kingdom which Christ established upon earth is a visible church or community, into which the holy and just alone are to be admitted, and is consequently exempt from all those institutions and rules of discipline that have been invented by human wisdom for the correction and reformation of the wicked. This fanatical principle was frankly avowed by the ancient Mennonites. In the thirtieth article of the Waterlandian confession, they declare that Jesus Christ has not comprehended the institution of civil magistracy in His spiritual kingdom, or in the church of the New Testament, nor has He added it to the offices of His church."⁹

These are the two great fundamental principles upon which is charged all the seditions, tumults, and bloodshed of the Anabaptists. I defend them both and deny the charge. They are fatal to all state-church establishments, but they produce neither fanaticism, sedition, nor bloodshed.

(7) Idm., § 8. (8) Idm., § 9, and note U, or *. (9) Mosh. 16:1. 2-3, §§ 5, 15, note A.

9. THE TRUE CHARACTER OF THE ANCIENT ANABAPTISTS DETERMINED.—When I consider the fundamental principles attributed to the Anabaptists and the fact that they considered true piety and holy life the sure test of the true church of Christ, I regard the whole impeachment to be one of the Red Dragon's gratuitous slanders. When he delegated his throne and authority to persecute the woman and her seed, he authorized the beast and false prophet to slander, as an excuse to murder. Erasmus says: "The Anabaptists were very numerous in Switzerland in A. D. 1529, (which was seven years before Menno,) and were worthy of greater commendation than others on account of the harmlessness of their lives."¹ According to Dr. Ypeij, professor of theology at Groningen, and Rev. G. T. Dermont, chaplain to the king of the Netherlands, A. D. 1819, the Menonites descended from Waldenses driven by persecution into Holland and Zeeland in the twelfth century. They lived simple and exemplary lives as farmers and tradesmen, free from the charge of any gross immoralities, professing the most pure and simple principles, which they exemplified by a holy conversation. The greater part of the perfect and the whole of the imperfect were among the most pious Christians the church ever saw, and the worthiest citizens the state ever had. In A. D. 1536 their scattered community obtained a church order by Menno Simon, separate from other Protestants, but they have declined government salaries.²

Now we have the whole subject before us, as given by Dr. Mosheim, who is no friend to the Anabaptists; and now, dispensing with his adjectives and adopting his report of the facts, what is the true state of the case? Their origin is hidden in the remote depths of antiquity, before the rise of Luther and Calvin. They heard of the reformation, were rejoiced and disappointed. The rustic war broke out. At first religion had no part in it; then Munzer, pretending to inspiration, turns it to a religious war, or adopts a religion to increase and animate his armies. He professes some Anabaptist principles and violates others. He is defeated and put to death. His disciples—a handful of Anabaptists—capture Munster, threaten Amsterdam, and are defeated and slain. A few go naked, practice polygamy, and do other things contrary to the Anabaptists' doctrine of the purity of the church and piety and holy life of its members. All this is charged on the pure anti-state religion of the Anabaptists. Edicts are issued, and severe laws were enacted against them all. Some guilty and many innocent were murdered in the most inhuman manner. They are distressed. Menno, a reformed priest, appears among them, reforms some of the erring and unites them with those persecuted without a crime, and thus formed the no-state-church society, called Mennonites; and persecution still sheds the blood of Anabaptists and Mennonites.

The peasants' war and the misconduct at Munster and Amsterdam are the only cases of sedition, indecency, and outrage that I can find specified against them, and though charged with all kinds of sedition, they dwindle into insignificance when compared with the wars of the Reformation. In Germany, France, and England, the Catholics, Lutherans, Huguenots, Episcopalians, Presbyterians, and Independents surpassed Munzer and Bokhold. But, these cases can not, in justice, be charged upon the principles of the Anabaptists, nor upon them as a sect or society. They were neither a confederated nor consolidated body, but independent churches and individuals, individually and separately responsible for their conduct. They had been dispersed by persecution, and never were united till united by Menno Simon, if they were all united by him. My conclusion is that we have found a part of the true church in the wilderness. That they were in the wilderness is certain; but whether they descended from the apostles, or were the fragments of reformations, or were the offspring of both, we can not determine. The woman and her seed have been so dispersed and commingled that we can not with certainty distinguish them. And no matter. When the

(1) Ben. 55. (2) Encp. R. K. Mennonites.

genuine seed of the woman are driven by persecution into obscurity, they become true churches of Christ in the wilderness. The law enacted against the Novatians and Donatists, A. D. 413, decreed that the person rebaptized and the baptizer should be punished with death;³ and now the Anabaptists, or rebaptizers, are doomed to death (from A. D. 1525 to A. D. 1694) for the same offense—as intolerable and incurable heretics.⁴ The Donatists said: What has the emperor to do with the church? What has the church to do with kings? What have bishops to do at court?⁵ The Anabaptists say: The civil magistrate is useless in the church. Christ has not added it to the offices of His church, which is pure; and its membership is restricted to the holy and just. And they were banished from Berne A. D. 1671.⁶ Now, A. D. 413 + 1260 years, comes to A. D. 1673. But, the true churches can not yet be nourished out of the wilderness, except we regard Holland as out of the wilderness, A. D. 1626.

10. How did the Anabaptists become stigmatized with the crimes of Munzer and others? In three ways, besides unworthy members, have the followers of Christ been stigmatized: 1. By malignant, blasphemous lying, of which the wild beast is accused.⁷ 2. By political leaders, who wish to stimulate their armies or factions with religious zeal. After Christianity ascended the throne of the Cæsars it was linked with civil oppression, and all rebels against that despotism must adopt the religion of some oppressed heresy or schism. Thus, the Circumcellians of Africa brought reproach upon the Donatists. 3. True Christians have often heroic friends, who refuse to witness injustice, oppression, or cruelty, and so defend them by the sword; as was the case of the Paulicians in the Greek empire, the Albigenses in France, and others. When these defenders are defeated all the incidents of war are charged on the martyrs, as an excuse for persecuting them on account of their testimony.

Here we have the peasants' war, a common evil of the times, in which were found Catholics, Lutherans, and others who were opposed to the state church. Running in the veins of many of these peasants was the blood of many dukes, counts, and barons, who had been ruined by the crusades and inquisitions of the empire church. These were ready to profess any religion opposed to the church and state oppression. The Catholic and Lutheran clergy, being wedded with the oppressors, denounced the peasants. Munzer, whether a fanatic, a fool, a madman, a patriot, a strategist, or a hero, professed to adopt the religion of the Anabaptists, improved by inspiration. Being defeated, a handful of his followers tried it again and were destroyed. Then all their misdeeds were attributed to the pure anti-state-church principles of the genuine Anabaptists, and for these principles the innocent had to suffer. Therefore, says Mosheim, it is not at all to be wondered at that the secular arm employed rigorous measures to extirpate a faction which was the occasion, nay, the source, of unspeakable calamities in so many countries.⁸ The case is made out, by Mosheim himself, that the Anabaptists did not originate in the Munster affair, nor in the Rustic war, but existed before them. Many had no part in them, and their principles were violated by them. Their martyrs before the inquisition uniformly answer: "These were not our brethren; we have no fellowship with such men. The men of Munster were among yourselves; of your own party." They were never accused by the inquisitors of personal misconduct, and they constantly challenged their accusers for the proof of anything immoral or injurious in their conduct. But nothing of the kind was ever attempted. The affairs at Munster and Amsterdam were the only cases of misconduct alleged against them. Their heresies were Anabaptism, against the sacrament of the altar, the Virgin Mary, and all other articles of the Roman church.⁹

(3) Ben., p. 10. (4) Mosh. 16:3; 2, 3, § 6. 17:2; 2, 5, § 1, note C. Ben., pp. 112-18. (5) Chap. 128, § 5. (6) Ben., p. 115. (7) Rev. 14:6. (8) Mosh. 16:3; 2, 3, § 7. (9) Ben., 123-4, and see pp. 84-132. Orch. 346-73.

11. THE DESTINY OF THE ANABAPTISTS.—Having determined the claim of the Anabaptists of the sixteenth century to be a part of the true church in the wilderness, let us now see what has become of them. They appear to have been merged into the name of Mennonite, and the terms Anabaptists and Mennonites are used so indiscriminately by historians that I can not determine whether all of them united under the labors of Menno, or the original ones were cut off by persecution; but they appear to have been finally comprehended under the name Mennonites. Was Menno one of them by birth and education; or, was he an original reformer, as Waldo and others? That he was a Catholic priest is asserted by all. Was he a proselyte to their views; or, did they yield their hereditary opinions to his superior influence, as the Waldenses and Bohemians did to the Calvinists?¹ According to Moshier,² we might reckon Menno a proselyte to the Anabaptists; but according to his own statements he was an original reformer, though the sufferings of the Anabaptists aroused his attention to their views. He says: By the gracious favor of God I have acquired my knowledge through the enlightening of the Holy Spirit attendant on my much reading and contemplating the Scriptures, and not through the efforts and means of seducing sects, as I am accused. He denies any communication with the Anabaptists until he had been led by the word and Spirit of God to adopt their principles.³

That some of the turbulent were reformed by him is certain, but that he made any change in the principles and practices of the orderly and irreproachable I can not find evidence; and if he did not, they were non-resistant, and anti-oath, and anti-war men, as is shown by their examination before the inquisitors, and letters and edicts of the prince of Oringe.⁴ The modifications specified by Moshier* are not changes, as he shows himself,† but only explanations. Yet Menno is said to have purified their religious doctrines.⁵ No sooner had the ferment of enthusiasm among them subsided than all the different sects unanimously agreed to draw the whole system of their religious doctrine from the Holy Scriptures alone, and their confessions were expressed in the terms and phrases of holy writ.‡ In A. D. 1649, those of Flanders and Germany mitigated and corrected the rigorous laws of Menno and his successors.⁶ Changes had taken place before the time of Moshier, A. D. 1695–1755, in regard to the true church,‡ simplicity of manners,‡ and learning;‡ and in more points.⁷ But as I have not access to any of their confessions I can not judge for myself in how many points they adhere to, or disagree with, the Scriptures.

But the Mennonites have never been wedded to the beast, or any of his heads or horns, and must be regarded as the only true reformed church till reformations on the Protestant churches produced churches free from state companionship. What churches are true churches of Christ must be determined by the Scriptures. By the Scriptures they must be measured, whether they come out of the wilderness or out of Babylon. The Mennonites, after having been long in an uncertain and precarious situation, obtained a fixed and unmolested settlement in the United Provinces under a legal toleration procured for them by William, prince of Orange, A. D. 1572, the founder of Belgic liberty. But all did not enjoy it in the different provinces till the obstinate opposition of the clergy and magistrates was overcome by the resolution and influence of William I. and his son, Maurice, and by their own exemplary conduct and zealous attachment to the republic on several occasions. But not till A. D. 1626 was their liberty and tranquility fixed upon solid foundations, when their confession of faith exculpated them from the errors laid to their charge.⁸ But they were scattered over different countries and persecuted by Catholics and Protestants till persecution became dishonorable among statesmen. Here is one free and independent sovereignty where a true Christian church can be nourished, though

(1) Ben. pp. 83–4. Orch. pp. 284–291. Chap. 159, § 8. (2) Mosh. 16:3; 2, 3, §§ 8, 9. (*) Note U. (†) §§ 14–17. (‡) §§ 12, 15, 17, 19. (3) Encp. R. K., Menno. (4) Ben. p. 112; note 6. (5) Encp. R. K. Mennonites. (6) Mosh. 17:2; 2, 5, § 2. (7) Orch. (8) Mosh. 16:3; 2, 3, § 21.

it be not hidden from princes and prelates: A. D. 1626 — 1260 = A. D. 366. First prohibition of the Novatians to assemble, books sought for, and places of worship lost, A. D. 331.⁹ A. D. 331 + 1260 years in the wilderness = A. D. 1591.

We have found the woman hidden in the wilderness from the serpent, and have conducted what remained of her down till merged into the reformed churches, unless some church or churches, unnoticed by historians, come to light after A. D. 1626. And in only one little spot can she be nourished in sight of a royal palace, or a state prelate. Perhaps Holland should not be regarded as out of the wilderness. Dr. Burnet mentions about five hundred of different ages and sex who passed Coire, in Switzerland, A. D. 1685, from Tirol, a remnant of the old Waldenses, who knew nothing of Lutherans or Calvinists; and the Grisons, though neighbors, had never heard of their nearness to the Protestant religion. Being ordered to return to mass or endure severity, they (about two thousand, old and young,) divided into several bodies and migrated to different places.¹ This, I believe, is the last discovery of a church in the wilderness; and this was her last flight to find a place where she could be nourished and protected from the dragon and his successors. A. D. 1685 — 1260 = A. D. 425. A. D. 413, the edict against the Donatists for re-baptizing, plus 1260 = A. D. 1673. (Continued in chap. 161.)

CHAPTER CLX.

PROGRESS OF SCHISM; AND THE BLOOD OF SAINTS SHED.

A. M. 5550–5686. (Continued from Chap. 156.)

1. HOLLAND.—When religious wars were terminated by the peace of Westphalia every reformed church, except the Mennonites, was taken into the embraces of some national government. Half of Germany, Denmark, Sweden, Prussia, and Livonia adopted the Lutheran, or Augsburg, confession, while England, Scotland, the United Provinces or Holland, and the principal part of Switzerland declared in favor of the opinions of Zuingli and Calvin. The new doctrines made progress in France, Hungary, Transylvania, Bohemia, Silesia, and Poland,² which, with Italy, Spain, and Portugal, remained Catholic. These church and state wedded sovereignties did, from the beginning of the Reformation, guard against the grievous sore of schism in religion and shed the blood of the saints and prophets to prevent it; and they did not all stop persecution at the close of the thirty years' wars. Of all independent sovereignties Holland was the first to oppose the shedding of the blood of saints and prophets. Here Menno first obtained a regular church order for his scattered communities, A. D. 1536, and here the Mennonites first found an asylum from persecution under legal toleration, procured for them by William, prince of Orange,³ A. D. 1575. This toleration was not immediately enjoyed by all the Anabaptists dispersed through the different provinces; but in several places, especially Zeeland and Amsterdam and Gronigen,⁴ the magistrates and clergy made a long and obstinate opposition, and inflicted imprisonment, lashes, stocks, fines, banishment, and death.⁵

(9) Orch., p. 57. (1) Jones, p. 562. (2) Rev. Eurp. 1; 216. (3) Ben. 121. (4) 113. (5) Idm.

This opposition was finally conquered by the resolution of William I. and his son, Maurice, and by the exemplary conduct and patriotism, and by the confession of faith of the Mennonites themselves, A. D. 1626.⁶ But though Maurice secured the toleration of the heretical Mennonites, yet for some reason he was not so favorable to the schismatical Arminians, who were condemned for errors by the synod of Dort and excommunicated, and their religious assemblies suppressed, A. D. 1618. The ruin of their community was premeditated and determined before the meeting of the synod; they were considered as enemies of the country and of its established religion; were deprived of all their posts and employments, civil and ecclesiastical; their ministers were silenced and their congregations suppressed. Disobeying these mandates, they were punished with fines, imprisonment, exile, and other marks of ignominy.⁷ Oldenbarneveldt, gray in the service of his country, lost his life on a public scaffold, while Grotius and Hoogerbeets were condemned to a perpetual prison.⁷ After the death of Prince Maurice, A. D. 1625, the Arminians were recalled from banishment and restored to their former tranquility;⁷ and all persecution by Protestant Holland ceased. Hence, we have concluded that since A. D. 1626 the woman, or true churches, could be nourished in Holland under the eyes of princes and prelates.

2. Switzerland, the home of Zuingle and seat of Calvinism, was also vexed with the schismatical sore, and to cure it shed the blood of saints and prophets. Apprehensive that the doctrines received from Calvin and confirmed by the synod of Dort might be altered and corrupted, the clergy of Switzerland drew up a form of doctrine, A. D. 1675; the magistrates gave it the stamp of their authority; to it was added the other confessions of faith received in the Helvetic church; called it the Form of Concord, and required subscription to it: which proved an abundant source of division and discord.⁸ In A. D. 1718 the magistrates of Berne ordered all professors in colleges and pastors of churches to adopt it as the rule of their faith. Many refused and some were punished,⁹ but not with death, so far as I can find. We find even in this century examples of great severities against the Anabaptists, and some instances of capital punishment—in Switzerland, A. D. 1693, and in the Palatinate, A. D. 1694.¹ An edict from the magistrates of Zurich—Catholic and Zuinglians—A. D. 1525, decrees punishment for rebaptizing and for refusing baptism to infants. In 1530 the punishment was death to them and to all who adhered to them; and all those aiding them, or will not report, disperse, or surrender them to be imprisoned, should be punished without mercy.² In 1601, cities and provinces of Switzerland and Holland decreed to them prisons, lashings, stocks, fines, banishment, and death.

In A. D. 1636–7, they had to give their names and families; were required to conform to the general public mode of worship, which they refused to do. At Zurich they had to give an inventory of their property, which was afterwards seized. Then they were commanded to attend the established church, to be consigned to the galleys perpetually, or to die by the hands of the executioners. All kinds of excruciating and interminable sufferings were endured by men and women in every situation and condition. They were hunted like criminals, imprisoned in gloomy and filthy abodes, loaded with chains, and tortured on the wreck. Shocking scenes of barbarity and distress are recorded, when seven hundred, old and young, were driven out of Berne, A. D. 1671.³ The Mennonites in Holland importuned the court of Holland, A. D. 1659; and though having no jurisdiction, but only having the same religion of Dort, the court of Holland interceded with the magistrates of Zurich and Berne. But in vain! and eleven years after was the great persecution, in which many lost their lives and others were driven into exile.⁴ According to Mosheim, up to A. D. 1693, the true church could not be nourished in Switzerland with the knowledge of the church and state, princes and prelates.

(6) Mosh. 16:3; 2, 3, § 21. Ben. 112, and note 6. (7) Mosh. 17:2; 2, 3, §§ 5–9. (8) Mosh. 17:2; 2, 2, § 37. (9) 18; § 26. (1) 17:2; 2, 5, § 1, note B. (2) Ben. p. 86. (3) Ben. 112–20. (4) 118–20.

3. FRANCE, DENMARK, AND SWEDEN.—The Calvinists decided that the determining of doctrine belonged to the church alone, but it was the business of the civil magistrate to confirm the validity and secure the execution of the ecclesiastical laws enacted by the church under his inspection,⁵ and men of dissolute and licentious lives were punishable by the state. Calvin executed his rules of discipline with the utmost rigor. He had them strengthened and supported by the authority of the state; banished obstinate offenders from the city,⁶ and others who showed opposition to his doctrines, and this severity was justified by Beza.⁷ Servetus, escaping from prison at Vienna, was arrested in Switzerland, A. D. 1553. He was accused of blasphemy for his doctrines, declared an obstinate heretic by the council, and was beheaded. The apprehension, accusation, and condemnation are ascribed to Calvin.⁸

In France the Calvinistic reformed church had acquired the form of a body politic from the time of Henry IV., endowed with privileges, and secured against insults of every kind by a solemn edict. They were possessed of fortified places, having garrisons of their own, and sometimes conducted themselves in a manner inconsistent with subordination and solicited alliances as if an independent sovereignty. After many violent and severe struggles their strongholds were destroyed, A. D. 1628, leaving them in the power of the government.⁹ Their civil polity being destroyed, the Huguenots ceased to be a state church in France and had no sword of their own to defend themselves against the Catholics or to punish heretics. In France, as in all other nations retaining popery as the state religion, persecution and intolerance to restore union and heal the grievous sore of schism continued to shed the blood of saints and prophets.

The Reformation was early adopted by the sovereignties of Denmark and Sweden as the state religion. I do not read of any schism troubling them, except an effort to introduce Calvinism into Denmark; but the vigilant Lutherans, seconded by the countenance and authority of the sovereign, defeated the scheme. But, the fines and imprisonment of the brethren of Onken in the present century show that the true church could not have been nourished out of the wilderness in those countries before the present century; and had they been troubled with schismatical reformers, they would undoubtedly shed the blood of saints and prophets. Lutherism made inroads upon popery in Hungary and Transylvania, and Calvinism was introduced A. D. 1550. This change was followed by the same dissensions that broke out in other countries on like occasions, and grew into an open schism, which time has confirmed.¹ But these countries belong to Austria.

4. GERMANY.—Germany may be divided into Protestant Germany and Catholic Germany or Austria. Lutheranism was the state church of Protestant Germany, and, as in Denmark and Sweden, the king is the supreme head of the church, restricted by a creed; but liturgies are altered by his order.² It was driven out from the papal church, and was raised to the dignity of a lawful and complete hierarchy in A. D. 1552 by a treaty between the Emperor Charles V. and Maurice, elector of Saxony.³ Efforts were made to restore the first beast, and make the prince and pontiff inseparable and indispensable characters, and the ministers of the Gospel not the ambassadors of God, but the deputies of the civil magistrate. Debate and contention was the result, detrimental to the reputation of the clergy, the dignity and authority of religion, and the peace and prosperity of the Lutheran church.⁴ Schism soon vexed the established Lutheran church. Carlostadt and Schwenckfeldt were banished.⁵ Efforts were made by the elector of Saxony to secure unity among the reformers. Courts and synods were negotiated with; some divines were imprisoned, some banished, and others forced by the secular arm to change their sentiments. The form of Concord, drawn up by six doctors, condemned and excommunicated as heretics all

(5) Mosh. 16:3; 2, 2, § 31. (6) § 33, and note D. (7) §§ 40-2, and note D. (8) Mosh. 16:3; 2, 4, § 4; notes D and E. (9) 17:2; 2, 2, §§ 2, 3. (1) 16:3; 2, 3, §§ 25-6. (2) Mosh. 16:3; 2, 1, §§ 4, 5. (3) Idm., § 1. (4) 17:2; 2, 1 § 14. (5) 16:3; 2, 1, §§ 22, 23.

nations and Christians refusing to subscribe to its doctrines; and more particularly in Germany the terrors of the sword were solicited against them. Thus, it became the source of new tumults, violent dissensions and contests, and imprisonment, banishment, and death were inflicted.⁶ Princes became Calvinists, and removed Lutheran professors from universities and doctors from their churches. (A. D. 1604.⁷) Others became Calvinists, but granted liberty of conscience to their subjects. Sharp and uncharitable debates, civil commotions, and violent tumults disturbed the state, and nourished a spirit of revolt and sedition which the labor of years could not extinguish.⁸

Hatred of the Calvinists induced John George I., elector of Saxony, to aid Ferdinand II. to subdue the Bohemian Protestants,⁹ and induced the Lutherans to call the non-conformist martyrs the "devil's martyrs."¹ Efforts were made by divines to unite the Lutherans and Calvinists. King James of England engaged in it A. D. 1615 and A. D. 1631, but in vain. Uladislaus IV. of Poland planned a union for the Lutherans, Calvinists, and Catholics, A. D. 1645,² but schism still remained a grievous sore upon all who worshiped the beast or his image. The Lutherans preserved their severe despotic principles of intolerance, and their doctrine remained unchanged during the seventeenth century; and whoever should presume to renounce or invalidate any theological points in their symbolical books could have no toleration or indulgence, and rarely escaped without suffering in his fortune or reputation unless he renounced his innovations.³ But, toward the end of this century, the Lutheran churches adopted the maxim that Christians were accountable to God alone for their religious sentiments, and that no individual could be justly punished by the magistrate for his erroneous opinions while he conducted himself as a virtuous and orderly subject.³ Still, a severe persecution was set on foot against the Anabaptists, or Mennonites, A. D. 1694, in the palatinate, which was suspended by the intercession of William III., king of England.⁴

Hence, we conclude that the true church of Christ could not be nourished in Germany in A. D. 1694, unless it was in some wilderness or other obscure corner, and the persecution of Onken and his brethren in the present century⁵ confirms this conclusion. Not any national church can pretend to be the church in the wilderness, nor can any church reformed from a national church until it be dispersed and driven into the wilderness. The Paulicians and others had been driven into the wilderness, and so intermingled with the family nourished by dukes and barons that it became impossible to distinguish between the original family and reformers; but since the time of Luther all reformed churches have fought and lived under the eyes of princes and prelates. The Anabaptists were the last society discovered in the wilderness that can claim to be a church of Christ. Menno, though persecuted and never fought, received the protection of a prince; but his followers were driven into obscurity in some countries till the close of the seventeenth century, and their blood was shed. If the Anabaptists were not merged into the Mennonites, we can not tell when their blood ceased to be shed.

5. ENGLAND.—England is placed among the Calvinist reformed churches because some of Calvin's doctrines were adopted; but the Reformation in England was a royal affair and its church government is Episcopal, with the king for its head. Under Charles I. the Church of England attempted to model its doctrine, discipline, ceremonies, and polity according to the king's notion of the spirit and constitution of the primitive church.⁶ The Zuinglen, or Calvinist, reformed churches had no common center of union; no consolidation, no confederation.⁷ Though the doctors of Switzerland and Calvin labored to bring them all to one rule of faith and form of church government, and showed no favor to

(6) Mosh., §§ 37-9, and note C: §§ 40, 49. (7) 17:2; 2, 1, § 1. (8) Mosh. 17:2; 2, 1, § 2. (9) 17:2; 1, 1, § 4. (1) 16:3; 2, 2, § 17; note K. (2) 17:2; 2, 1, §§ 3-5. (3) §§ 16, 43. (4) 17:2; 2, 5, § 1. (5) Ben., p. 361. (6) Mosh., 17:2; 2, 2, § 20. (7) 16:3; 2, 2, § 1.

those adopting Luther's views of the Eucharist, yet, a combination of events and circumstances prevented their unity. Roman Catholics, Socinians, Quakers, and Anabaptists were proscribed by them. Quingle withdrew from the communion of Rome, but gave absolute and unbounded power in religious matters to the civil magistrate and subjected the clergy to him. He fell in battle with the Roman Catholics, A. D. 1530. Efforts to unite with the Lutherans produced schism, widened the breach, and kindled a flame of controversy with violence and fury.⁸ Calvin rejected the authority of the civil magistrate in the church, and left him but little else than the privilege of protecting her and providing for her external exigencies and concerns; and his ecclesiastical government was Presbyterian. The English, German, and Swiss churches rejected Calvin's doctrine of church government and power of the civil magistrate in religion, while those in France, Holland, and Scotland received them.

The church of Scotland acknowledges John Knox as its founder; adopted the doctrine, rites, and Presbyterian church government of Calvin, and opposed by force of arms the attempt of Charles II. to introduce the Episcopal government and worship.⁹ Still, schism afflicted the state church of Scotland and wasted its energy. Ministers and people protested against corruptions and defections in the established church and seceded from it, and erected themselves into a church without a political head or support, A. D. 1739.¹ Since that time the doctrine of anti-state church has increased, and another schism produced the free church. These reformatations on the reformed church of Scotland have produced churches having more influence and popularity at home and abroad than the state church, and endanger its very existence. When the crown of Scotland became united with that of England, she was involved in the civil and ecclesiastical revolutions of that country and used the sword freely. If she did not shed the blood of saints and prophets, to prevent or heal the grievous sore of schism, it was because there were none in her churches.

We have reckoned the Reformation in England to have been established in the reign of Elizabeth, who defeated the Spanish armada of Spain and gave powerful aid to Holland; but the state church of England was vexed with schisms that tormented all worshipers of concentrated civil and ecclesiastical power. During the bloody reign and inhuman tyranny of Queen Mary, many Protestants fled from England to Germany, France, and Switzerland, where they experienced the uncharitable hostility of the Lutherans and expulsion from their cities, but were received with great humanity and kindness by the Zuinglians and Calvinists. Some of these fugitives followed the rites authorized by Edward VI., and were called Conformists. Others preferred the Swiss worship, as more pure and simple, and were called Non-Conformists and Puritans. This schism among the exiles was brought back with them to England when Elizabeth ascended the throne. Elizabeth, as queen and supreme head of the church of England, having changed and reformed the rules of discipline and forms of public worship, issued the act of uniformity, requiring all her subjects to observe these rules. The Puritans refused; pleaded the dictates of conscience; complained of the revival and imposition of popish rites supposed to have been abolished. Intent on suppressing these Puritans, she permitted their enemies to employ all the resources of art and severity of the laws. These Puritans now advocated the purity of the church, which was so reprehensible in the Anabaptists, but declared their exclusion extended not to effect civil liberty, life, or property,² and the Anabaptists said: The kingdom of God had no need of civil magistrates, whose business was to hurt or protect these rights.

The high commission court chosen by the queen had power to try and punish heretics with the iniquities and cruelties of a real inquisition,³ and the commissioners claimed the right to reform the church. The Puritans denied the power

(8) Mosh. 16:3; 2, 2, §§ 1, 2, 5, 6, 9, 12. (9) Idm., §§ 12, 16. (1) Encp. R. K. Seceders. (2) Mosh. Cent. 16; Sect. 3; pt. 2; chap. 2, §§ 17, 19. (3) Mosh. 16:3; 2, 2, § 19, note P., and 20.

of the magistrates to extend so far, and that the reformation of the church belonged to the clergy;³ and the Anabaptists had taught that the civil magistrate was useless in the kingdom of God. Thus, we find some of the odious doctrines of the Anabaptists boldly advocated by reformers in England. The Puritans maintained that the Scriptures alone could give rules and doctrines; denied the papal church to be a true church; asserted the rules of church government to be clearly taught in the Scriptures; denied that things used superstitiously were indifferent. The commissioners maintained the authority of the fathers; the papal church to be a true church; Christ had left the government of the church to the wisdom of after ages, and the magistrate might impose rites, rules, and duties not determined by the Scriptures. Both agreed too well in asserting the necessity of uniformity of public worship, and of calling in the sword of the civil magistrate for the support and defense of their several principles, which they used in turns, as they could grasp the power. The bishops' standard of uniformity was the queen's supremacy and the laws of the land. The Puritans' standard was the decrees of the provincial and national synods, allowed and enforced by the civil magistrate. But neither party admitted the liberty of conscience and freedom of profession.⁴ The power of the Puritans was diminished by schism, and united in nothing but opposition to the forms, discipline, and doctrine established by law. Hence arose the Brownists, or Independents, A. D. 1581. Not able to endure the severities of the government, they retired to the Netherlands and founded churches at Middleburg in Zeeland, and Amsterdam and Leyden in Holland. Robinson's church at Leyden, A. D. 1595, was dispersed, and part of them transplanted themselves into America and laid the foundation of New England colony.⁵ Benedict differs in these dates and particulars about Robinson,⁶ but these discrepancies among historians do not affect my purpose.

Among these Non-Conformist exiles was John Smyth, a clergyman of the English established church. He first opposed the Non-Conformists; became one of them; became pastor of one of their churches; emigrated to Holland, A. D. 1606, with his church, and joined the Ainsworth's society; discovered difficulties and inconsistencies in the position of the Independents and Congregationalists, became Baptist, and was cast out of their society; preached and gathered a church of Englishmen in Holland, A. D. 1607 or 1608, which was the first Baptist church by reformation since the Lutheran Reformation.⁷ I don't know whether he fraternized with the Anabaptists or Mennonites of Holland or not; but certainly he had opportunities.

Smyth died in Holland, A. D. 1610. Haulwisse succeeded him. The church published a confession of their faith A. D. 1611. Haulwisse and the church returned to England A. D. 1614; published, A. D. 1615, a pamphlet on persecution, avowing the true principles of Christian liberty and the just distinction between civil and religious concerns, acknowledging the magistrate's authority in civil matters, but maintaining every man's right to judge in religious matters for himself. In A. D. 1620, they published a petition to James I. and parliament, and subjoined ten short chapters of principles.⁸ Thus, the English Baptists appear to be the offspring of Reformation on Reformations out of the church of England; but Mosheim supposes they derived their origin from the Dutch Mennonites, and in former times adopted their doctrine on all points.⁹

In this schism of Non-Conformists appeared another denomination of reformers, called Quakers, or Friends, A. D. 1650, whose principles and practices have had a manifest influence in the development of the kingdom of God. Some of their principles had appeared in much earlier times among those opposed to the empire, or state, churches; but, as a distinct society, they owe their origin to reformation among members of the church of England. How far they are right or wrong is not my object to determine, but to know whence they came and what

(3) Mosh. 16:3; 2, 2, § 19, note P., and § 20. (4) Idm., § 20, note T. (5) Mosh. 16:3; 2, 2, § 21, note C. (6) Ben., pp. 327-9. (7) 329. (8) 330-2. (9) Mosh. 16:3; 2, 3, § 22.

they have done and suffered for the kingdom of God. Like all others professing the religion of Jesus Christ, they must be measured by the Scriptures. Like other English Non-Conformists, they suffered for their religion; but they have never been stained with the blood of saints or prophets. The fanaticism and misconduct ascribed to Fox and others by Mosheim may be attributed to the historian's veneration for state-church religion. This veneration shows itself when writing about heretics and schismatics, whom he brands with misconduct, and yet says that the best of them denounced and disapproved of it, as of the Donatists, Paulicians, Anabaptists, and others. His prejudices induce him to adopt the charges and language which he finds in his authorities, who are generally enemies without Mosheim's candor: But, after much suffering of his brethren, William Penn obtained from James II., or William III., a full and ample toleration for dissenters of almost all denominations,¹ and he planted just principles, wholesome laws, peace, and prosperity in my native state, which have influenced this whole Union, and the world, too. The toleration act passed parliament in November or December, A. D. 1688,² and since that time the true churches of Christ could be nourished in Great Britain, out of the wilderness. But from the establishment of Protestantism in England till this time the blood of saints and prophets was shed profusely there.

While the English Baptists may trace their origin to the reformer, John Smyth, the Welsh Baptists have the fullest confidence that their sentiments have always lived in their mountainous retreats—as another Piedmont—from the apostolic age; and long before the ecclesiastical changes on the continent or in England they were among the first reformers, and appeared well accustomed to their principles and customs. Walter Brute was a contemporary and acquaintance of Wickliff, and labored and suffered before A. D. 1400. John Henery or Penery, Erbury, Worth, and others had been ministers in the church of England.³ But the oldest Baptist church in Wales given by Benedict is A. D. 1649, and the oldest association is in A. D. 1655,⁴ and are not so old as the English Baptist churches, Devonshire Square, A. D. 1638, Little Prescott Street, A. D. 1633,⁵ which are confessedly Reformers. So may be the Welsh Baptists of A. D. 1649, and I will place them among Reformers till I find better evidence that they were the woman of the wilderness. The woman of the wilderness appears to be merged into her seed, and can not be distinguished from them by family records, and any of her daughters claiming to be her successor must be measured by the divine standard; and so must the family and furniture. And when we find a time and place where all denominations of Christians can be tolerated in their religion by civil government, then will I conclude that the woman herself can be nourished out of the wilderness—and this place was not in England before A. D. 1688–9.

6. SCHISM AND BLOODSHED AMONG THE PROTESTANTS IN ENGLAND.—The term Puritans was applied to those in England who wished for a farther degree of reformation than that adopted by Queen Elizabeth in discipline and worship. The greater part of them were Presbyterians, who objected to the forms and ceremonies of the English establishment; but some were Independents and Baptists, who disapproved of national churches and the authority of human legislation in matters of faith and worship.⁶ These Baptists must have been Anabaptists or Mennonites, or it must refer to the Puritans after time of John Smyth, A. D. 1608. Elizabeth ordered the Puritans to leave the kingdom,⁷ and many fled to Holland, where originated the Baptists of England and the Congregationalists of America.⁸ On the death of Elizabeth, John Stuart VI., of Scotland, succeeded to the throne of England and Scotland with the title of James I.⁹ James being a Scotch Presbyterian, gave the Puritans a hope of deliverance from their vexations and oppressions. But these expectations soon

(1) Mosh. 17:2; 2, 4, §§ 3, 4. (2) Ben. 324. (3) 344–5. (4) 345. (5) 338–9. (6) Encp. R. K. (7) Ben. p. 327. (8) 327–9. Mosh. 16:3; 2, 2, § 21. (9) Will. p. 361.

vanished, as James manifested a change to Episcopacy and despotism, and attempted to subject the Scotch Presbyterians to the worship of the English church, and imprisoned Puritans for petitioning for some changes not inconsistent with the established hierarchy. The Puritans were left without defense to the animosity and hatred of their adversaries, which now broke out with redoubled vehemence and at length kindled a religious war deplorable beyond expression.¹

James I. was succeeded (A. D. 1625) by his son, Charles I., who aimed at perfecting his father's despotic measures in church and state. Archbishop Laud and Charles I. violated laws and obligations, persecuted the Puritans and aimed at nothing less than their extinction; and great numbers of them fled to America. Introducing Episcopal form of worship into Scotland, they forced the Scotch Presbyterians into rebellion. The Scotch Presbyterians made a covenant to defend their religion, laws, and liberties. They received arms and money from the French minister, Richelieu; marched into England; the English army refused to fight their brethren; the king submitted to the fourth parliament; dissolved it; public opinion compelled him to call a fifth; Prime Minister Strafford and Laud were condemned and beheaded. Parliament usurped the government; the king and his party staked his claims on the hazards of war. Charles had most of the nobility of the kingdom and the Roman Catholics; parliament had the numerous Presbyterian dissenters and all ultra religious and political reformers. From A. D. 1642-7 the war was carried on with various success. Five thousand men were left dead on the battle field at Edgehill, and the losses on both sides in the battle of Newburg obliged both to retire to winter quarters. Irish Catholics joined the royal army, and parliament entered into the solemn league and covenant with the Scotch to extirpate popery and prelacy, and establish a church government conformed to that of Scotland.

Rejoicing at the prospect of extending their mode of religion over England, the Scotch sent twenty thousand men, A. D. 1644. The Irish forces were dispersed by Sir Thomas Fairfax; the royalists were defeated at Marston Moor, where fifty thousand British combatants joined in mutual slaughter. In Scotland the royal cause was sustained till A. D. 1645, when the parliamentary forces in the battle of Naseby decided the contest against the king, though the royalists protracted the war till A. D. 1647. The king fell into the hands of parliament, and was beheaded A. D. 1648.² This is the same date as the peace of Westphalia; and perhaps these scenes in England should have been placed under the second vial,* and the present subject commence with the reign of Cromwell; but reformation in England and on the continent run in different channels, and Protestantism is more largely represented in these scenes than popery.

7. PRESBYTERIANS AND INDEPENDENTS.—The war was now ended, but civil and religious dissensions raged with greater fury than ever. The late enemies of the king were divided into two factions: the Presbyterians, having the majority in parliament, and the Independents, having a majority in the army with Cromwell at their head. Parliament proposed to disband the army; Cromwell purged parliament of the members obnoxious to him and imprisoned all disputing his authority. Reaction in favor of the king took place; the Scots took up arms in his favor; parliament negotiated with the king for his restoration. Cromwell marched on the Scots and defeated them, regulated the government to suit himself, surrounded the house of commons with his soldiers, caused a vote to be passed declaring it treason for the king to wage war against parliament, refused the consent of the house of lords; a court of justice was named by the commons; the king was charged with all the blood shed in the war, and he was condemned and executed A. D. 1649.³ Cromwell was now a military despot, and he defeated the royal covenanters of Scotland in the battle of Dunbar, A. D. 1650, pursued the Scotch army into England, and annihilated

(1) Mosh. 17:2; 2, 2, § 19. Will. pp. 61-2. (2) Mosh. 17:2; 2, 2, § 20. Will. 362-65. (*) Chap. 157, § 3. (3) Will. 365-6.

it in the desperate battle of Worcester, A. D. 1651. He modeled and ruled the parliament as he pleased for a time. A conspiracy of the royalists was suppressed, but republican officers of the army took share in council to restore the commonwealth to its original vigor and purity. He declined the dignity of king because his inflexible republican veterans would not abandon their old principles. Royalists renewed their conspiracies; a majority in parliament opposed his measures; mutiny in the army was apprehended; assassination was constantly apprehended; his health declined, and Cromwell expired A. D. 1658.⁴

Episcopalians and Presbyterians have represented the Independents as delirious, mad, fanatical, illiterate, factious, and ignorant of both natural and revealed religion; abandoned to all kinds of wickedness and sedition and as the only authors of the murder of Charles I. From these charges Mosheim defends them and their religion.⁵ But the doctor should remember that he set the example when he constantly charged the seditions at Munster upon the pure and Christian doctrines of the Anabaptists in Germany. We must remember that false brethren, political leaders, and men provoked to revenge by the wanton outrage committed on their unoffending Christian friends, have committed in the name of truth and righteousness deeds unjustifiable by the laws of God and teachings of Christ. The Jews were the true church, or kingdom of God, till they rejected Christ; yet, even their high priests assassinated their competitors for office, and the devil sows tares in the true church of Christ. We can not defend or condemn any church, or denomination, or society, for principles or practices which they disavow. Every proposition in religion must be examined by itself and be justified or condemned on its own merit. The kingdom of God conquers by suffering and not by inflicting suffering.

Christ has all power, but has not delegated it to His people. He wears a robe dipped in blood, and when He decides to destroy an enemy He will induce another enemy to do it; but His followers upon white horses must be clothed in linen clean and white.⁶ All those friends, politicians, or false brethren who have taken the sword to establish the kingdom of God have been defeated by the sword. While Cromwell ruled Great Britain all sects were tolerated except the Episcopalians, who received the most severe and iniquitous treatment; but the Presbyterians and Independents received his special marks of favor. The Independents were increased in credit and authority to set bounds to the ambition of the Presbyterians, who aimed at every high degree of ecclesiastical power. Also the Quaker and troublesome Anabaptists propagated their visionary doctrine without restraint. Mosheim here, as in other places, characterises the Anabaptists as furious madmen; but his translator, McLaine, exonerates these from the charge.⁷ Perhaps Cromwell's army was a hot-bed and germinated liberty plants for America, and perhaps Charles II. and James II. sent them over the Atlantic to plant and cultivate themselves in new ground. Revolution and independence, republican government and liberty, have become respectable in America.

Anarchy followed the death of Cromwell. Contending factions in parliament and the army filled the country for a time with bloody dissensions. General Monk, commanding the army in Scotland, marched into England: declared in favor of the restoration of royalty; was universally congratulated; the house of lords assumed its ancient authority; Charles II. was proclaimed king by the army, people, and both houses of parliament, A. D. 1660.⁸ An effort was made to heal the ecclesiastical schisms in Great Britain that afflicted the worshipers of the beast, but to no purpose; they could not be healed.⁹ No sooner was Charles II. established on the throne of his ancestors than the ancient forms, ecclesiastical government and public worship, were restored with him. The bishops were reinstated in their dignities and honors; the churches of Scotland and Ireland

(4) Will. p. 367. (5) Mosh. 17:2; 2, 2, § 21, and note P. (6) Rev. 19; 11-16. (7) Mosh. 17:2; 2, 2, § 22, and note X, or I.—different editions. (8) Will. 370-1. (9) Mosh. 17:2; 2, 2, § 24.

were subjected to the Episcopal government; the act of uniformity (A. D. 1662) renounced the validity of Presbyterian ordination; disowned the ministration of foreign churches, and ejected all ministers who rejected it from their livings.¹ Two thousand Presbyterian ministers were deprived of their livings; the jails were filled with a crowd of dissenters; vice and immorality broke forth with ungovernable violence; the court of Charles II. was a school of vice in which the restraints of decency were laughed to scorn.²

Charles lost favor with the people, and his secret designs to reestablish the papal religion caused the parliament to oppose his measures. Charles II. died suddenly, A. D. 1685, and was succeeded by his brother, James II. James was a Catholic, violated the laws, sent an embassy to Rome, received a nuncio from the pope, treated the feelings and prejudices of the people with contempt, being confident of his ability to reestablish the papal religion in England. By the inhuman judge, Jeffries, the rigor of law were made to rival the ravages of a military tyranny. Neither age, sex, nor station was spared; the innocent were often involved with the guilty, and the king applauded the conduct. William, prince of Orange, and Stadtholder, of the United Dutch Provinces, were invited to England to recover their laws and liberties. This he accomplished A. D. 1688³, and the toleration act passed by parliament delivered Non-Conformists from the penal laws of the uniformity act.⁴

From the restoration of royalty in Charles II. till the overthrow of the Stuart dynasty, seventy thousand persons are computed to have suffered on account of religion; eight thousand were destroyed, and twelve million pounds sterling were paid in fines.⁵ Fines, pillories, whipping-posts, robbery, and every way malicious ingenuity could invent were employed to cure heresy and dragoon persons into the established church. The prayer book or the prison! was the watchword, and the parish worship or the penal statutes was the order of the day.⁵ But, when the governor of Holland became king of Great Britain, the freedom of religion, first secured in the United Provinces A. D. 1626, was extended to Great Britain A. D. 1689. But, the ascension of William to the throne produced another schism in the state church, called Jurors and Non-Jurors.⁶ A greater schism happened A. D. 1729-39 by reformatations introduced by Wesley and Whitefield, which resulted in producing the Methodist denominations, and reformatations attempted in the Scotch state church produced the Seceders—and these subdivided.⁷ By schism the state churches of England and Scotland have been weakened and prevented from growing into power. The worshipers of concentrated power in church and state have found schism a grievous and incurable sore, but it never discommodes the friends of truth. All these state and church combinations have shed the blood of saints and prophets to prevent or cure the schismatical sore.

8. THE PAPAL STATES.—The reformation schism, and the demands from every quarter for reformation, compelled the cardinals to elect better men for popes; and the efforts to limit his jurisdiction made him not pretend to exclusive authority in matters of importance, as formerly, and to pronounce according to the prevailing sentiment of the cardinals and the different congregations under their care; and they do not foment disturbance in sovereign states, or arm subjects against their rulers, nor thunder excommunications at the head of princes. The Reformation had a manifest influence upon the papal clergy, rendering them more circumspect and cautious in external conduct, more attentive to outward decency, and less scandalous in vices and debaucheries⁸ in Protestant neighborhoods. But more reformation is needed in every respect where no rival heretics censure their conduct nor ridicule their enormous and ridiculous ceremonies.⁹ Most of the southern states of Europe set bounds to the daring ambition of the

(1) Mosh. § 25. (2) Will. 371-2. (3) Idm. § 29-33. (4) Mosh. 17:2; 2, 2, § 25. (5) Ben. p. 323-4. (6) Mosh. 17:2; 2, 2, § 27. (7) C. Coote in Mosh. Cent. 18; chap. 4, Vol. II., p. 389. Encp. Meth., Seceders, etc. (8) Mosh. 16:3; 1, 1, §§ 13, 15. (9) Mosh. 16:3; 1, 1, § 42.

pope and confined his power of enacting laws to narrow limits.¹ But, as the power of the second beast declined, the first beast recovered and used his former authority. Schism was a grievous sore upon them both, and both labored to suppress it.

To gain what he had lost in Europe by the Reformation, the pope sent missionaries into Asia, Africa, and America to convert the savages and barbarians to popery. The famous order of Jesuits was formed A. D. 1540, to propagate Christianity among the unenlightened nations, and they were to be always at the absolute disposal of the pope and ready at a moment's warning to repair wherever sent. They did, and suffered much to advance the interests of their own society and to promote the ambitious views of Rome.² The inquisitions erected by them, and the penal laws whose terrors they employed so freely in the Spanish and Portuguese colonies and possessions, contributed more than their arguments, which were but sparingly used in converting the Indians. The success of the Jesuits aroused the converting zeal of the Franciscans, Dominicans, and several religious orders. The Jesuits penetrated into Japan and China with success; and in all places in Asia, Africa, and America where the Spaniards and Portuguese carried their arms with success, these missionaries, by barbarous laws and inhuman tortures, forced the wretched natives into a profession of Christianity. But this Christianity was only a blind and excessive veneration for their instructors—a little jargon and a few superstitious rites.³ Efforts were also made to gain over to popery the ancient sects of the Greek church—the Abyssinians, Egyptians or Copts, and Armenians, and the Nestorians or Christians of St. Thomas.⁴ These papal legates and missionaries treated with much severity and injustice the Christians they desired to gain over to their communion, requiring them to renounce the particular opinions separating the Greek from the Latin church; to acknowledge the pope as Christ's sole vicegerent upon earth; to abolish several ancient customs, rites, and institutions of their ancestors, and an entire and minute conformity to the doctrine and worship of Rome. However, at length experience taught them to use moderation to these Greek sects, and so explain doctrines and rites as to make them believe there was no difference between the Greek and Latin churches.

To protect the papal church at home, persecuting laws were revised and corrected; youth were trained in the art of disputing; the circulation of books pernicious to the Catholic religion was entirely prevented, or at least obstructed; the pursuit of knowledge was recommended to the clergy, and the youth were carefully instructed in the dogmas of their religion. Since the Reformation the court of Rome has derived more influence and support from the Jesuits than from all other emissaries and ministers with the various exertion of their vast power and opulence;⁵ and Dr. George Brown, bishop of Dublin, A. D. 1551, gave in a sermon a true and somewhat prophetic account of their character, conduct, and destiny.⁵ However, controversies were excited by the Jesuits, which to the present day continue to divide the Romish church and endanger its stability. The Jesuits maintain, with the greatest zeal and obstinacy, the ancient system of doctrine and manners adopted before the Reformation; but others pronounce corruptions in popery and desire a partial reformation.

The popes suppress, but can not heal the divisions raging in the bosom of their church. Both in the decrees of Trent and the papal confession many things were expressed in a vague and ambiguous manner designedly, on account of the intestine divisions and warm debates that reigned in the church. It was then, as at this day, divided and distracted with dissensions and contests of various kinds.⁶ Experience in the case of Luther had taught the danger of bulls, and the thunders of excommunication was suppressed by the dictates of prudence. The

(1) Mosh., § 4. (2) Mosh. 16:2; 1, 1, §§ 1, 2, and note B; and 3; 1, 1, § 11. (3) 16:2; 1, 1, §§ 1-3, and 3; 1, 1, § 5. (4) 16:3; 1, 1, §§ 5, 6, 7. (5) Mosh. 16:3; 1, 1, §§ 8, 9, 12, note A; or *

power of the pope has become circumscribed by that of the cardinals, who compose his privy council, the opinions of doctors and of the congregations. All these together form the court of Rome.⁶

The congregation for the propagation of the truth was founded at Rome, A. D. 1622, and has charge of all the missionary work.⁷ The Jesuits, Dominicans, Franciscans, and Capuchins publicly accuse one another of corrupting Christianity to promote ambitious purposes. The Jesuit missionaries are universally accused of sinister views and unworthy practices. They exhausted all their resources to impose silence on their accusers and to justify their own proceedings. These mutual contentions, arrogant and covetous practices of these missionaries in Japan caused their bloody persecution in A. D. 1615, and final expulsion. The Jesuits instigated the Indians in Paraguay to rebellion and war, and for this they were disgraced in the court of Portugal. They converted the Indians into hypocrites by the dread of punishment and terrors of death.⁷ Thus, while popery contended against the great Protestant schism, it was afflicted with internal discord.

Austrian Germany, Poland, Italy, Spain, Portugal, and France continued the Roman Catholic religion for their state church,⁸ and during the whole progress of the Reformation they shed the blood of the saints and prophets till the peace of Westphalia, A. D. 1648, was confirmed and ratified at Nuremburg, A. D. 1650. After this period the court of Rome did not make war openly on the Protestants; but, wherever they could persecute with impunity, they oppressed them in the most grievous manner and in violation of the most sacred obligations. In Hungary both Lutherans and Calvinists were involved in an uninterrupted series of the most cruel calamities and vexations by the Jesuits. In Poland, the Protestants were ejected from schools, deprived of their churches, robbed of their goods and possessions, and condemned to the most severe and cruel punishments without any charge of crime.

The infraction of the treaty, and Germanic liberty founded upon it, by the extravagant zeal for the authority and jurisdiction of the Roman church, would fill volumes. The importunate solicitations of the clergy obtained an edict from the king of Spain for the expulsion of the Moors,⁹ and the bloody inquisition continued in Spain till A. D. 1820, and in the states of the pope till A. D. 1842.¹ All the resources of inventive genius and refined policy, insinuating craft and audacious rebellion were employed to bring back Great Britain and Ireland under the yoke of Rome,² resulting in war. Having destroyed the polity of the Huguenots in France, Richelieu exhausted artifice to extirpate and destroy them. When every artifice and perfidy failed, Louis XIV., instigated by the bishops and Jesuits, judged it necessary to extirpate them by fire and sword. The edict of Nantes was revoked A. D. 1685, and the Protestants were required to embrace the Romish faith. Multitudes fled the country—five hundred thousand³; others were prevented and sacrificed to the brutal rage of an unrelenting soldiery, and were assailed by every barbarous form of persecution.⁴ The Waldenses living in the valley of Piedmont had embraced the doctrine, discipline, and worship of the Church of Geneva, and were oppressed and persecuted in the most barbarous and inhuman manner by the ministers of Rome. This persecution was carried on with peculiar marks of rage and enormity in A. D. 1655, 1686, and 1696, and seemed to portend their total destruction and entire extinction. The most horrid scenes of violence and bloodshed were exhibited on this theater of papal tyranny.⁴ They endorsed the reformed religion, and the edict specified the reformed religion,⁵ and they were sacrificed to the pope and king of France.⁶ It was in regard to the slaughter of these that Milton penned his prayer for vengeance;

(6) Mosh., §§ 2, 24, 30-2, 38. (7) Mosh. 17:1; §§ 1-6, 16, 19. (8) 16:3; 1, 1, § 23. (9) Mosh. 17:2; 1, 1, §§ 7-9. (1) Dowl., p. 610. (2) Mosh. 17:2; 1, 1, § 10. (3) Encp. Hugnts. (4) Mosh. 17:2; 1, 1, § 9. 2, 2, §§ 3-5. (5) Jones, pp. 493, 495. (6) Idm. 586. Letter No. 16.

and, perhaps, the opening of the fifth seal should have been deferred till A. D. 1689, when England declared for toleration. But, no doubt many such prayers were offered before and since. The saints and witnesses began to put on white robes A. D. 1626 in Holland, and in England A. D. 1689. What we now notice is the fact that all these state church sovereignties shed the blood of saints and prophets to cure or prevent the sore of schism; and the bloody inquisition continued its deadly work after the peace of Westphalia, in the Catholic state church sovereignties, and they deserve to get blood to drink.

CHAPTER CLXI.

THE WOMAN OUT OF THE WILDERNESS. (Continued from Chap. 159.)

1. Why should the Waldenses and other true churches of the wilderness be exterminated or merged into reformed churches? We will not pretend to give the reason for all or any of God's doings; but some good reasons are obvious in all His acts of government. Declensions and innovations have always happened in all hereditary societies, though they retained and monopolized all the prerogatives, titles, property, positions, and relations which they enjoyed at the first. Patriarchism, Judaism, Greek and Latin Christianity, furnish ample proof of this position. The Waldenses and others were no exceptions to this rule, but they had diversity of principles and practices among them. The testimony of Evervanus, Rinarius, and others prove this, and the Episcopalians, Presbyterians, and Baptists have claimed them for predecessors in their peculiar tenets. Whatever claim they might have to an unbroken succession from apostolic times, reformers from the Greek and Latin empire churches either united with them or were confounded with them by their enemies, and they were called by the name of these reformers, and had their principles and practices attributed to them, from the Paulician reformation till the Mennonites and Calvinists.

Now, mankind have always manifested a disposition to adopt, venerate, and defend hereditary institutions (though not in accordance with the Scriptures) and to defend errors because their predecessors professed and practiced them. So it was necessary to destroy these hereditary churches; for it would have been more difficult to have reformed whatever was wrong among them, on account of truth and piety, than to make a reformation in the manifestly false and polluted papal church. The efforts of different Protestant denominations to find their doctrines and practices among the Waldenses shows the great and dangerous tendency to receive and defend principles and practices from hereditary succession, and not from the Scriptures alone. We know that errors in faith and practice did creep into the Christian churches long before they became the harlots of state sovereignties. Histories show the protestants against these empire churches differed widely in their principles and practices. They were all branded as heretics and schismatics, and were often designated by the name of the more recent reformer or reformation. Now, when all hereditary successions that could claim any degree of truth and purity were destroyed, all churches claiming apostolic faith and practice must derive them from the Bible alone, and not from predecessors or ancestors.

2. THE INFLUENCE OF RELIGIOUS REVOLUTIONS IN GREAT BRITAIN.—These schisms and revolutions in Great Britain had direct influence in the development of the kingdom of God there at that time; also in these countries subjected since by her arms, and indirectly upon the whole world. America was then but a wilderness. Here the refugees from state-church oppressions made their last resort, bringing their Bibles, principles, and practices. America had been given by the pope to the Spaniards and Portugese, but by revolutions North America has been wrested from them, and papal stations have been surrounded by Protestant citizens and institutions, and Protestant missionaries from America dot all parts of the world.

Virginia: In Virginia a spirit of religious intolerance was manifested in the legislative assembly, which ordered that no minister should preach or teach except in conformity to the church of England,⁷ A. D. 1643. Heavy fines were imposed on Quakers and Baptists, A. D. 1673,⁸ and not till A. D. 1784 were dissenter ministers put on equality with the established ministers in administering the rites of matrimony; but in A. D. 1798 all religious sects were put on equality in respect to government favors.⁹ The last case of imprisonment for religion which I find on record was in A. D. 1768, and this was done by perverting the law for the preservation of the peace. This was condemned by the governor, and the ministers were released.¹ John Leland says: Virginia soil has never been stained with vital blood shed for conscience's sake;² but if no executions took place it was owing to circumstances not known now, and not to the spirit of the church, legislature, or laws during A. D. 1643.³ Perhaps from A. D. 1768 we might say that the true church of Christ could be nourished publicly in sight of princes and prelates.

Massachusetts: A permanent colony was settled here without the aid of the Plymouth company or of the king. The Puritans driven out of England by persecution in A. D. 1608 emigrated to Holland. There some of them became modeled into Congregationalists by John Robinson and others. About eleven years after part of them were induced to seek an asylum in the American wilderness, where they hoped to enjoy their religion and government. In A. D. 1620, after many deprivations, difficulties, and discouragements, these pious adventurers established the New England Plymouth colony, and, it is said, were never guilty of persecution. Another colony, called the Massachusetts Bay company, obtained a patent, A. D. 1628, from the company or council, and in A. D. 1629 a charter from the king, Charles I., and was incorporated in the name of the governor and company of Massachusetts Bay in New England. Their first permanent settlement was at Salem, A. D. 1628. New emigrants arrived at different times and settled at different places, but Boston became the metropolis of New England and the seat of the governor. Church membership was made a prerequisite to the full rights of citizenship, and church buildings, expenses, and ministerial support were furnished at the public expense.⁴ In seven years from the planting at Salem the Bay company had so increased that we find a little colony branching off nearly one hundred miles, to the banks of the Connecticut. The citizens were Puritans. The government was a representative democracy; a pure religion the supreme object, and their laws were strict. But they had not abandoned the fatal doctrine and error of the second century, and blended Mosaic laws and principles with Christianity, and became intolerable persecutors and cruel legislators.

Persecution in England increased the population of New England till it aroused the jealousy of the English monarch and bishops, and repeated attempts were made to stop further emigration. In 1643 the colonies of Massachusetts, Connecticut, Plymouth, and New Haven formed themselves into one confederacy; but Rhode Island was rejected because she refused to be merged into a corporation

(7) Will. Amer., p. 173. (8) Ibid. 175, § 15. Ben., pp. 653-7. (9) Idm. 657. (1) 654. (2) 655. (3) 653. (4) Will. Amer., pp. 179-85. Ben. 367-9.

with the Plymouth colony. In A. D. 1634 Roger Williams, minister of Salem, a fugitive from English persecution, had sought in Massachusetts an asylum among those of his own creed, but finding the same kind of religious intolerance among them, earnestly raised his voice against it. He maintained equal protection to all religious sects; entire freedom of conscience in principles of religion and modes of worship. For these sentiments he was banished, and he became the founder of the Rhode Island colony. In A. D. 1637 Mrs. Hutchinson was banished.⁵ The order of the day was fines, imprisonments, and banishment, A. D. 1638-44.⁶ The scourging of Obediah Holmes was most brutish cruelty. Lady Moody fled to the Dutch on Long Island, and others removed to Rhode Island.⁷ The Puritans of England sent remonstrances, but the Puritans of New England justified their conduct.

The united colonies, including Plymouth, concurred in a law prohibiting the introduction of Quakers, A. D. 1657, and, by advice of their commissioners, Massachusetts passed a law, A. D. 1658, inflicting death upon those returning from banishment, and four were executed according to the law. During the trial of the last, another of the banished entered the court and reproached the magistrates for shedding innocent blood. The prisons were soon filled with victims eager for martyrdom; but public opinion turned in their favor, and the law was repealed, A. D. 1661.⁸ In Boston, after A. D. 1692, these laws of intolerance were not rigidly enforced, and the brethren there suffered far less than those in the country,⁹ and when the second Baptist church in Boston was organized (A. D. 1743), the authorities had concluded that cruelties and penalties were not adapted to enlighten the understanding or control the conscience.¹ When the last persecution took place, or the odious laws were repealed, I have not found, but perhaps from A. D. 1700 the true churches of Christ could be nourished in all New England, in sight of princes and prelates. Virginia and Massachusetts were the fields in the New World on which the contest about toleration was decided, and both parties came from England and brought the controversy with them.

Rhode Island: Banished from Massachusetts, Roger Williams fled to the wilderness and took refuge among the savages of the forest. He purchased the land from the Indians, lived in peace with them, and saved the New England colonies from massacre. He took his principles of toleration with him, and Providence became an asylum for the persecuted of the neighboring colonies, and the peace of the settlement was never disturbed by the various and discordant opinions which gained admission. It was found that the numerous and conflicting sects of the day could dwell together in harmony, and the world beheld with surprise the novel experiment of a government where the magistrate ruled in civil matters only and God alone was respected as the Ruler of the conscience. His political principles were as liberal as his religious opinions. For the preservation of peace, all the settlers were required to subscribe to an agreement to submit to such rules, not affecting the conscience, as should be made for the public good by a majority of the inhabitants. He reserved no political power to himself, and the territory he had purchased of the nations he freely granted to all the inhabitants in common, excepting two small fields planted by his own hands. In A. D. 1644, he obtained from parliament a free charter of incorporation, and after the restoration of royalty he obtained another from Charles II.

In A. D. 1647, the general assembly of the several towns met and organized a government democratic; adopted a code of laws, and closed with the declaration that all men might walk as their conscience persuaded them—every one in the name of his God, without molestation. The assertion that Catholics were excluded from voting, and that the Quakers were persecuted and outlawed, is wholly erroneous. Rhode Island has ever cherished all her early religious freedom and her civil rights.²

(5) Will. Amer., pp. 185-6. (6) Ben. 369-70. (7) 370-92. (8) Will. Amer., 190-1. (9) Ben. 332. (1) 391-4. (2) Will. Amer., pp. 315-18. Ben. 423.

Williams was born in Wales, A. D. 1598; landed in America A. D. 1630-1; banished A. D. 1635; settled at Providence A. D. 1636; in A. D. 1638 he took twelve partners into the purchased territory, and afterward fourteen more.³ In A. D. 1639 the first Baptist church in America was formed by twelve reformers from Massachusetts. They regarded themselves unbaptized, and had no one to baptize them. Ezekiel Holliman was chosen to baptize Roger Williams, and then Williams baptized Holliman and the others.⁴ Though English and Welsh Baptists and ministers emigrated after this to Rhode Island and other parts of America and formed churches, the Baptists of America must be classed among reformers, whether their baptizers came from Providence, in Rhode Island, or from England, or Wales; and if they are the true churches of Christ they must prove it from the Scriptures, for they can not trace their genealogy in hereditary succession from the apostles on the page of history. But here in Rhode Island the true church can, and has been, nourished without molestation since A. D. 1638, and whenever this colony ceases to be a wilderness the woman will not need to be nourished there in a wilderness.

Pennsylvania: In A. D. 1681 William Penn obtained a charter from Charles II. for Pennsylvania, and also purchased all the territory from the Indians. His aim was to open in the New World an asylum where civil and religious liberty should be enjoyed, and where, under the benign influences of peace, those of every sect, color, and clime might dwell together in unity and love. With the Indians, the Swedes in his territory, and the duke of York, who had claims on the Delaware territories, Penn treated in fidelity, peace, and generosity, and secured peace and prosperity. He framed a government and code of laws, but submitted them to the people of his province for their approval. In A. D. 1683 he gave them a charter of liberty and a representative democracy. Thus, Pennsylvania and Delaware furnished unmolested homes for freedom and truth by the grant and influence of the persecuted Quakers.⁵ Penn's influence extended to New Jersey and New York. To induce settlers, the proprietors of New Jersey published a liberal constitution for the colony, promising freedom from taxation, except by the act of their assembly, and securing equal privileges and liberty of conscience to all. In A. D. 1665 Lord Berkeley sold his share of New Jersey to Fenwick in trust for Byllinge and his assignees; A. D. 1674 Byllinge made an assignment to William Penn and two other Quakers; Jersey was divided by them with Carteret; Carteret received east Jersey. The assignees gave the western proprietors a free constitution, granting all the important privileges of civil and religious toleration, and four hundred Quakers settled there A. D. 1677. After the death of Carteret, his portion, or east Jersey, was offered for sale; and it was purchased by William Penn and eleven other Quakers, who governed it till A. D. 1690.⁶

New York: New York was first settled by Hollanders. Here we find religious liberty, and here Lady Moody removed from persecution in Massachusetts.⁷ Through the advice of William Penn, the duke of York, James II., instructed the governor, Dongan, a Catholic, to call an assembly of representatives, A. D. 1683. A charter of liberty was established, and among other things was, That no person professing faith in God by Jesus Christ should, at any time, by any way, be disquieted or questioned for any difference of opinion in matters of religion. When the duke of York became king of England, as James II., he instructed Dongan to introduce French priests among the Iroquois Indians; but Dongan, clearly seeing the ambitious designs of the French for extending their influence among the Indians, resisted the measure. Governor Fletcher (A. D. 1693) labored with great zeal to establish the English church, but the people demanded toleration, and the assembly resolutely opposed the pretensions of the governor.⁸ Such was the extensive and good influence of William Penn and his principles.

(3) Ben. 441. (4) 450. (5) Will. Amer. 246. (6) Will. Amer. 236-8. (7) Ben. 370. (8) Will. Amer. 228-31.

Maryland: Maryland was colonized, by Lord Baltimore, as a refuge for Catholics, who were then persecuted in England (A. D. 1621) under James I. The charter made out by Charles I., A. D. 1632, secured to the emigrants equality in religious rights and civil liberty, and an independent share in the legislation of the province; but the majority must rule. Christianity was the law of the land, but no preference was given to any sect.⁹ Lord Baltimore paid the Indians for their lands; a representative government was established A. D. 1639; declaration of rights was adopted; the powers of the proprietor were defined, and the citizens were confirmed in all the liberties enjoyed by British subjects at home. In A. D. 1649 it was enacted by the legislative assembly that no person professing to believe in Jesus Christ should be molested in respect to his religion, or the free exercise thereof; and any one reproaching his neighbor with opprobrious names of religious distinction should be fined. Bozman maintains that a majority of the assembly were Protestants.¹ Parliament in England having the power under Cromwell, the Protestants in Maryland excluded the Catholics from the legislature and declared them not entitled to the protection of the laws of Maryland. A battle was fought, A. D. 1655; the Catholics were defeated, and some were killed and some executed. Royalty being restored in England, the ancient order of things was restored in Maryland, A. D. 1660, and religious equality was reestablished by Charles Calvert Baltimore.

On the ascension of William, prince of Orange, to the throne of England, suspicion and rumor created another revolution. The Catholics yielded the government by capitulation. In A. D. 1691 the king of England usurped the government; religious toleration was abolished; the church of England was established and supported by taxation A. D. 1692. After twenty years the heir of Lord Baltimore obtained his rights, and so remained till the American revolution.² It is hard to tell whether or not the woman of the wilderness could be nourished here. The violation of the toleration laws appears to have been by the Protestants against the Catholics. The Mennonites and Tunkers had churches here, but how they were treated I do not find in histories; and the Baptists had none till A. D. 1742.³

The Carolinas and Georgia: The charter of North Carolina, A. D. 1665, granted by Charles II., secured religious freedom to the people and a voice in the legislation of the colony.⁴ An attempt to establish monarchy was defeated by the people A. D. 1670. The two Carolinas were separated A. D. 1729, and royal governments established over them.⁵ Dutch from New York and Holland, and Huguenots from France migrated to South Carolina, and I believe were never persecuted for their religion. In A. D. 1704 the Episcopal church became the established church, and the dissenters were excluded from the legislature; but they carried the case up to parliament and the act was declared contrary to the laws of England and to the charter of the proprietors; and the laws of disfranchisement were repealed A. D. 1706, but the church of England remained the state church till the revolution.⁶

Georgia was colonized, by James Oglethorpe, as an asylum for the poor of his country and for persecuted Protestants of all nations, where they all might worship without fear of persecution, A. D. 1733. In A. D. 1752 the charter was resigned to the king, but the people were favored with the same liberties and privileges enjoyed by the Carolinas.⁷ Thus, by English charters, religious freedom was secured to Maryland, Georgia, and the Carolinas; in Rhode Island, Pennsylvania, Delaware, and New Jersey by the proprietors, Roger Williams, William Penn, and his brethren; in New York it was enjoyed by the Dutch from Holland; and, after the English possessed York, it was secured by the advice and influence of William Penn with the duke of York, and was maintained by the governor, Dongan. Virginia and Massachusetts, with her colleagues (Connecticut,

(9) Will. Amer. 240-1. (1) 242-3, note *. (2) 244-6. (3) Ben. p. 631. (4) Will. Amer. 251. (5) 252-5. (6) 259-9. (7) Will. Amer., 261-6.

Plymouth, and New Haven), resisted toleration in religion until subdued by the martyrs suffering for it, A. D. 1661,⁸ or A. D. 1692.⁹ Persecution or toleration by individuals, families, or neighborhoods belongs not to my subject. Such persecution continues yet in places, and advocates for toleration have appeared, during the most relentless persecuting times, among papal princes; and they took the sword to defend their heretical subjects.

Liberty of conscience has been planted in the American English colonies, and as they became independent sovereignties their flags have protected it at home and abroad; and as they ceased to be a wilderness the true church of Christ could be nourished under the shadow of their capitals. After A. D. 1689 the necessity of the woman to continue in the wilderness no longer existed in Great Britain, and from about A. D. 1700 no such necessity existed in any of her colonies. Wherever the flag of Great Britain or of the United States of America floats a true church of Christ can build her temple, ring her bell, and perform her worship. But this the true church could not do in the state sovereignties on the continent of the Old World before this nineteenth century, as the history of Onken and his brethren shows.*

3. DATES OF SOJOURNING IN THE WILDERNESS.—The persecutions of the Novatians and Donatists may be dated A. D. 331, 375, 413, 432. Persecution was stopped in Africa by the Vandals A. D. 439,¹ and in Italy by the Goths A. D. 476, when those countries were subjugated by them.² Hence, the woman was seen flying into the wilderness A. D. 331–476; to these add 1260 years and we have A. D. 1591–1736. She was seen coming out of it A. D. 1626–1689. This can not be disputed. Now, take 1260 from A. D. 1626–1689 and we are carried back to A. D. 366–429, which nearly corresponds to the persecution above dated, A. D. 375–432, making nine years difference on the first, and three on the last. Holland was acknowledged as an independent sovereign state by all the powers of Europe, A. D. 1648, in the peace of Westphalia. She planted colonies in Asia and America, planted toleration in New York, sent the first colony of Puritans to America, gave a dynasty and freedom of conscience to England. Had the woman disappeared suddenly and reappeared suddenly we might fix the dates with certainty; or, had her disappearance and reappearance been everywhere at the same time we could determine the exact time: but to me the time of sojourning in the wilderness, from under the eyes of princes and prelates, is satisfactorily verified by history. The woman is now out of the wilderness and is preaching the Gospel to the worshipers of the dragon, of the beast, and of his image. We have given more minute calculations in more minute accounts of true churches.† (Continued in chap. 170.)

(8) Will. Amer. 188–91. (9) Ben. 392. (*) See G. W. Lehman's Hist. of Bapt. in Germany since A. D. 1834. Miss'ry Sketches p. 286–358. (1) Will. p. 232. (2) Ben. p. 10. (†) Chap. 128, § 6. 175.

CHAPTER CLXII.

THIRD BOWL, OR VIAL. A. M. 5663-5797. (Continued from Chap. 157.)

1. THE POSITION ACCORDING TO THE DIVINE PROGRAMME.—And the third angel poured out his bowl into the rivers and into the fountains of waters, and they became blood; and I heard the angel of the water saying: Righteous, O Lord, art Thou, Who art, and Who wast the Holy One, because Thou didst judge thus, or these things, for they have poured out the blood of saints and prophets, and Thou gavest them blood to drink for they are worthy. And I heard another out of the altar saying: Yea, O Lord God the Almighty, true and righteous are Thy judgments.³ Rivers and fountains are tributary to the sea, and if they remain pure and healthful, the sea may be supplied with fresh water and replenished with living occupants; but here these tributaries are turned into blood, and the inhabitants must drink blood; but do not die. The waters on which the harlot sat are said to represent peoples, multitudes, nations, and tongues.⁴ Hence, we conclude, fountains and rivers represent the tributaries to the papal power, or Holy Roman empire, into which they concentrate their power, wealth, and influence. The vitality of the empire being destroyed, and the tributaries turned into blood, though their nationalities, energies, and governments be not destroyed, the sea of empire can not be restored. Some of these tributaries still have the papal church, and others have some Protestant church united with the civil governments, and all have schisms and have shed blood to prevent or to heal these grievous sores.

Now, veneration for universal consolidated power and influence in church and state might cause the state church sovereignties to restore the sea of papal empire. But, evidently some discord among them has caused mutual slaughters, and though not fatal to their existence, power and influence, and vital energies, it makes union in one sea of empire impossible for some time. Emperors and popes have deluged the earth in blood, what will the state system and reformed state churches do? Will they give peace and happiness to the earth? Will they restore the holy Roman empire? Will they spill one another's blood? The wars of successions gave the nations which formed the holy Roman empire blood to drink.

2. WARS OF LOUIS XIV. OF FRANCE.—Louis XIV. repudiated the treaty of the Pyrenees; laid immediate claim to the Spanish Netherlands in right of his wife. Securing the neutrality of Austria, he poured his legions over the Belgian frontier and reduced most of the fortresses to the Scheldt; fortified the captured towns and garrisoned them with the best troops of France; and Franche-Compte was conquered before Spain was aware of danger, A. D. 1667-8. Protestant Holland, Sweden, and England formed an alliance to defend Catholic Spain against Catholic France. Louis receded before the league, and to become better prepared concluded the treaty of Aix-la-Chapelle. Louis XIV. purchased the alliance of England from the profligate and semi-Catholic, Charles II., bought the neutrality of Sweden and the neighboring princes of Germany, created a

(3) Rev. 16:4,7. (4) Rev. 17:15.

navy of one hundred vessels, increased in army one hundred thousand men, introduced the bayonet, and then sought revenge in Holland for defeating him by the triple alliance in A. D. 1668. In A. D. 1672 Louis invaded Holland, which had only thirty thousand men for self-defense,⁵ and rapidly advanced toward Amsterdam, the metropolis. By the influence of Cromwell of England and John DeWitt, pensionary of Holland, the stadtholdership was suppressed and the reign of the prince of Orange about ended. But, on the invasion of Holland, William III. of Orange was proclaimed stadtholder and captain-general, and after this became king of England. The Hollanders, opening the dikes, submerged the country and saved their metropolis, but the French wintered triumphantly in the conquered provinces.

Prince William III. of Orange, whose mother was a sister to Charles II. of England,⁶ was a general of twenty-two years, and detached England from the French alliance. Catholic Austria and Spain prepared to send troops to aid Protestant Holland, and by A. D. 1674 nearly all Europe was leagued against the French monarch. Louis was obliged to abandon Holland, but in the Spanish Netherlands the allied armies of all Europe were kept at bay for awhile. With the loss of her two generals—Conde and Turenne—French valor slumbered awhile on the land, but Duquesne, a Protestant seaman, almost annihilated the Dutch fleet. This man was reproached by Louis for being a Protestant. He replied: When I fought for your majesty I never thought of your religion. His son was afterward banished for his religion, and carried with him the bones of his heroic father.

France and Holland, equally exhausted, a treaty was signed A. D. 1678. Holland had nearly perished, but at last lost nothing and gained a barrier. Louis retained most of his conquests in the Spanish Netherlands, French Flanders, and Franche-Compte, and the allies all lost something.⁷ Louis bombarded Algiers and Gena, humbled the pope, expelled some German princes from their territories, devastated the Spanish provinces by maurading parties in time of peace, increased his army to four hundred and fifty thousand men.⁷ In A. D. 1685 he revoked the edict of Nantes, forbid Protestant worship, banished all ecclesiastics that would not recant, afterwards closed the ports against the fugitives, sent to the galleys those attempting to escape and confiscated their property, dragooned them that did not attempt to escape, and he lost by these measures from two hundred thousand to five hundred thousand of his best subjects,⁸ beside thirty thousand who suffered death. These cruelties roused the Germans, Dutch, and English into a league, A. D. 1686. Spain joined it; Sweden, Denmark, and even Savoy were gained to it afterward. Louis, undaunted, sent an army against Germany, A. D. 1688, which ravaged the palatinate with fire and sword; another into Flanders, another into Italy, another to check the Spaniards in Catalonia, and a fleet and an army to Ireland to aid James II. to recover the throne of England.⁸

The butchery of the Waldenses in Savoy, the effort to reëstablish popery in England, and the persecution of the Protestants in France was instigated by the pope and confessor of Louis XIV., but was planned and ordered by Louis—and perhaps he hoped to make himself emperor. But an overruling Providence mixed up political interests with state religions so that a concentration of civil and ecclesiastical power could not be effected, and truth and freedom were advancing to complete emancipation.

In A. D. 1690 Savoy was overrun by the French, and so was Flanders. The combined squadrons of England and Holland were defeated and a descent made on the coast of England. In A. D. 1692 Namur was taken by the French, in spite of William and the allies; but the French were defeated in a terrible naval battle off Cape La Hogue, which decided the fate of James II., and marks the

(5) Will. 380-1. (6) Rev. Eurp. 2:32. (7) Will. 382-3. (8) Idm. Dowl., pp. 593-5.

era of England's dominion over the seas. In A. D. 1693 the French gained the bloody battle of Nerwinden over King William, defeated the duke of Saxony at Marseilles, made progress against the Spaniards in Catalonia, and gained some advantage at sea, but succeeding campaigns were not superintended by Louis and became less decisive in results. France was exhausted, and all parties were anxious to terminate a war in which much blood had been shed, much treasure expended, and no permanent acquisitions made.⁹ They got blood to drink, and that is all. William held the throne of England still, and Louis XIV. still held his territory and claims to the Spanish succession.

3. ENGLAND AND HOLLAND, AND OTHERS.—The effort of Cromwell to consolidate the Protestant nations of England and Holland resulted in a bloody war between them. A. D. 1652, bloody and obstinate battles were fought, and peace concluded A. D. 1654, advantageous to England.¹ Charles II. provoked another war with Holland, A. D. 1664, by seizing some Dutch settlements. A few indecisive battles were fought. A Dutch fleet, sailing up the Thames, burned the ships at Chatham. The capital was threatened with the miseries of a blockade, and for the first time the roar of foreign guns was heard by the citizens of London. After two years' war, Charles II. was forced by the voice of parliament and the bad success of his arms to conclude the treaty of Breda, A. D. 1667, when New Netherlands (now New York) in America was confirmed to England.

In A. D. 1672, Charles II. was induced by Louis XIV., of France, to join in the invasion of Holland. The combined armies reduced Holland to the brink of destruction. But William III., prince of Orange, being promoted to the chief command of the Dutch forces, roused the courage of his countrymen. The dikes were thrown open, the whole country except the cities submerged, and the invaders were forced to save themselves by a precipitous retreat. William III., of Orange, married Lady Mary, daughter of James, duke of York and brother of Charles II., and induced England to forsake France and espouse the cause of Holland; and when the duke of York, James II. of England, was dethroned, William and Mary took the throne.² Thus, Holland conquered England by family alliance, and transfused her principles of religious toleration through England and her colonies, and in the peace of A. D. 1697 England obtained the recognition of the king of her choice.

Poland was occupied during the seventeenth century with domestic contentions among the nobility and foreign wars with Sweden, Russia, and Turkey. John Sobieski, king of Poland, with a small force conquered eighty thousand Mussulmans, leaving forty thousand of them dead in the precincts of the camp, A. D. 1673. A revolt of the Hungarians from Austria and their alliance with the Turks brought nearly three hundred thousand men against Vienna, the capital of Austria, which was defended by the citizens and a garrison of a little more than eleven thousand men. Sobieski, with eighteen thousand resolute veterans, came at the request of the Austrian emperor, and with fifty-two thousand Austrians he discomfited the Turks, took their camp of one hundred and twenty thousand tents, and the spoils loaded the ground. The name of Sobieski, an eclipse of the moon, and the furious charge of the Polish infantry struck panic into the enemy, and the wave of Mussulman power retired, nevermore to return, A. D. 1683.

Sobieski gave the glory to God, and received but little gratitude from the jealous monarch whose person and country he had rescued from irretrievable ruin.³ This event marks the era of the decline of the Ottoman power. A powerful league, formed between Austria, Russia, Poland, and Venice, followed this defeat, and in A. D. 1687 the Turks were finally driven from Hungary and dispossessed of the greater part of southern Greece. In A. D. 1697 they sustained a total defeat by the famous prince, Eugene, with the loss of thirty thousand men. The treaty of Carlowitz, A. D. 1699, completed the humiliation of the porte.

(9) Will. 184. (1) 367-8. (2) Will. 372-3. (3) Will. 386-8.

Transylvania, Slavonia, and Hungary were given to Austria. Podolia and other portions of the Ukraine remained to Poland. Russia retained her conquests on the Black sea, and Morea, or southern Greece, was ceded to Venice.⁴ (Continued, chap. 166.)

4. SPANISH SUCCESSIONS.—Louis XIV., of France, lived to plunge Europe into another bloody war, called the War of the Spanish Succession. On the death of Charles II., of Spain, A. D. 1700, Archduke Charles, of Austria, and Philip of Anjou sought the crown, but by gold and promises Louis XIV. obtained the throne for his nephew, Philip. Archduke Charles determined to support his claims with the sword; and fear that, on the death of Louis XIV., Philip would unite with Spain the crown of France, and thus destroy the balance of power, induced England, Germany, and Holland to espouse the cause of Charles of Austria and to declare war against France, while Bavaria alone supported France. A. D. 1702, Austria commenced by pouring into Italy a large army under Prince Eugene, and the English duke of Marlborough, with the Dutch and English forces, entered Flanders. The war rolled over Flanders, northern Italy, along the Rhine, the coasts of southern Spain, western Spain, and on the Danube in Bavaria. Forty-three thousand killed, wounded, and taken prisoners, the French retreated from Germany. Portugal joined the coalition. Spanish peninsula was invaded by the Austrians, and Gibraltar was stormed by the English. The French again penetrated into Germany; defeated in Spanish Netherland and routed; driven out of Italy; Madrid captured and recaptured, and Barcelona was surrendered to the allies.⁵ Louis made overtures of peace, which were rejected, and war continued; French won a complete victory, A. D. 1707, which established Philip on the throne of Spain. In A. D. 1708 the allies defeated a powerful French army and recovered places in Belgium. Again Louis sought peace with Holland, but was repaid all his past insults and pride; was compelled to renew the war; was driven from his position in France, with about thirty thousand killed, but was successful in Spain. Domestic misfortunes fell upon Louis XIV. The emperor of Austria died A. D. 1711. The succession of Archduke Charles to the sovereignty of Austria threatened a union of Spain and Austria—as much dreaded as the union of Spain with France.

The peace of Utrecht, A. D. 1712–13, and of Radstadt, A. D. 1714, terminated the war of the Spanish Succession. England obtained Gibraltar, Minorica, Newfoundland, Hudson Bay territory, and the Island of St. Christopher. Spain remained to Philip of Anjou on his renouncing forever all right of succession to the crown of France. Austria received Naples, Milan, Sardinia, and Spanish Flanders in lieu of Spain, and the Spanish monarchy lost its possessions in Italy and the Netherlands. Louis retained the Fortress of Lisle and French Flanders, and the Rhine was the frontier on the side of Alsace.⁶

In this revolution the gain to England was a gain for Protestantism. Popery gained nothing but some more blood to drink. Louis XIV. died A. D. 1715. Charles V., Ferdinand II., Philip II., and Louis XIV. were the four great champions for popery controlled by civil monarchy, and were great enemies to schisms in the church. They worshiped the first beast, animated, but not controlled, by the second. The image of civil sovereignty controlled by ecclesiastical monarchy they did not worship. To bring the ecclesiastical monarch in subjection to the civil sovereignty and yet prevent schism was a hard task.

5. BLOODY STREAMS IN THE NORTH OF EUROPE.—When the Spanish Succession turned the south and west tributaries of the holy Roman empire into blood, the northern tributaries shared the same fate, and all worshipers of the beast, or of his image, had to drink blood; and they deserved to do so. The czar of Greek-church Russia, with his allies, Protestant Denmark and papal Poland, began hostilities upon Protestant Sweden, A. D. 1700. Charles XII., of Sweden, a

(4) Will. 389–90. (5) 402–4. (6) Will., pp. 404–5.

boy of eighteen years, placed himself at the head of his armies; conquered Denmark; with ten thousand men attacked the Russians, killed eighteen thousand, and captured thirty thousand; conquered Poland and gave her a king, and reduced the Saxon states. Peter the Great wisely trained his barbarian Russians in defensive and aggressive movements, and sometimes gained advantages.

In A. D. 1707, Charles undertook to conquer Russia and rejected offers of peace; but the czar desolated the country as he retreated before him, so famine and incessant attacks wasted the Swedish army, and an action commanded by the czar with overwhelming numbers proved the irretrievable loss of the Swedes. Charles escaped, with about three hundred horsemen, to the Turks, abandoning all his treasures and spoils to the enemy. Thus, Charles lost the fruits of nearly one hundred victories and nine years of successful war; and had not the Austrian emperor and maritime powers interfered the Swedish monarchy would have been rent to pieces. While in exile, Charles raised the Turks against Russia in superior numbers, and Russia lost sixteen thousand men in battle with them on the Pruth, A. D. 1711.

Though these wars did not effect very much in the papal sea of empire, as Russia belonged to the Greek church, they prevented a Protestant concentration of power in northern Europe and gave Turkey a taste of blood. Had Charles succeeded in his plans, he intended vengeance on the pope.⁷ These wars educated the Russians in the science of war; and while Charles XII. left nothing behind him but ruins, Peter founded a mighty empire wedded with the Greek church, and Russian influence and interference may yet be felt by pope and caliph in the development of the kingdom of God.

6. AUSTRIAN SUCCESSION.—France, England, and Holland formed the triple alliance, A. D. 1717, to guarantee the fulfillment of the treaty of Utrich. Philip V. of Spain, had violated the treaty and conquered Sardinia Island from Austria and Sicily from Savoy. Austria joined the alliance to check the ambition of Spain. The Spanish fleet was destroyed by the British squadron. The Austrians invaded Sicily, and Philip V. was compelled to respect the treaty. In A. D. 1739, a war broke out between England and France, about their rights in the American waters. Powerful armaments were fitted out on both sides, and pirates harassed the home trade of England.⁸ While this war continued, the war of the Austrian Succession broke out, presenting a scene of the greatest confusion and eclipsing the conflicts on the American seas.

Charles VI. of Austria died, A. D. 1740, without any male issue, and left his dominions to the eldest daughter, Maria Theresa, queen of Hungary. Charles Albert, elector of Bavaria, claimed it; so did Augustus III., king of Poland and elector of Saxony, and Spain claimed the whole Austrian succession. Frederick II., the young king of Prussia, marched in and took possession of Silesia. France sought to dismember the Austrian empire. England offered her aid to Maria Theresa to preserve the integrity of the Austrian dominions. In A. D. 1741, two French armies crossed the Rhine, joined the Bavarians, seized Prague, and made important conquests. They threatened Vienne; compelled Maria Theresa to flee into Hungary. In A. D. 1742, the imperial crown of Austria was given to Charles Albert, through the influence of France and Prussia. The swords of the Hungarians flashed in the air, and they declared with a shout to die for their queen. The day Charles Albert was crowned emperor his own capital fell into the hands of the Austrian general; Bavaria was plundered, and he was compelled to flee his own dominions. But Austria had to purchase peace with Prussia by surrendering Silesia to Frederick II. The French losses on the ocean by England were great. They were driven from Prague and forced to recross the Rhine. In A. D. 1744, Frederick II. renewed hostilities, captured Prague and eighteen thousand men; but, his French allies failing him, he had to retreat with a loss of

(7) Will. 407. (8) Will. 418.

twenty thousand.⁹ The death of Charles Albert (A. D. 1745) might have ended the war, but the national animosity between England and France prevented peace. The French gained a victory over the Austrians, Dutch, and English, and conquered Austrian Netherlands and Dutch Flanders. Prussia was successful in Silesia and Saxony, and by treaty at Dresden was confirmed in the possession of Silesia.

The German states elected Francis I., husband of Maria Theresa, for emperor, and in the treaty Frederick acknowledged him. In Italy, the combined armies of France, Spain, and Naples were successful against the Austrians and held possession of Lombardy and Piedmont. Charles Edward, grand-son of James II., supplied with money and arms by France, landed in Scotland. Joined by many Highland clans he took Edinburgh; defeated the royal forces at Prestonpans; entered England and advanced within one hundred miles of London; was compelled to retreat into Scotland; defeated the royal forces a second time, but was utterly ruined by the bloody battle of Culloden; and the surrounding country was pillaged and devastated. Charles escaped to France, but numbers of his adherents perished on the scaffold and multitudes were transported to America, A. D. 1745.¹ In A. D. 1746 the English became masters of the French colonies in North America, and the French naval armament for devastating the colonies was so wrecked by storms that the colonies escaped the destruction. In A. D. 1746-7 hostilities were carried on with varied success by the French and Spaniards on one side and the English, Dutch, and Austrians on the other. By sea, the French lost nearly their last ship and the English had scarcely a rival. On the continent, northern Italy and the Netherlands were the chief seats of war. The French were driven from Italy and the Austrians and their allies from the Netherlands. The peace of Aix-la-Chapelle was concluded A. D. 1748. All conquests during the war were to be released, prisoners all restored without ransom, conflicting claims of England and Spain left unsettled, and France abandoned the pretender's claim to the English throne. Neither France nor England obtained any recompense for the enormous expenditure of blood and treasure; the Austrian dominion, excepting Silesia, was preserved, and the European balance of power was maintained,¹ and a nominal peace of eight years followed. They got blood to drink! and that was all!

7. FRANCE, ENGLAND, AND THE COLONIES.—The colonial rivalry between France and England continued; the ambition of Frederick II. and the jealousy of Austria and Prussia remained. We keep an eye on these colonial movements, as they may hereafter effect the development of the kingdom of God. They do not properly belong to our present subject, which is: "The Bloody Wars of Imperial Christianity; or, State-Church Sovereignty, as a Plague Inflicted on the Antagonisms to the Kingdom of God." Such are the complicated relations and interests of European nations that one war introduces another, and those colonial difficulties placed France and England on opposite sides in European wars. Frederick II., of Prussia, anticipating an effort of Austria to reconquer Silesia, and distrusting the French, formed an alliance with England; and thus France and Austria, enemies for three hundred years, were compelled into an alliance. Russia, Sweden, and Poland joined Austria out of fear or hatred to Prussia, and France joined out of rivalry to England—two Protestant powers against one Greek, one Protestant, and two papal powers. England was powerful on the seas and ocean, and might divert or counteract the power of France; but on the continent she could give but little effective aid to her ally. The partition of Prussia was already planned and her days appear to be numbered. Though Frederick may have been an infidel, he had about as much genuine Christianity as any of the sovereigns of his day, and his early training made him a man of desperation—just the man for the time and place. His marches and counter-marches, his victories and defeats, invading and being invaded, triumphant and

(9) Will. 419-20. (1) 420.

crushed to the brink of ruin, the same determination to deliver his country or be buried in its last ruins, animated to deeds of heroism and rashness unsurpassed by Charles XII. of Sweden, John Sobieski of Poland, or any other general of christendom; and the result is that this day there is an empire whose power is felt by popery. But the land was dyed in blood! and the blood of Prussia was profusely mingled with the blood of France, Austria, Saxony, Poland, and Russia.

The armies of Frederick's enemies, on foot and preparing to march against him, A. D. 1757, were estimated to exceed seven hundred thousand men; while his forces, with his English allies, were but little more than two hundred and thirty three thousand. He won the battle of Prague, but twelve thousand five hundred Prussians lay dead or wounded on the battle field. His English and Hanoverian allies were rendered inactive by a capitulation, but Frederick's victory at Rossback restored them to action. On the plain of Lissa the Austrians lost seven thousand four hundred killed and wounded, and the Prussian loss was five thousand.

Mr. Pitt, prime minister of England, said: The American French colonies were to be conquered in Germany. Money was supplied by England, and an army was sent into Germany. In A. D. 1758 Ferdinand, duke of Brunswick, commanded the English and Hanoverian arms in Germany, and drove the French beyond the Rhine in three months. The Russians were ravaging the province of Brandenburg, sparing neither age nor sex. Frederick, with thirty thousand, encountered the Russians, fifty thousand strong; and nineteen thousand Russians and eleven thousand Prussians lay dead or wounded on the battle field. At Hunersdorf, A. D. 1759, the Russians and Austrians were ninety-six thousand men, defended by strong entrenchments, and the Prussians forty-eight thousand; eighteen thousand Prussians were killed or wounded, and nearly sixteen thousand Russians and Austrians met the same fate. Surrounded by Austrians in the defiles of Bohemia, out of fourteen thousand Prussians eleven thousand were killed or wounded. Surrounded, A. D. 1760, by one hundred and seventy thousand Russians and Austrians, Frederick outgeneraled them and cut to pieces one division; attacked the entrenched camp of Marshal Daun, determined to end the war or perish with his whole army, and fought the bloodiest battle of the war. He recovered all Saxony but Dresden and compelled the Russians, Swedes, and Austrians to evacuate the Prussian dominions. Ferdinand, of Brunswick, attacked the French seventy thousand strong and obtained a complete victory, and thus saved the English Hanoverian dominions. The French fleets were destroyed; they were deprived of all their settlements on the coast of Africa; lost Fort Duquesne, Louisburg, and Canada; while the English gained the preponderance in India, A. D. 1758-9.

In A. D. 1760 France and Spain formed the family compact. Spain lost Cuba and Manilla to the English; the French were divested of all their possessions in the East Indies; Belle Isle was captured, and Martinico, Guadaloupe, and other West India islands were added to the list of British conquests. Peace was concluded A. D. 1763. England retained Canada, Cape Breton, and Newfoundland in America. In six years of alliance with Austria, France lost more men and money than in all her wars with that empire. Prussia retained Silesia, but all other conquests and prisoners were mutually restored by both parties.² In Europe the belligerents ended where they begun, and got nothing but to drink blood. But Protestantism gained an ascendancy over popery. Prussia became a rival power to Austria; France lost her ascendancy; England gained supremacy on the seas, and got possession of the Indies and of the North American colonies; Russia has got another good schooling in the art of war and is becoming a power that may directly or indirectly deliver the Greek church from subjugation to Mahometan despotism. What Protestantism lost in the decline of Holland it gained in the rise of England.

(2) Will. 423-33.

8. RISE OF THE UNITED STATES.—After repairing the ravages and desolations of war, Prussia became mighty on the continent. In A. D. 1768 Russia gave Turkey a series of defeats and took Moldavia and Wallacia, and was desirous to keep them; but Austria, fearing the preponderance of Russia, opposed it. To settle the difficulty papal Poland, which had designed to dismember Prussia, was parted between Greek, Russia, Protestant Prussia, and papal Austria.³ England, with her growing colonies, might think to give civil and religious laws and influences to the world. Freed from French intrigues among the Indians, and French power on the seaboard, the American colonies may grow into nations and subdue all the western continent, and the East Indies may rule all Asia; and thus England may become mistress of the world, and her state-church may become the Rome, Constantinople, or Mecca of Protestantism. But such was not the decree of Heaven. He that wears a robe dipped in blood and has many crowns on His head, and engraved on the armor of His thighs has the titles, Lord of Lords, and King of Kings, has decreed that the New World shall have new laws and a religion untrammelled by state governments, and a new flag the nations never saw must float to the breeze in every port under Heaven.

England undertook to rule her American colonies as a despot would rule his vassals. The colonies demanded representation in their government. With all her toleration, England holds truth and freedom in subordination to the will of the sovereign. The sovereign may change, persecution may follow, and truth and freedom may be lost. But truth and freedom must be supreme; princes and prelates must be in subordination to them. But Satan never yields a position or territory without a war. War ensues; the colonies declare themselves free and independent sovereignties; the enemies of England become friends to the United States, not because they loved truth and freedom, but because they hated that English supremacy which she wrested from their hands. England planted these colonies and gave them charters, securing liberty of conscience and representation in government. The soil was new and these principles took deep root and outgrew any plants in the royal gardens. England was astonished at the development and changed her policy; but too late. The King anointed over the holy hill of Zion, having all power in Heaven and earth, had ordered the planting and given the growth; and man can not reverse the order. France gave material aid, Spain gave secret favor, and the war cloud rolled back to Europe and over to India.

Holland was forming a commercial treaty with the united estates, now become sovereign states, when England declared and commenced war upon her shipping and settlements. In the United States of North America blood was shed, sufferings endured, and property destroyed, which appeared great to these weak colonies in this wilderness, but are unnoticeable compared with the blood and carnages in the Old World. A. D. 1776 gave the Declaration of Independence to the world of a new nation on a new basis—a national government without a state religion, and yet the most religious people in the world. The war in America was soon ended, 1781, but the war between England and her European enemies continued and much destruction of property was effected at Gibraltar. Minorca surrendered to the Spanish, and the British settlements in the East Indies suffered. In A. D. 1783 peace was concluded. The independent nationality of the United States was acknowledged by Great Britain. France restored to Great Britain all conquests in the West Indies made during the war, excepting Tobago. England surrendered to France St. Lucia. On the coast of Africa, the Senegal settlements were ceded to France, and those on the Gambia to England. In the East Indies, France recovered all places lost in the war and others of importance. Spain retained Minorca, West Florida, and received East Florida for the Bahamas. The expense of blood and treasures in this war cost England

(3) Will. 433-4.

enormously; nor did her European antagonists suffer much less severely, and the United States was the only country that could claim any beneficial results.⁴ But revolutions did not stop here. Hostility to English supremacy had caused monarchical power in Europe to encourage republican principles in America to their final triumph, and those principles of freedom were borne back to the Old World and shook the nations and convulsed France.*

9. STREAMS OF BLOOD IN FRANCE.—In France the principles of freedom were united with principles of infidelity and insatiable licentiousness, and hurried forward the French revolution. Though French blood and treasures had been profusely expended in other countries, yet her own rivers and fountains had not been turned into blood since they flowed with the blood of Albigenes and Huguenots. The nobility, courtiers, and state clergy opposed any sacrifice on their part that was required by wholesome reformation till revolution or ruin was inevitable. The court threw itself upon the representatives of the whole people, hoping they would defend the throne against the nobility and clergy. Reforms were proposed and discussed. The clergy held one-third of the lands, the nobility another third, and the remaining third was burdened with all the expenses of government. In elections the nobility chose those attached to their interest; the clergy chose those who would uphold Catholic hierarchy, but somewhat inclined to political freedom, and the commons chose firm republicans ardently desirous of extending the power and influence to the people. The court, the nobility, and the clergy united, but in the assembly they were lost in the overwhelming majority of the people. Mutiny, revolts, and mobocracy ensued. The peasantry of the provinces followed the rabble of the capital, regiments of the line declared for the people, nobles were expelled or massacred, and much of their property was burned. The aristocracy and clergy descended to a level with the peasantry, the privileged classes were swept away, and France was changed. Mobs ruled the nation and governed the throne. The Jacobin club acquired power, fomented sedition and anarchy, overturned the government, and sent forth the sanguinary despots who established the reign of terror.

About seventy thousand nobility abandoned their country, resolved to seek the restoration of the old government by foreign intervention. They attempted to stir up rebellion in the provinces and solicited the king to sanction their plans and join their armaments. In attempting to escape, Louis XVI. and family were captured and brought back as prisoners. The government fell into the hands of the constitutionalists and republicans. The Jacobins were anarchists, without any principle or attachment to any particular form of government, but they acquired a preponderance that bore down all opposition. To put down the rebellion and restore the king to his rights and throne, the king of Prussia and emperor of Austria entered the French territories with one hundred and forty thousand men under the duke of Brunswick. France was aroused in every part to resistance, and the court was accused of leaguings with the enemy. The Jacobins extended their network over the whole kingdom; prisons were filled with victims; forced loans were exacted with rigor; the guillotine was put in requisition to do the work of death, and the power of death was relentlessly wielded by a combination of monsters. In A. D. 1792, the prisons being full, five thousand persons were massacred in five days. The king was executed A. D. 1793, and nearly all who voted his death were themselves executed on the scaffold afterward.⁵

The invading armies of Prussia and Austria were repulsed, and the French crossed the Belgian frontier and gained, by battle, possession of all the Austrian Netherlands; but England and Prussia combined to check the French progress in Holland.⁶ While France was drenched in the blood of her own citizens, the invasion on the north had been defeated and driven back from the Rhine, the

(4) Will. 433-4. (*) Continued from Chap 169. (5) Will. 445-7. §§ 1-27. (6) Idm., §§ 22, 29.

Spaniards had recrossed the Pyrenees, the English had retired from Toulon, and the revolt of La Vendé had been extinguished, while an army of one million stood ready to enforce and defend the principles of the revolution against all the crowned heads of Europe.⁷

The fall of Danton and his associates, A. D. 1794, was followed by the unqualified submission of every part of France to the central power. The higher orders of opposers first, and then the middling classes had been cut off, and yet no limit appearing to the onward course, humanity began to revolt at the ceaseless flow of human blood and courage arose out of despair. In the convention itself, long stupefied by terror, a conspiracy arose against the tyrant Robespierre, who, with twenty of his associates, perished on the scaffold, and next day sixty members of the municipality of Paris met the same fate. Thus terminated the reign of terror that had overturned the throne and the altar, had driven the nobles of France into exile and her priests into captivity, and had shed the blood of more than one million of her citizens.

France had become a military camp of one million two hundred thousand men. Of these, seven hundred thousand were ready for offensive war, and all the monarchies of Europe could not equal it. France was irresistible on the land, and England, at the head of the allies, was mistress of the seas. At the beginning of A. D. 1793 the allies were pressing heavily on all the frontiers. At the close of it the Spaniards, being defeated, were suing for peace. The Italians, driven over the Alps, were trembling for the fate of their own country. The allied forces had everywhere recrossed the Rhine. Holland had been revolutionized and subdued, and the English troops had returned home, or had fled for refuge into the states of Hanover.⁷ Thus, we have seen the fountains and rivers, or tributaries, of the papal empire have been turned into blood, and though neither the ecclesiastical nor civil policy of these state church sovereignties were destroyed, but still survived and were strong, yet the princes, prelates, and citizens had blood to drink. Their national interests and antipathies were increased, and their combination in the restoration of the holy Roman empire is hopeless. Why should these nations, having reformed their religion, have blood to drink? They profess to be Christian establishments and yet shed the blood of one another. They have shed the blood of saints and prophets to prevent schism. They show that they are not constituents of the true kingdom of God, and Christ shows they are not under His peculiar favor and protection, nor has He delegated His power to them. They shed the blood of Christ's witnesses. Christ gives them up to discord, and they slaughter one another. Such is the justice and equity of God in all His judgments. So said the angel before the altar, where the prayers of the saints ascend with the sweet incense.

(7) Will. 448, §§ 37-41.

CHAPTER CLXIII.

THE FOURTH VIAL OF WRATH; OR, SCORCHING TYRANNY. A. M. 5799-5819.

1. GENERAL VIEW ACCORDING TO DIVINE PROGRAMME.—The fourth angel poured out his bowl upon the sun, and it was given unto him to scorch the men with fire, and the men were scorched with great scorching; and they blasphemed the name of God, who had power over these plagues, and they repented not to give Him glory.⁸ The period of the French revolution, of not more than twenty-five years, contains more lessons of important instruction than the two preceding centuries. In that time the condition of Europe was entirely changed. The political system, which had cost the combined labor of three hundred years to rear, was overturned from its basis, burying kingdoms and whole nations in its ruins. Virtues and vices were displayed, extremes of suffering and violence, of meanness and magnanimity, were exhibited. Kingdoms rose and disappeared by turns. Europe was subdued and enslaved in the name of liberty and equality first, and afterward to gratify the ambition of one man.

The system of political equilibrium invented in the fifteenth century and established by the treaties of Westphalia, was totally overthrown by France. Three despotic powers dismembered Poland for their own convenience and aggrandizement. Napoleon dismembered and disposed of kingdoms as he pleased; founded a universal monarchy under a new form, called it the federative system, and ruled it at his will.⁹ If the sea represents the papal empire, and the fountains and rivers represent its tributaries, then the sun may represent the imperial power so much venerated by the men in it—princes, nobles, and clergy. As the sun is the largest luminary in the heavens, and was worshiped by Polytheists as the supreme god, so it may represent the greatest power in the holy Roman empire; and this power did scorch the men who worshiped concentrated ecclesiastical and political power. The king of Persia reckoned himself a sun, and complimented the Roman emperor as another. But, in more ancient times, Alexander told Darius that the earth could not have two suns at one time;¹ and Napoleon, the Frank-Roman emperor, shined among the sovereigns of his day as the sun among the luminaries of the sky. The psalmist said: The sun was created to rule the day, and the moon and stars to rule the night.² So, in a divine programme the sun may represent a supreme ruling power or person, as well as the chief source of light and heat. But, we may not restrict this emblem of supreme power to one person, and, as in in other divine programmes, this despotic power may be exercised by two, three, or more. Thus, Russia, Prussia, and Austria disposed of Poland without regard to emperor, pope, or state system.

2. FRENCH DESPOTISM.—The pope himself was scorched. Bonaparte invaded the ecclesiastical states, and the pope renounced Avignon and the Venaissin, and ceded Ferrara, Bologna, and Romagna.³ Pius VI. protested against the spoliation of the church in the union of Avignon and the county of Venaissin to

(8) Rev. 16:18, 19. (9) Rev. Eurp., Vol. II., 140-1. (1) Gbn., Vol. II., chap. 7, p. 113. Roll., Vol. V., p. 84. (2) Ps. 136:7-9. (3) Rev. Eurp. 2; 163-4.

the Roman republic, A. D. 1791, and was treated as an enemy. The truce of Bologna, A. D. 1796, cost him twenty million francs and many of the finest specimens of art. He set on foot an army of forty-five thousand men; but Bonaparte compelled him to the peace of Tolentina, to pay fifteen million francs more, to cede the three legantines of Bologna, Ferrara, and Romagna, to renounce Avignon and Venaissin, A. D. 1797, and the Roman republic was proclaimed, A. D. 1798.⁴ Bonaparte annexed the states of the pope to the French empire and declared Rome a free imperial city. The pope thundered a bull against Bonaparte and his adherents, counselors, and coadjutors. The pope was more closely imprisoned and was removed from Rome to Savona for three years.⁵ In A. D. 1796 Rome had been pillaged by the French. Priestly robes were burned for the gold in their embroidery. Palaces and churches were ransacked and their treasures of art carried away or destroyed.⁶ The clergy were scorched.

France and Austria disposed of the Venitian territory; traded around countries and provinces in a perfectly despotic manner, and indemnified themselves, or paid the boot to each other, out of the pockets or possessions of other sovereignties, A. D. 1797. Napoleon overturned the Venitian republic and occupied the city with his troops; united the provinces ceded by Austria into the Cisalpine republic on the model of the French republic, and obliged the Genoese to change their government into the Ligurian republic. Napoleon dictated the conditions to Austria. Austria accepted the trade, and the other nations had to grant the indemnity.⁷

France desired the left bank of the Rhine, and promised indemnity to those German princes who should be dispossessed; but this indemnity must be got in Germany, but not in Bavarian nor Austrian possessions, although Austria, supported by Russia, desired the dismemberment of Bavaria. France anticipated a strict alliance with Russia, and expected to dictate its own conditions of peace.⁸ War became inevitable in consequence of the numerous aggressions committed in different countries by the executive directory of France. The Cisalpine republic was obliged to accept a treaty of alliance with France, which was a treaty of subjugation, and had to support twenty-five thousand French troops at an expense of eighteen million francs per annum. The directory excited a revolution in Switzerland, and under pretense of an invitation from one party sent troops and overturned the government, and then established the Helvetic republic, entirely subject to their own authority. Bonaparte got possession of Malta by some rebel knights, and, though at peace with the porte, he undertook the conquest of Egypt. Charles Emanuel IV., of Sardinia, insulted in every way by French generals and the Cisalpine and Ligurian republics, obtained French protection on condition of an alliance offensive and defensive and a surrender of the citadel of his capital, A. D. 1797.⁹ Thus, princes and nobles were scorched.

3. TYRANTS COMBINE TO RESIST TYRANNY.—A second combination against Catholic France was formed by Protestant England, Greek-church Russia, Mahometan Turkey, Catholic Austria, and the two Sicilies. Thus, the four great Monotheistic religions leagued in war and showed they were not the peaceful kingdom of Jesus Christ, and mutual confidence could not be obtained among those in the league. By a stretch of arbitrary power the directory prevented a reactionary revolution in France and annulled the elections of A. D. 1798, and introduced the military conscription, which was a scorching expedient. The king of the Sicilies expelled the French from Rome, but being defeated afterward took shelter in Sicily. Naples fell into the hands of the French, and the Parthenopean republic was proclaimed.¹ The French directory made the war with the Sicilies a pretext to declare war with Sardinia, which was in alliance with France. The king was compelled to renounce the exercise of all power and to command his

(4) Rev. Eurp. 186. (5) 231. (6) Thal. 369. 371. (7) Rev. Eurp. 2; 164. (8) Idm. 165-6. (9) 166-7. (1) Rev. Eurp., Vol. II., pp. 167-8.

subjects to obey the provisional government to be established by France. The congress at Rastadt was dissolved by Count Metternich and its decisions annulled.²

The Russian army under Suwarow arrived in Italy. The French were driven out of Italy by the allies, excepting in Genoa, and the Roman and Parthenopean republics fell to pieces. Prince Korsakoff arrived in Switzerland. Desperate battles were fought. The allies were generally successful, and in Germany the French were forced back upon the Rhine.³ During the French reverses in Europe Bonaparte had subdued the greater part of Egypt, but learning from some papers the state of things at home he returned secretly and found France about ready for a new revolution. Bonaparte seized the reins of government with a firm hand, and by decrees organized the most complete despotism, quashed insurrection, made peace, and restored the Catholic religion, A. D. 1801;⁴ but he appointed the archbishops, and indemnified princes out of the territories of the church. All former sees in France were suppressed. In Germany two ecclesiastical electorates disappeared. A third was transferred. An archbishopric was made an electorate and bestowed upon, or traded to, Ferdinand for the grand duchy of Tuscany.⁵ Prelates as well as princes and nobles were scorched.

The czar of Russia, attributing the bad success of his arms to the allies themselves, had withdrawn from the coalition; but Pitt, prime minister of England, was determined to overthrow the revolutionary despotism of France. War was recommenced by Austria in Italy. But Bonaparte took the whole of Lombardy, and after more defeats Austria made peace without consulting England, and yielded to the despotic demands of Napoleon the Belgic provinces and other counties. The boundary line between Austria and the Cisalpine republic was traced. Dukedoms were taken by Bonaparte and indemnity promised out of Germany. All the left bank of the Rhine was given to France, and the despoiled princes were promised compensation out of the German empire; and, lastly, the Germanic body should ratify the peace within thirty days, which was the precursor of its annihilation. Ferdinand IV., king of Naples, was despoiled of territory by treaty of peace or forced to trade. Portugal concluded a peace with France for fear of invasion, and shut her ports against England.⁶

4. DESPOTS UNITE TO TYRANNIZE.—France and Russia formed a mutual agreement to regulate the sovereignties of Europe and the indemnification out of the German empire for those princes despoiled in the despotic disposition of countries, provinces, and cities. When Pitt quit the English ministry, England, France, and Russia, made their own regulations about the nations.⁷ Thus France, Russia, and England held the destinies of the nations in their hands, and all despoilations and indemnifications must be at the expense of others, who must work, fight, and make peace at the option of these tyrants. England was despotic on the seas. At one time she holds sacred the principles of free commerce for neutral states because such was her interest; but when supreme on water she is silent on that subject in her treaties with neutral powers,⁸ and invaded Denmark and Sweden without provocation. England and Russia established tyrannical laws on the seas.⁹ Russia was supreme in her own northern regions, and dictated policy in a peremptory manner to Denmark and Sweden.¹ France ruled the papal and German domains. The Netherlands, a flourishing portion of Germany, Geneva, Savoy, and Piedmont were incorporated with her territories. The Dutch and Cisalpine states had bowed their necks to the yoke of the first consul. The Swiss, enslaved by the directory, had not recovered their ancient independence. Tuscany and the Ligurian republic dare not dispute the will of the conqueror. Spain was reduced to a state of subservient and degraded alliance with France, and England had ruined her maritime power. Russia and the porte, as French allies, waged war with her. Portugal, by treaty with France, had to shut her ports against England and cede places to Spain.²

(2) Rev. Eurp. 169. (3) Will., p. 473. (4) Rev. Eurp. 170-3. (5) Thal. 378-9. (6) Rev. Eurp. 2; 173-7, 179. (7) 177. (8) Rev. Eurp. 2; 178. (9) Idm. 183, 197. (1) 182. (2) 179.

Holland was ruined by her two parties. On entrance of the French army the patriots, or middle class, gained the ascendancy, abolished the Stadtholdership, became an ally to France, and ruined their country, which became reduced to the condition of a neglected province of France called the Batavian Republic. The English, espousing the Stadtholdership's party, stripped the republic of its colonies, destroyed its marine, and annihilated its commerce, A. D. 1795-7.³ Intrigue, two parties, fire and sword enabled France to subjugate Switzerland and to compel her to renounce her independence and neutrality.⁴ Excepting a part of the Venitian territory united to Austria, all of Italy had been yielded to the dominion of France at the time of the peace of Amiens, A. D. 1792. The king of the two Sicilies—Naples and Sicily—alone had still maintained a sort of independence, but in A. D. 1792 he was obliged to acknowledge that first of all sovereigns—the French republic.⁵ The sovereignty of Sardinia was undermined by revolutionary principles, and Piedmont was annexed to France. The Cisalpine republic (composed of Austrian Lombardy except Mantua, which was added afterwards; the dutchy of Modena, three legatines from the pope, Pious VI.; part of the Venitian territory, with additions of Valtellina, Chiavenna, and Bormia from the Grisons of Switzerland; Novarese, and the country beyond the Sesia from the Piedmontese) was wholly at the disposal of France. The victories of the Russians and allies, under Suwarow, put an end to this for a time; but after the battle of Marengo this state of things was restored.

The republic of Genoa was compelled, by innovations at home and threatenings from England and France, to accept a constitution from the hand of Bonaparte, A. D. 1797; paid large sums of money, and with additions to its territory was called the Ligurian Republic. The grand duke of Tuscany was deprived of his estates, which were given by Bonaparte to the prince of Parma.⁶ And Naples was subjugated and had to receive sixteen thousand French troops.⁷ Russia and Turkey created the independent republic of the seven islands, A. D. 1800, and it was acknowledged by France and England.⁸ Germany had been divided into two parts at the peace of Basle—the north, under Prussia, and the south, under Austria. Disaffection between Prussia and Austria was dexterously turned by France to her own account, and Alexander, of Russia, could not reconcile them. Prussia had to cede the left bank of the Rhine to France, but was promised full compensation, A. D. 1796; and the provinces on the left bank of the Rhine were incorporated with France, and the downfall of the German empire was approaching. Russia wished to engage the Poles in an alliance against the Turks, but was disappointed by Prussia instigating them against Russia in consequence of engagements with England. Poland was conquered, and Russia dictated the peace of A. D. 1792.⁹

Again Russian, and also Prussian troops spread over Poland, and she was forced to yield up the provinces seized by them.¹ Insurrection took place; Austria joined the coalition and sent an army; Poland was conquered and divided between Russia, Prussia, and Austria, and ceased to exist, A. D. 1794.² The condition of the papal, or holy Roman, empire depended on three despotic powers—France, England, and Russia. Power was concentrated into their hands and they used it upon all inferior authorities, whether princes, nobles, or prelates. Of these despots France was the greatest luminary and scorched wherever she touched, and her whole power became concentrated in Napoleon Bonaparte. Bonaparte's object was to secure to himself the empire of the world and make the monarchical government hereditary in his family. He intended to extend the boundary of France and surround it with petty monarchies that must stand or fall with his own dynasty.³ He remodeled the governments of the annexed countries to his monarchical idea and ruled France itself with a despotic hand. In concert with Alexander, czar of Russia, Napoleon was the principal arbiter for

(3) Rev. Eurp. 183. (4) 184. (5) 2; 186. (6) 184-6. (7) 186-7. (8) 187. (9) 2; 188. (1) 189-91. (2) 193-5. (3) 198.

indemnifying the despoiled princes of the Rhine;⁴ and the German empire had the mortification of seeing its interests regulated by two foreign powers, and did not even protest against this violation of its territory.⁵

Bonaparte attached himself to the Jacobine party in France and was proclaimed emperor by the senate, and the dignity was made hereditary in his family. The pope was invited to Paris to crown him. The ceremony was performed in the church of Notre Dame, A. D. 1804. Napoleon put the crown on his own, and then on the head of his spouse.⁶ Pope Pius VII. made the journey to Paris in order to bless the coronation of the new Cæsar, who had fixed the seat of his universal monarchy on the Seine instead of the Tiber. It was, in truth, a second though brief revival of the western empire, against which the obsolete pretensions of the Hapsburgs availed no more than had those of the Byzantine Cæsars against the first Frankish emperor. Napoleon constantly maintained the parallel between himself and Charlemagne,⁷ A. D. 1804. The Cisalpine republic was transformed into the kingdom of Italy. Bonaparte was proclaimed king of Italy by a decree of the estates of the Italian, or Cisalpine, republic. He repaired to Milan and was crowned with the iron crown of Charlemagne, which belonged to the emperors of Germany, who were thereby constituted kings of Italy.⁸ This crown was the true emblem of the papal empire. It was first given by Pope Gregory I. to Theodolinda, queen of the Lombards, as a reward for converting her husband from the Arian heresy to the Catholic religion; and it is said to have been forged from one of the nails of the true cross.⁹

Napoleon placed this crown on his head with his own hands, saying: God has given it to me; beware of touching it.¹ A. D. 1805. Napoleon had restored the Catholic religion which had been abolished by the revolution in France;² and hence the Bonaparte dynasty, though short, was the seventh dynasty crowned with the iron crown of Charlemagne as kings of Italy. Though Bonaparte was crowned at Paris by the sanction and blessing of the pope as emperor of the new universal French empire, he was not crowned at Rome with the golden crown of the Roman empire. However, the council of Constans decided that the German emperor was the Roman emperor by virtue of his election, without being crowned at Rome by the pope, and none of the Hapsburg dynasty was so crowned but Charles V., and none of the German emperors were crowned emperors of Germany by the pope. Hence, we conclude the Bonaparte dynasty was the legitimate seventh head of the papal beast, or of the holy Roman empire. Such he was in fact, and ruled it for a time with a scepter of iron. Eugene Beauharnis, son of the Empress Josephine, was his viceroy. The Ligurian republic was united to the French empire; the republic of Lucca was erected into a principality with a new constitution and a prince of the Bonaparte family; and the states of Parma were organized according to the French system.³ Napoleon conferred the title, King of Rome, upon his son, annexed the papal states to his dominion, and revoked the donations of his predecessors, the Frank emperors.⁴

5. DESPOTS SCORCH ONE ANOTHER AND THEIR OWN DEPENDENTS.—Bonaparte annulled the capitulation of Suhlingen and took Hanover, and England blockaded the mouths of the Elbe and Weser rivers. Holland had maintained thirty-four thousand French and Batavian troops; furnished five war ships, five frigates, transports and sloops of war for sixty-one thousand men and four thousand horses. Naples was reoccupied by the French, in pretext of war with England, A. D. 1803. Spain thought to purchase neutrality, but was dragged into the war. Portugal did purchase neutrality.⁵ Thus, the minor sovereignties suffer in the wars between France and England for universal supremacy. Alexander, czar of Russia, demanded that the French troops be withdrawn from Naples; that Russia should be consulted in Italian affairs; that the king of Sardinia should be

(4) Rev. Eurp. 202. (5) 203-4. (6) 2; 205. 207. (7) Thal., p. 380, § 61. (8) Rev. Eurp. 2; 208. (9) Thal. 24, § 22. (1) Will. p. 484. (2) Rev. Eurp. 2; 200. (3) 2; 208-9. (4) Thal. 380, § 61 and note. (5) Rev. Eurp. 2; 204-5.

indemnified and Hanover be evacuated; and formed a treaty with Prussia and Austria to raise three hundred and fifty thousand men and set bounds to Bonaparte's ambition.⁶

William Pitt, being restored to the British ministry, conceived the idea of a European league for wresting Bonaparte's conquests from him and reducing France to her ancient limits, and war was resolved on, headed by England and Russia.⁷ Several divisions of Austrians were obliged to lay down their arms, and General Mack surrendered his army of twenty-five thousand men to the French and Bavarians. The battle of Austerlitz, which Bonaparte fought with the combined army of Austrians and Russians, decided the campaign in his favor. Vienna, the capital of Austria, fell into the hands of Bonaparte, who dictated the armistice A. D. 1805.⁸ Austria acknowledged all the claims of Bonaparte, and ceded to him the ancient states of Venice, with Dalmatia and Albania, to be attached to his kingdom of Italy; and to his allies, the elector of Baden and new king of Bavaria and Wurtemberg, the Tyrol and all her hereditary possessions in Swabia, and engaged to send back the Russian army and to quell the insurrection in Hungary.⁹

The French fleet set out to levy contributions on English possessions, but the combined French and Spanish fleets were ruined off Cape Trafalgar by the English fleet under Nelson, and left England secure in command of the sea, A. D. 1805. The Russian and English troops landed in Naples and were received as friends by the Bourbon king. Napoleon declared the Bourbon dynasty ended in Naples. Ferdinand IV. embarked for Sicily, when the Russians and English abandoned Italy and the French army appeared, and Joseph Bonaparte was created king of the two Sicilys, or Naples and Sicily, A. D. 1806.¹ Bonaparte adopted his stepson, Eugene Beauharnis, and declared him his successor in the kingdom of Italy, but reserved to himself the right of determining the common tie which was to unite all the states composing the federative system of the French empire. He declared the whole peninsula of Italy to be part of the grand empire, and established, by a constitutional statute in the French empire, an absolute supremacy over all the sovereigns of the imperial family. He created duchies out of ceded and wrested territories and bestowed them on his relations and favorites, to be held as hereditary fiefs of the empire. The continuation of the history of Bonaparte presents a series of new usurpations and aggressions, disregard to treaties and despotic dispositions of whatever countries he could seize and control. Louis Bonaparte was created hereditary and constitutional king of Holland, the title to descend to his male issue.²

Again, Alexander of Russia and Napoleon of France attempted to regulate the destiny of the holy Roman empire, but could not agree; and it was evident, as Alexander said to Darius, the world will not permit two suns nor two sovereigns.³ The confederation of the Rhine, which entirely changed the state of Germany and gave the last death blow to the German empire and German headship of the papal, or holy Roman, empire, was concluded at Paris, A. D. 1806, between Bonaparte and sixteen of the German princes. The declaration of the French ambassador and of the confederate estates, remitted on the same day to the diet at Ratisbon, intimated to that assembly that the German empire had ceased to exist. Frances II. of Austria, the German emperor, resigned the crown, as he was no longer able to fulfill the duties nor exercise the prerogatives attached to it.⁴ The French ambassador at Ratisbon notified the diet that his master, having accepted the protectorate of the confederation, no longer recognized the existence of the empire. Frances II. retained his hereditary crown of Austria, but resigned the elective crown of Germany and of the holy Roman empire. This placed at Napoleon's immediate disposal an army of seventy-five

(6) Rev. Eurp. 2; 207-8. (7) 209-10. (8) Will. 485. (9) Rev. Eurp. 2; 211-12. (1) 2; 213-14. (2) Idm. 214-15. (3) Roll., Vol. V., p. 84. (4) Rev. Eurp. 2; 216-17.

thousand men, and by the enlargement of the confederation it was increased to one hundred and twenty thousand,⁵ and the population of the grand empire was increased by sixteen millions.⁶

This transaction had been kept secret from Prussia, which was now invited by Bonaparte to form a similar confederation in the north of Germany; but, at the same time Napoleon had privately negotiated with the electors of Hesse and Saxony to prevent them from uniting, and declared that the cities of Bremen, Hamburg, and Lubec should not become parties to it. In negotiations with England he proposed to indemnify, with these three cities, the king of the Sicilys, and he offered to England the electorate of Hanover, which he had forced upon Prussia, as an indemnity for spoliations upon the Rhine; and he offered to the elector of Hesse what he had given to the house of Orange.

Prussia, discovering the deception of Napoleon, made a last demand of France. Napoleon treated these demands as extravagant and insulting, and commenced hostilities. Prussia was unprepared and the French troops were already in the heart of Germany. Prussia was vanquished. Berlin, the capital, fell into the hands of Napoleon, who played the despot with friends and foes. In the armistice Prussia was further despoiled of Breslau, Glogau, Colberg, Graudenz, and Dantzic; and the circle of Cöthlen, belonging to Prussia, was given to the elector of Saxony, who joined the Rhinish confederation.⁷ A Russian army of ninety thousand men arrived in Prussia. Prussia formed an army of forty thousand. Several actions took place till the battle of Eylau, where the French lost thirty thousand slain and twelve thousand wounded, and the Russians lost seventeen thousand. Hostilities were suspended on February 8, A. D. 1807, but recommenced in June, when the battle of Friedland decided the campaign. General Bennigsen defeated the divisions of Lannes and Mortier; but, seeing no more of the enemy, the Russians slackened their energy, supposing the battle over. But in the evening Bonaparte arrived with the corps of Ney and Victor, and taking advantage of the confusion, completely routed the Russians. Königsberg opened her gates to the conqueror; the Russian and Prussian armies passed the Niemen, and Bonaparte entered Tilsit.⁸ From opposite shores the two imperial monarchs met on a raft in the middle of the river Niemen. Napoleon displayed the joys of arbitrary power and unlimited dominion and the advantages of a union of counsels and coöperation, so that Alexander was ready to form a new alliance. The next day the king of Prussia was present at a second interview, and objecting to some parts of the proposed treaty, he was insulted with a hint of his being completely conquered and not entitled to consultation.

Bonaparte demanded of Alexander the dismissal of one minister, and of the king of Prussia the dismissal of another, and was obeyed; and, probably, he dictated the whole treaty with Russia.⁹ Alexander recognized the three brothers of Napoleon: Joseph Bonaparte, as king of the Sicilys; Louis, as king of Holland; and Jerome, as king of a new kingdom of Westphalia. It had been proposed in the French cabinet to blot Prussia out of the map of Europe; but, at the intercession of the czar, Frederick William was permitted to retain his crown and somewhat more than half of his dominion.¹ Thus, Alexander consented to the spoliation of half the estates of Prussia, his ally. The Polish provinces were ceded to the king of Saxony, Napoleon's ally, and was called the duchy of Warsaw. The kingdom of Westphalia—composed mostly of the princes of Prussia, with nearly all the estates of the elector of Hesse and of the duke of Brunswick, a district of the electorate of Hanover, the principality of Corvey, and the county of Rittberg—was bestowed on Jerome Bonaparte. Alexander recognized the kings made by Bonaparte, the confederation of the Rhine, and engaged to make common cause with Napoleon against England unless she acceded to free commerce on the seas. Napoleon modeled these new acquisitions and gave them

(5) Thal, p. 382. (6) Will. 485-8. (7) Rev. Eurp. 2; 217-19. (8) Idm. 220-1. (9) 221-2. (1) Thal., p. 385, § 72.

constitutions, and, like other possessions taken from Germany, they were governed entirely for his interest and disposed of at his convenience. The provinces left to Prussia were ruined by Bonaparte, and new sacrifices had to be made.²

While the armies of Napoleon were occupied in Prussia, Spain resolved to throw off the French yoke. But Charles IV. and his son, Ferdinand, were, by Napoleon, compelled to abdicate; the house of the Bourbons was overthrown, and the crown was given to Joseph Bonaparte, king of Naples, and Naples was given to Murat for his military services.³ An insurrection or rebellion caused Joseph Bonaparte to abandon Madrid. Napoleon, with an army of one hundred and eighty thousand, reinstated Joseph, and the English, under Sir John Moore, were driven out. Portugal was divided into three parts and distributed by Napoleon; but the prince regent embarked, with all his treasures, for Brazil, South America, and there established his throne.⁴ But though Alexander had, at Tilsit, approved the dethronement of the peninsular monarchs, yet England espoused their cause and sent a new army under Sir Arthur Wellesley, or Lord Wellington.⁵ In these wars between France and England other sovereignties were scorched by both. England declared that no neutral vessels would be permitted to trade with any port belonging to France or her allies, or occupied by their troops, or under their dependence. Napoleon ordered the confiscation of all English merchandise in the Hanseatic towns which had been occupied by his order. England prescribed a rigorous blockade of the Elbe and Weser. Napoleon forbade all commercial and diplomatic connection between England and the continental powers. England declared all ports where the British flag was excluded, and all ports belonging to her enemies or their allies, to be under blockade, and all vessels trading with them should be examined and pay tribute at British ports. Napoleon declared all ships searched by British vessels, or paying any tax whatever to the English government, to be denationalized and regarded as English property, and to be captured wherever found, and declared the British Isles blockaded by sea and land. Pope Pius condemned the exclusion of English commerce from the continent and her intercourse with the nations. Rome was occupied and the provinces of Urbino, Ancona, Macerata, and Camerion were taken from the states of the church and annexed to the kingdom of Italy. Prussia had to pay annually one hundred and forty million francs for the evacuation of her provinces. Alexander got it reduced to one hundred and twenty millions, but Stettin, Custrin, and Glogau were retained by the French as security for the payment.⁶ Austria was about to enter the coalition with Russia and Prussia when the peace of Tilsit was made, and from that time prepared secretly for war, to raise herself from that abasement into which she was sunk.⁶ An interview between the emperors Napoleon and Alexander took place at Erfurt, A. D. 1808. The negotiations are not known; but from that time friendship subsisted between France and Russia for two years.⁶ Perhaps Napoleon took all the papal and Protestant countries and Alexander took all the Mahometan and Greek-church territories. Russia, the only power that could cope with Napoleon on the land, was changed, for a time, from a foe to an ally.⁷

Austria made another desperate effort in war while the best French troops were occupied in Spain, A. D. 1809; but after great battles she was subdued and Napoleon dictated the terms of peace in Vienna, and Austria was compelled to cede territory containing three and a half million of inhabitants.⁸ Pope Pius VII. thundered a bull of excommunication against Napoleon for annexing the papal states to the French empire.⁹ For this he was conveyed a prisoner to France, where he died, A. D. 1814.¹ The pope, the ecclesiastical head, the animating soul, and the uniting attraction of the holy Roman empire, was imprisoned and dies in France! The house of Austria, the imperial head of this holy empire, is

(2) Rev. Eurp. 222-3. (3) Idm. 223-4, 226-7, 236. Will. 488. (4) Rev. Eurp. 2; 224-6, 237. (5) 2; 227, 237. (6) 225-8. (7) Thal., p. 385. (8) Rev. Eurp. 2; 229. Will. 490-1. (9) Rev. Eurp. 2; 231. (1) Will. 491.

subjugated, despoiled, and forced to resign the Roman and German headships. The German empire dissolved and despoiled; Italy annexed to France; France, Spain, and Portugal held in the grasp of the Bonapartes; church and state, Catholic and Protestant, princes and prelates, were scorched in the fiery glance of Napoleon; but, whether they blasphemed the name of God maliciously, or presumptuously denounced curses on their enemies in the name of Father, Son, and Holy Spirit, or invoked them, history does not inform me; but, judging from the character of the men, I suppose they did all three, and we know the pope did curse in the name of the Holy Trinity, but did not repent.

6. THE SUN SCORCHES AS IT DECLINES.—Bonaparte had now arrived at his meridian² and was master of all the crowned heads of Europe;³ but he must decline, though he may scorch till he touches the horizon. Having no children, the marriage relation between him and Josephine was dissolved by a decree of the senate, with the consent of both parties, and the ecclesiastical court of Paris confirmed the divorce. Another decree of the senate, A. D. 1810, conferred on the eldest son of the French emperor the title of king of Rome, and ordained that the emperor of France should be crowned a second time, at Rome, within the first ten years of his reign. Soon after the divorce Napoleon espoused the Archduchess Maria Louise, eldest daughter of the Austrian emperor. Neither father nor daughter dared to refuse the demand.⁴ The provinces, or territories, ceded by Austria, Bonaparte united into a single state, under the name of the Illyrian provinces, to be governed by himself without their annexation to France.⁵ The English possessions in Hanover he ceded to Jerome, king of Westphalia.⁶ The kingdom of Holland, given to his brother, Louis, he annexed to the French empire, A. D. 1810. Some months after he annexed the republic of Valais, and he annexed the Hanseatic countries situated on the coast of the North sea.* The produce of the colonies was allowed to be imported on paying fifty per cent. duty *ad valorem* into the treasury; but all English merchandise found in France or her dependencies were seized and burned, and France, Switzerland, Italy, and Germany were covered with bonfires.*

All the ecclesiastical princes of the German body but one lost all their territories and endowments to indemnify despoiled princes or to aggrandize favorites.† Holland was ruined by soldiers, revenue officers, inundations, and fires.‡ Swiss industry was paralyzed. Italy was oppressed by enormous contributions and military conscriptions.¶ Austria was reduced to a third-rate kingdom, cut off from the seas.‖ Prussia was despoiled and impoverished, and all Germany was used up.⁷

In scorching the clergy of the state churches, Napoleon gave freedom of conscience to the victims of persecution. When he abolished the inquisition in Spain, A. D. 1808, multitudes of victims, found in a most deplorable condition in the horrid dungeons, were restored to liberty and homes.⁸ Napoleon levied contributions on the clergy and masters of the inquisition, quartered his soldiers upon them, and reduced their images to coin. He imprisoned refractory prelates and forced others to do his pleasure.¹ He preserved the religious orders in Spain, but restrained the number of monks. Those he thought fit remained in the convents; others must secure their existence from the surplus of the convents. He provided for the parish priests and abolished the inquisition.²

The only hope of Europe was in Protestant England, floating on the bosom of the ocean, and in Greek-church Russia, safely snowed up in her northern regions. In opposing the scorching tyranny of France, England exercised an equal despotism. Believing Napoleon, with the connivance of Alexander of Russia, intended using the fleets of Denmark and Portugal against her, England

(2) Rev. Eurp. 2; 231. (3) Thal., p. 389, § 83. (4) Thal. 389, § 83. (5) Rev. Eurp. 2; 230. (6) Idm. 232. (*) 233. (†) 241. (‡) 239. (¶) 240. (‖) 245. (7) Idm. 241-4. (8) Dowl. 610. (1) Rev. Eurp. 2; 258. (2) Nap. Pen. Wars, p. 104.

sent a powerful squadron against Denmark, A. D. 1807, and demanded the instant surrender of the Danish fleet and naval stores, to be held in pledge till the end of the war. Upon refusal Copenhagen was bombarded, and the fleet surrendered. Denmark resented the insult by joining France. The navy of Portugal escaped France by sailing, at the instigation of Britain, to Rio Janeiro, capital of Brazil, with the royal family and treasures on board.³ England took possession of the Danish colonies and ruined their commerce.⁴ Alexander of Russia imperiously demanded of Sweden to shut the Baltic against the English. Upon refusal Sweden was invaded by Russia. After wars and insurrection Sweden adhered to the continental system of Napoleon, and ceded Finland, East Bothnia, and a part of West Bothnia to Russia, made peace with Denmark and France, renounced the importation of colonial produce, and was permitted to repossess Pomerania.⁵

Russia, England, and France intrigued against each other in the Turkish divan,⁶ but Russia continued growing in extent, power, and importance, and England, defended at home by the waters, sent her fleets abroad and transported men, money, officers, and supplies to countries bordering on the seas. Portugal and Spain were trodden and retrodden by French and English armies, and their countries were wasted and their armies exhausted in wars between despotic nations contending for empire.⁷ The extension of the French empire to the Baltic excited the apprehensions of the brother despot of the north, and Alexander abandoned the continental system, imported colonial produce, prohibited French goods, and secured the coöperation of Sweden by the promise of Norway. Formerly the Roman emperors gave and bartered countries; next, the pope would bestow the territories of one prince upon another; then the state system determined the partition and augmentation of the nations; but now, for a time, these despots take and possess, or trade, the country, provinces, and property of sovereignties as suits their own conveniences, and keep the nations in perpetual war. Napoleon raised an army of five hundred and eighty-seven thousand men out of France and his confederate dependent kingdoms, and annexed provinces and marched against Alexander, who had but two hundred and sixty thousand men, and many battles were fought. Bonaparte stimulated his troops by recounting former victories. The Greek priests passed through the Russian ranks and blessed the kneeling soldier and invoked the aid of God in driving the invader out of their country. The Russians retreated into their own land, destroying all means of subsistence, and their numbers increased daily, while those of the French diminished continually. In the battle of Moscow sixty-five thousand Russians, French, and allies, were left dead on the battlefield, besides the desolations of countries on the route of the campaign, and Moscow was destroyed by fire. Bonaparte was forced to retreat, incessantly harassed by the Russians, winter, storms, and famine.⁸ It is reckoned one hundred and twenty-five thousand of Napoleon's army perished in battle, one hundred and thirty-two thousand died of fatigue, hunger, and cold, and nearly two hundred thousand were taken prisoners, making a loss of four hundred and fifty-seven thousand.⁹ The loss to Russia is not known, A. D. 1912.

Bonaparte returned to Paris, raised a new army of three hundred and fifty thousand men, renewed the war, and met the enemy in Saxony. Prussia and Sweden had joined the Russians; battles were fought; Austria abandoned the cause of Napoleon and joined the alliance; more battles were fought; the Saxons, Hanoverians, and Hollanders threw off the French yoke, A. D. 1813; Wellington expelled the French out of Spain, A. D. 1814, and crossed into France; Barnadotte, the old companion of Napoleon, now king of Sweden, was marching against him with one hundred thousand men, and Murat, of Naples, formed a treaty with Austria to expel the French from Italy.

(3) Will, pp. 487-8. (4) Rev. Eurp 2; 249. (5) Idm. 249-52. (6) Rev. Eurp. 253-8. (7) 2; 259-60. (8) Idm. 261-4. Will. 495. (9) Will. 498.

The military talents of Napoleon shined with great luster. Many brilliant victories were gained, but the allies overwhelmed and outgeneraled him. Paris was compelled to capitulate; Napoleon had to abdicate the thrones of France and Italy and repair to the island of Elbe, and the allies undertook to restore things as they were before the time of Napoleon. Suddenly Napoleon reappears in France, A. D. 1815, and in one month was at the summit of power with an army of two hundred and twenty thousand veterans. But the battle of Waterloo terminated his career, and he expired an exile on the island of St. Helena;¹ and one million two hundred and sixty thousand men are said to have been sacrificed to his relentless ambition, besides the numbers of his enemies who perished in battle.² Conscriptions, forced loans, confiscations, revenue duties, forced contributions, spoliations, dismembering and distributing sovereignties, and disposing of princes and prelates were inflicted by imperial authority upon the men who worshiped the concentration of political and ecclesiastical power. The allies now (A. D. 1815) regulated the states and condition of Europe. France was narrowed down to about her status in A. D. 1790; condemned to pay the expenses of the war and spoliations inflicted on others during the revolution; her frontier fortresses were placed in the hands of her enemies; the vast treasures of art, trophies of one hundred victories, were restored; her pride was broken, and she, too, was scorched. Like the former wars, all suffered; but none were enriched by the wars and revolutions. But the German-Roman empire is no more in form or fact.

Scenic representations may begin abruptly and close at once, and every scene be distinctly separated and bounded, but in the historical development these events may overlap and the division line be hard to determine. The French revolution certainly turned the streams of France into blood, but it began scorching other nations before Napoleon became the supreme luminary; and the streams of Europe continued their bloody flow during his scorching empireship. But the peculiarity of the former period was bloodshed without accomplishing an object or making any material change. The most singular character of the latter was absolute imperial power scorching everything for a time without destroying vitality. But the worshipers of ecclesiastical and civil power concentrated in the hands of the civil magistrate found it as intolerable as when in the hands of an ecclesiastic despot. Still, the struggle between civil and ecclesiastic despots for the supreme power goes on, and they combine to subjugate the people. Both dread to see freedom of thought, word, and action, the clear development of truth, and the increase of intelligence among the people.

(1) Will., 498-502. (2) Rev. Eurp. 2; 275.

CHAPTER CLXIV.

REPUBLICANISM MAKES PRINCES, NOBLES, AND CLERGY BITE THEIR TONGUES AND BLASPHEME. FIFTH VIAL.

A. M. 5820-5850.

1. REPUBLICANISM AND RELIGIOUS TOLERATION DEVELOPING.—Far removed from the despotic control of prince or prelate, truth and freedom had taken deep root in the wilds of America and grown into a great tree that cast a shadow on every nation in the Old World, and had drawn the attention of all people. In America the word of God could be translated into any language; every one might read and understand it for himself, believe its teachings and practice its precepts without fear or intimidation. In the Constitution of the United States every one is secured in his life, liberty, pursuit of happiness, and his right to worship God according to the dictates of his own conscience; and in the Declaration of the National Independence, which is the chief corner-stone of the republic, these rights are said to be inalienable. These doctrines must be death to all ecclesiastical and civil tyrants; and wherever they prevail about despotic thrones must throw darkness over their dominions, and make princes and prelates, nobles and clergy gnaw their tongues for pain. The grievous sore of schism and the divine doctrines of truth and freedom will make the men who worship concentrated civil and ecclesiastical power blaspheme God, who alone has power to prevent the abuses of these principles, and the destroying plagues that may grow out of their perversions. Ever since the fourth century pious frauds and persecution, even to death, have been the distinguishing characteristics of the wild beast, while truth and freedom have been characteristics of the two witnesses; and these two witnesses, or martyrs, of Christ's have, do, and will torment the venerated of the wild beast or of his image.

These principles came out of the wilderness and located in Holland A. D. 1646, and migrated to England A. D. 1689. They both germinated in and emigrated into America, where, grown into full development, they have unfurled the flag of the United States of North America, rolled back their influence over the mother country, convulsed France, and shook all the nations which were or had been constituents of the holy Roman empire. The labors and writings of Wickliff placed England foremost in the great Reformation till she was outstripped by her American daughters, and since then she has followed closest of all nations on their heels. The house of lords and bishops represent the old despotic element in England, which element was badly shattered while truth and freedom were a transplanting into America; and the house of commons represents the people demanding truth and freedom. The despotic element in England, taught by experience, yield to the demands of the people; and the people taught in the light of Protestantism, do not confound freedom with licentiousness and anarchy; and England has been approximating truth and freedom without those convulsions which lately shook the continent.

In France, Protestantism had been banished or drowned out in the blood of the Huguenots, and the despotic princes and tyrannical prelates kept the people walking in the somber shades of ignorance, vice, and infidelity. When the

glorious news of American independence and nationality were flashed upon their darkness they thought it was the unbridled licentiousness of their clergy and philosophers, and plunged into revolution, anarchy, and slaughter. Out of that chaos arose a despotism that scorched pope and emperor, princes and prelates, provinces and bishoprics, palaces and inquisitions, and at last sank into that desolation it had made. Truth and freedom are still marching onward, while imperial despotism and papal tyranny, struggling with infidel licentiousness and French republicanism, are opening up the way for the final triumph of the kingdom of God. At one time the crown and the mitre are tumbled in the dust, at another the prince and prelate are firmly seated on their thrones. If princes and prelates would welcome truth and freedom they might sit on their thrones in peace and safety; but they prohibit truth and suppress freedom, and revolt, insurrection, and licentiousness will destroy them.

On the downfall of Napoleon the holy alliance was formed by Greek-church Russia, Catholic Austria, and Protestant Prussia to give each other every aid, assistance, and succor on every occasion. This alliance was said to be in conformity with the principles of the Holy Scriptures, and designed to substitute the peaceful reign of the Gospel in place of the empire of the sword. England did not sign it, but before long nearly all the continental powers became parties to it.³ The intention may have been good, but its practical operation was to prevent any reformation in their national religion and politics, and thus prevented the onward march of truth and freedom. The twenty-five years' war with France had exhausted the treasures of Europe and covered the countries with desolation and mourning; but the contest between despotism and democracy revived.

The power of the United States of America on the religions and governments of the Old World was first felt in A. D. 1815. Involved in war with England, on account of her despotism on the seas, they were unable to protect their commerce on the Mediterranean. From A. D. 1795 to 1812 the Mahometan Algeriens had exacted tribute, and then they commenced a piratical warfare on all American vessels. In A. D. 1815 Commodore Decatur captured several Algerine vessels, compelled Algiers, Tripoli, and Tunis to release all American prisoners, pay large sums of money, and relinquish all future claims to tribute from the United States. The next year England followed the example, and with shot and shell compelled these Mahometan powers to abolish the slavery of Christians forever and to restore twelve hundred captives to their country and friends; and three thousand, or more, were liberated at Algiers, Tripoli, and Tunis. Since that the Mahometan power has declined, Algiers has become a state of Christian France, and the Ottoman empire is saved from dissolution only by the jealousies of its Christian neighbors.⁴

2. IN ENGLAND THE MEN ARE IN DARKNESS AND GNAW THEIR TONGUES.—The people obtained a reduction of taxes in A. D. 1816, though other demands were not granted, and some lives were destroyed in A. D. 1817–19.⁵ England was agitated till A. D. 1830 by a continued struggle between the whigs and tories. In A. D. 1828 the reform party obtained the abolition of the test act, which still imposed disabilities on Protestant dissenters, and in A. D. 1829 the exclusion of Catholics from the legislature was removed. A reform bill for England, Scotland, and Ireland, regulating representation, was lost in the house of commons by a majority of one. In a new parliament, A. D. 1831, a reform bill passed the commons by one hundred and thirteen majority, but was rejected by the house of lords by forty-one majority. Popular resentment was manifested against the nobilities, riots occurred, public buildings and an immense amount of property were destroyed and ninety persons killed. In A. D. 1832 a reform bill passed the commons by one hundred and thirteen majority, but was defeated in the house of lords and bishops by forty majority. The ministry resigned. The people

(3) Will., pp. 506–7. (4) Idm., pp. 509–10. (5) Will. 508–9.

determined, without riots, to assert their just rights. The king yielded to the force of public opinion; the ministry were reinstated with assurance that the bill would be passed; many of the lords and all the bishops left their seats on the final passage of the bill. Thus, by a bloodless revolution in English politics the electoral franchise was extended, not to all, but to a large body comprising the middle classes of society, who were thus invested with supreme power in the British empire, and an entire change in the foreign policy of the country was the consequence.

The Russian autocrat, marching to put down republicanism in France, was arrested on the Vistula by the last Polish insurrection.⁶ Whether the lords and bishops gnawed their tongues with pain and blasphemed when they left their seats on the final passage of the reform bill, my history does not tell; but, I judge they did. But the house of lords and bishops still exists, and the national church has to be supported by tithes paid by all denominations of Christians, Jews, and infidels. I do not know that the consummation of the kingdom of God requires the nations to adopt a republican state government, but love to our neighbor and the obligation to do to others as we would have them do to us, obliges them to secure to every man life, liberty, and the pursuit of happiness, freedom to know, worship, and serve God to the best of his abilities, and to judge for himself what God requires of him. It is the province of civil government to judge when a man infringes on the rights of another, and to protect the injured. But the nobility and the clergy, in all national church sovereignties, are sustained by the industrial part of the community, and have generally sacrificed the lives and rights of the middle and lower classes to their own ambition and aggrandizement, and when these classes assert and vindicate their rights the domineering classes exhibit anguish and wrath.

3. In France, before the great revolution, the clergy held one-third of the lands of the kingdom, the nobility another third, and the remaining third was burdened with all the expenses of the government. The clergy, nobility, and magistracy obstinately refused to surrender their exclusive privileges, and the oppressed desired to break up the whole system of society and reconstruct it after the model of the United States of America;⁷ and such, more or less, was the condition of the whole papal empire, whether Catholic or Protestant, and the holy alliance was formed to prevent any reformation in church or state. The first revolution terminated in a scathing despotism upon the nobility, clergy, and hereditary princes, and the men of church and state were scorched by their venerated imperialism, whether they were Greek, Latin, or Protestant. On the restoration of royalty in France, the punishment of the revolutionists and the restoration of the powers and privileges of the nobility and clergy were violently demanded by the Royalists. The party feuds of centuries between Catholics and Protestants broke forth anew in the south of France. Political zeal, combined with religious enthusiasm, aroused the worst passions of the people and incited to numerous massacres, and in despite of the king the guilty parties were acquitted in the face of the clearest evidence of their guilt.⁸ The king, Louis XVIII., was compelled to ally himself with the Republicans, the natural enemies of his cause, in order to check the Loyalists in their thirst for vengeance. By a despotic act of the king, A. D. 1816, the Liberals and Bonapartists got control of the government. The Royalists were unwilling to resign the control of the government, and the struggle between them and the Liberals continued to increase in violence till the revolution of A. D. 1830, when the monarchy was overthrown.⁹

Louis XVIII. died A. D. 1824, and the crown fell to his brother, Charles X., who bitterly opposed revolutionary principles, and, governed by the counsels of bigoted priests, labored to build up an absolute monarchy, with a privileged nobility and clergy for its support. In A. D. 1829 an ultra Royalist ministry was

(6) 530-1. Rev. Eurp. 2; 336. (7) Will. 448. (8) 511. (9) Idm. 512.

appointed, headed by an old Royalist, an early adherent of the Bourbons, and the king announced his determination to overcome by force any obstacle to his government, and acted accordingly.¹ The chamber of deputies, which represented the people, was dissolved; the law of elections was changed, nearly extinguishing the representative system, and the liberty of the press was suspended. A revolution ensued, in which General Lafayette took command of the National Guards. Several regiments of the line went over, and the insurgents completed the revolution by the installation of a provisional government. Louis Philippe, duke of Orleans, was elected to the throne, and took the oath to support the constitutional charter.¹

This revolution in France, in defiance of the holy alliance, alarmed the sovereigns of continental Europe. The emperor of Russia, the most firmly established monarch in Europe, was preparing to vindicate the dignity of the alliance and restore Charles; but the passage of the reform bill in England placed her on the side of France and raised obstacles that arrested his measures, and the breaking out of the Polish revolution gave him sufficient employment near home.² After abdicating his throne Charles was permitted to leave France. His ministers, endeavoring to escape, were arrested, imprisoned, and released.¹ Whether the nobles and clergy, who constituted the Loyalists, gnawed their tongues in anguish and blasphemed in rage my histories do not tell, but I think they did; and certainly this political seat of the beast was covered with darkness.

Louis Philippe was indebted for his election to Lafayette, who thought the French unfit for a republican government, and the middle and lower classes, disappointed A. D. 1830 in their expectations, in A. D. 1848 accomplished the revolution without any previous conspiracy. Louis Philippe abdicated and escaped to England, and so did his ministry, and the French republic was adopted and proclaimed to the nation. Royalty had been banished almost without a struggle, and the army, the clergy, the press, and the people gave in their adhesion to the new republic.³

The revolution of A. D. 1848 was accomplished by the union of the Moderates and the Red Republicans. The Moderates advocated the rights of self-governments, civil and religious liberty, and universal suffrage. The Red Republicans advocated communism at the expense of the rich, and the distribution of property, and labor, and food by government regulations.³ The monarchy being overthrown, animosities arose between these two parties. The Moderates controlled the provisional government and the Reds determined to overthrow them. Demonstrations of numbers were made, but the fidelity of the National Guards and the following elections confirmed the Moderates in power.⁴ The national assembly was afterward surrounded by the populace and dispersed; the Reds took their seats and declared a contribution of one billion francs should be levied on the rich for the benefit of the poor; another billion for Poland; the national assembly should be dissolved, and the guillotine should be put in operation against their enemies. But they were dispersed by the guards; Paris became a vast battlefield; five thousand were killed and wounded, and it terminated in the unconditional surrender of the Reds, or Communists. A constitution was adopted A. D. 1848; the republican form of government was adopted, with one legislative assembly and a president elected by universal suffrage. Its principles were declared to be liberty, equality, and fraternity; and its basis the family, labor, property, and the public order.⁵

The cry, "Long live the republic," was terrible in the ears of despots, and had been unheard for forty-four years in France. The mob took the Tuileries, made a bonfire of the throne, and planted trees of liberty in all public places.⁶ If communism should triumph throughout the papal empire, I would consider it the crisis of the outpouring of the fifth vial of wrath. But to strip the men

(1) Will. 523. (2) Rev. Eurp. 2; 336. (3) Will., p. 533. (4) *Ibd.*, §§ 11, 12. (5) *Idm.*, § 14. (6) *Thal.*, p. 412.

of church and state of their position and wealth and elevate the poor by these means, will make them both bite their tongues and blaspheme God for permitting it. Either Paris, in France, or Vienna, in Austria, or both, was the political seat, or throne, of the holy empire, or papal beast, and the republican revolutions of A. D. 1848 cast darkness over both, and made the nobles, princes, and prelates gnaw their tongues with pain, and maliciously or presumptuously blaspheme God, if they believed in an overruling Providence.

Louis Napoleon, son of Louis Bonaparte, was elected president by the people, and when inaugurated swore to remain faithful to the democratic republic and to fulfill the duties which the constitution imposed upon him. Twice had he attempted to excite revolt against Louis Philippe; had been imprisoned five years; escaped from the Castle of Ham, and now was acknowledged by the Bonapartists as the legitimate representative of the Emperor Napoleon and heir of the empire; but he had not the confidence of the assembly. Both president and assembly were false to their trust; imposed severe restrictions on the press; placed the entire control of education in the hands of the Catholic clergy; restricted suffrage to the exclusion of three million electors, and sent an army to crush the rising republic of Rome.⁷ The president and assembly were at strife, tending to anarchy and civil war; the president quietly filled the city with troops at night; by a decree, posted on every wall, he announced the dissolution of the assembly; restored universal suffrage, and established martial law throughout Paris, having seized the chief of the assembly and generals in their beds and had them imprisoned. Thus, Louis Napoleon was absolute dictator of France. None but government journals were allowed to appear; no quarters were granted to insurgents; about one thousand were killed, and in three days all resistance was quelled. The army and people sanctioned the usurpation by a majority of about seven million votes, and before one year he was emperor, commander-in-chief of the army and navy, had control over legislation, the power to declare war and make treaties.⁸ Thus, again did despotism enthrone itself on the ruins of freedom, and the choice of the people became the tyrant over the better classes of society, and Napoleon III. became the eldest son of the papal church. But the end was not yet. The holy alliance did not dethrone him, though they had decreed that none of the Bonaparte family should ever sit on the throne of France.⁹

4. THE MEN IN NATIONS, NOT THE THRONE OF THE BEAST BUT HIS WORSHIPERS, EXPERIENCE THE SAME REVOLUTIONS.—The news of the events at Paris set all Europe in a blaze. The long smoldering conflict between absolute and popular principles of government became open and violent.¹ Spain, under the rule of the restored Ferdinand, was in a state of constant political agitation from A. D. 1815. In A. D. 1820 an insurrection of the soldiery compelled the king to restore to his subjects the free and almost republican constitution of A. D. 1812. But the Republicans showed but little wisdom and moderation, and a large party, directed by the monks and friars and supported by the lower ranks of the people, was formed for the restoration of monarchy. Several European powers—the holy alliance*—resolved to support the king in opposition to the constitution which he had granted. England stood aloof, and to France was entrusted the execution of the odious measure of suppressing democratic principles in Spain, A. D. 1823. All liberal principles in religion and politics were completely suppressed in Spain, and the ancient abuses were revived which had so long disgraced her. England and the United States censured France for it, and recognized the independence of the Spanish South American republics.²

A revolution in Portugal, A. D. 1820, resulted in a free constitution, based on the abolition of privileges, the legal equality of all classes, freedom of the press, and the formation of a representative body in the national legislature.

(7) Will. 559, §§ 1, 4. (8) Will., *ibid.*, §§ 7–9. (9) 506, § 1. (1) Thal. 413. (*) *Idm.* 402. (2) Will. 512, §§ 1, 2.

This constitution being violently opposed by the clergy and privileged classes, who formed the Apostolic party, was suppressed A. D. 1823. A state of monarchy continued till A. D. 1826, when the crown fell to Don Pedro, emperor of Brazil, who resigned it to his infant daughter, Donna Maria, and gave Portugal a constitutional charter, and appointed his brother, Don Miguel, regent, who took an oath of fidelity to the charter. Miguel, by means of an artful priesthood, caused himself to be proclaimed sovereign of Portugal, and the charter was denounced as inconsistent with the purity of the Roman Catholic faith. Don Pedro repaired to Europe, and, after a sanguinary struggle, placed his daughter on the throne, and tranquility was restored.³

Naples was restored A. D. 1815, by the allies, to Ferdinand, who neglected education and internal improvements. Insurrection broke out A. D. 1820, a representative constitution was granted, and the Neapolitan parliament was opened. But the holy alliance, with ministers from most of the European powers, resolved to put down the Neapolitan republic by force of arms, without regard to the king's grant. England was neutral. France approved the measure. Austria invaded Naples. Ferdinand received them as friends. The king's promise of amnesty was forgotten, and court-martials and executions ended the Neapolitan revolution.⁴ Also, a revolution in Piedmont was suppressed by Austrian troops on the side of tyranny.⁵

Republican principles passed into Turkey and caused the men of Mahometanism trouble and anguish, while the men of state Christianity witnessed the butchery of fellow Christians with approbation, and said, "Let them obey their lawful rulers." Republicanism and revolutions cast a darkness over all thrones of the beast and his worshipers and caused them to gnaw their tongues, for a time at least. The Greeks sustained a terrible war with the Turks for their independence, and suffered greatly. The Turks were Mahometans, and the Greeks were Christians of the Greek church; yet, such was the sympathy for despotism and fear of freedom and human rights that Greek, Latin, and Protestant, state church Christianity, suffered the Turks to butcher the Christians in the most horrible manner for eight years (A. D. 1821-29). However, when the Greeks had about achieved their own independence, then the despotic allies interposed and formed Greece into a monarchy under a Bavarian monarch, A. D. 1833.⁶

The French revolution of A. D. 1830 produced a powerful sensation throughout Europe and aroused a spirit of insurrection wherever zeal or fancied wrongs existed, and the continental sovereignties, alarmed for the safety of their thrones, looked with jealousy on every political movement originating with the people, and prepared to suppress, by military force, the incipient efforts of rebellion. Compelled by the allies, the Belgians were united in one government with the Hollanders. But the Dutch king treated them as vassals instead of subjects, so they dissolved the union with a people foreign to them in religion, language, manners, and interest, and declared themselves independent. As the Belgians adopted a monarchical government, the five great powers—France, England, Prussia, Austria, and Russia—stopped hostilities, and France conquered Antwerp from Holland and transferred it to Belgium.⁷

That part of Polish Prussia erected into a duchy by Napoleon and conferred upon the king of Saxony, was given to Russia by the allies at Vienna. Tyranny drove the Poles to rebellion, and an effort was made, A. D. 1830, to unite and secure the dismembered kingdom. Their intention was patriotic and their efforts were desperate, noble, and for a time successful. Russia demanded absolute submission, and the holy alliance completed the entire subjugation of Poland and extinguished her nationality forever.⁸ Thus, Catholic Poland was destroyed by Greek-church Russia, Protestant Prussia, and Catholic Austria; and that freedom or republican principles caused anguish to the men in power is evident from the fact that the liberty of the press and public debate were abolished in Poland.

(3) Will. 513, §§ 1, 2. (4) 514, §§ 1-3. (5) 515, §§ 1, 2. (6) 516-23. (7) 526-7. (8) 527-30.

5. THE SAME DARKNESS AND ANGUISH IN VIENNA A THRONE OF THE BEAST AS WELL AS PARIS.—The French revolution of A. D. 1848 set all Germany in commotion. The people demanded a political government that should give them a share in legislation, establish the liberty of the press, and otherwise secure them in their just rights. In Baden they obtained the liberty of the press, trial by jury, the right to bear arms, to meet in public, and a more popular representation in the national diet at Frankfort. Similar demonstrations were made in nearly all the German states; in some places riots imprisoned the authorities and forced from the governments the demanded concessions. And within a week from the revolution in Paris the demands of the people had been acceded to throughout nearly all the south and west of Germany. The federal diet invoked the different states for a new constitution granting a representation to the people. Frederick William, king of Prussia, after resisting in vain a popular revolution in Berlin, took the lead in the reform party, hoping to reunite the German states into one empire under himself as emperor. The king of Saxony was compelled to grant the request of his subjects of the reform party. The king of Hanover yielded, with reluctance, rather than lose his crown. Sleswick and Holstein waged a sanguinary war with the king of Denmark and solicited admission to the German confederation, but foreign intervention terminated the contest.

The downfall of Louis Philippe in Paris was a shock in Vienna—the other political throne of the beast—that vibrated throughout the whole Austrian empire. The people expressed themselves freely on the subject of reform; the royal family were panic-stricken, and most of them were ready to make concessions to the people. An immense concourse of citizens, headed by the students of the university, marched to the hall of the assembly and presented their petition for a constitutional government, a responsible ministry, freedom of the press, a citizen's guard, trial by jury, and religious freedom. After some opposition the demands of the people were granted, and a convention of deputies to form a new constitution was promised. The event was celebrated by triumphal celebrations and illuminations. Thus, the first struggle terminated with a triumph for the people, and the government seemed sincere in their grants and promises of reform.⁹ Such concessions must have been painful to the sovereigns, and the clergy confederated with them. The different nationalists were jealous of each other, their wants and requirements were dissimilar; the people were unprepared for free institutions; the government was undecided as to what extent concessions should be made; mobs guided by students often acted disgracefully and ruled Vienna; the press degenerated into licentiousness; a shameful literature flooded the city; violations of law and order were frequent; the reign of terror commenced; the emperor secretly left the city and repaired to Innsbruck, in the Tyrol. The students and democratic clubs usurped the entire control of the city and exercised a most cruel and unmitigated despotism.

The emperor returned. The Bohemians of Slavic origin demanded a constitution and national existence equivalent to that of the Hungarians. Their demands being refused, a fearful and bloody conflict ensued; Prague was bombarded; the city capitulated; the Slavic congress was broken up; the visions of Bohemian nationality vanished; their national feeling and hatred to the Magyars and Germans rendered them the chief supporters of the Austrian throne and government. The Hungarians were striving for the peaceful maintenance of their rights against Austrian encroachments. The Croats, instigated by Austria, revolted against them; Austrian troops were marched against Hungary to support the Croats; the people sympathized with the Hungarians; another revolution in Vienna resulted in a bloody contest; the insurgents triumphed; the ministry was overthrown; the minister of war was murdered; the emperor fled to Olmutz attended by the troops faithful to him. But a large and faithful army in other

(9) Will. 538-41.

parts of the empire enabled him to invest and bombard the capital; and after a great destruction of life and property Vienna was compelled to an unconditional surrender. Reaction had taken place in the popular mind; peace under imperial rule began to be preferred to the unrestrained excesses of the mobs which disgraced republicanism. For a time this throne of the beast was filled with darkness, and the men of wealth, influence, and authority gnawed their tongues in anguish—and I expect blasphemed the name of God. But Austria regained its old despotic position. In Prussia, Frederick William imitated Austria; called the army to his aid; dissolved the assembly he had called to construct a constitution; forfeited his promises of reform and constitutional liberty. The smaller German states, divided in their counsels, could do nothing while Prussia and Austria were against them.¹

6. THE ECCLESIASTICAL THRONE OF THE BEAST COVERED WITH DARKNESS.—Since the fall of Napoleon, Austrian influence predominated in Italy, and in adherence to despotism had exacted treaties from all the princes of Italy—most of whom were of the house of Hapsburg—stipulating that no constitution should be granted to their subjects. Austria suppressed, by force of arms, the constitution of the Neapolitans of A. D. 1820, in A. D. 1821 interfered in Piedmont, and in A. D. 1831–2 in the papal states for the suppressing of all liberal tendencies, whether in the government or among the people. The election of Pope Pius IX. (A. D. 1846) threatened the subversion of Austrian influence in Italy. The pope commenced the work of reform, pursued a liberal course, and revived the spirit of nationality throughout the entire peninsula; and the right of Italian states, not under Austrian rule, to choose their own forms of government seemed to be conceded. The French revolution of A. D. 1848 precipitated a revolution in the Austrian states in Italy, and the Austrians were driven out of Milan, Parma, and Pavia; and nearly all the Venetian states were in insurrection. Charles Albert, king of Sardinia, proclaimed in favor of Italian nationality, and marched into Lombardy to aid in driving out the Austrians. The Austrian general, Radetsky, retreated till he concentrated all his forces, and then reconquered all their former cities and states. Charles Albert retired to his own dominions; was invaded and defeated by the Austrians, and abdicated in favor of his own son, Victor Emanuel, who purchased peace for fifteen million dollars. Venice was blockaded by the Austrians, and the republic of St. Mark, proclaimed A. D. 1848, fell in A. D. 1849; and Austria recovered her authority throughout all northern Italy. In southern Italy republicanism met the same fate; and the Neapolitans and Sicilians submitted to the former sway of Ferdinand as the unlimited monarch of the two Sicilies.²

For a time the pope and his people were united in the political regeneration of Italy, but the people outran the pope. He granted liberty to the press, and its license alarmed him. He placed arms in the hands of the people, but could not control the use of them. He named a council to assist him in the administration of civil affairs, but was dismayed at the cries for a representative assembly to share in the government of the country. In A. D. 1848 reaction took place. The pope refused the demand and appointed for prime minister, Rossi, an enemy to democracy.² Attempting to conciliate all sides, Pius was suspected of favoring foreign tyrants. His minister, Count Rossi, was murdered, and he himself was attacked in his palace on the Quirinal, which was taken by storm; but not until the pope had escaped in a servant's livery³ and fled from Rome to Gaeta, in Naples.³ Garibaldi entered Rome with an army of Italian volunteers A. D. 1849.³ A national assembly, elected by the people, was opened. The pope's temporal power was declared at an end. A democratic government was adopted, and named, the Roman Republic. The chief mover was Mazzini, who, with Armellini and Saffi, constituted the executive power of the new republic.³ The pope

(1) Will. 538–43. (2) 543–6. (3) Thal. 416, § 150.

hoped the people would recall him to Rome, but he had to appeal for foreign aid, and the crowned heads of Austria, Naples, Spain, and France answered to his call and papal authority was reestablished on the ruins of the Roman republic.

Pius IX. returned stealthily to Rome in the night. His zeal for reform was changed into the most embittered feelings toward all democratic institutions. Political tolerance gave place to the most determined support of absolutism, and the blessings of the people on him were changed into curses.⁴ The vascilating conduct of the pope, Austrian emperor, kings, and princes shows that American republicanism had been poured out upon both ecclesiastical and political thrones of the beast, but especially upon the throne of the pope, of the emperor of Austria, and the king of France, who had to leave their thrones and flee from their capitals. Darkness had filled the holy Roman empire so that princes and prelates could not see, for a time, what to do, and the men of wealth and position were filled with anguish and may have literally knawed their tongues, and no doubt but they did blaspheme God. They acknowledged His power over these schisms and insurrections which tormented them, and which they had anathematized in the name of the Holy Trinity. Schism and republicanism are destroying the holy Roman empire in civil and ecclesiastical affairs, and are still progressing, while both pope and emperor are in vain striving to crush them. This vial may not be exhausted yet.

Communism and socialism are still active, and if their future actions do not belong to the seventh vial, seventh trumpet, and sixth seal, princes, nobles, and clergy may be involved in greater darkness yet and writhe in deeper anguish. (Continued, chap. 176, § 6.)

7. DESPOTISM RESTORED.—After the fall of Napoleon I., the Austrian empire regained the nominal prerogative of Roman headship and held its possessions in Italy, though it had lost the imperial crown of Germany and was saved from ruin by the czar of Russia, of the Greek church. The Austrian empire was composed of Austria proper, Bohemia, and Hungary, which were separate nations and each one governed by laws of its own, and the emperor took an oath at his coronation to respect the rights, liberties, and independence of Hungary. Encroachments were made on these privileges by the emperor in establishing an absolute monarchy. Hungary herself was composed of different tribes, and by sowing discord among these, Hungary was finally vanquished after a desperate struggle. But, before Hungary was conquered Austria had to invoke the main despot of the holy alliance, thus showing the Austrian headship of Rome was without power and was dependent on Greek church Russia for existence. Russia is the main fortress of despotism, as the United States of America is the home and fortress of republicanism. But, the revolutions of A. D. 1848 have not ended the conflict, and the greatest darkness and anguish to princes, nobles, and prelates may be yet in the future.

Viewing these events as national movements may not be interesting to the devout servants of Jesus Christ; but, when we remember that all power and authority in Heaven and earth is given to Christ, and that He is Head over all things to the church, these movements become most interesting. These nations claim to be Christians; these clergy claim to be the authorized rulers of the church and expounders of the word of God; these sovereigns, anointed, crowned, and blessed by these prelates, claim to be the divinely constituted despots of the kingdom of God, acting by the authority of God, and united in a holy alliance in accordance with the sacred Scriptures. Hence, we must regard them as the civil vicegerents of the Lord Jesus Christ, or as usurpers of His Kingly authority, and they must conquer all opposition to themselves or be destroyed before the

(4) Will. 543-8.

glorious triumphs of His saints. And as these are the seven last plagues, it is interesting to ascertain their distinctive characteristics and fulfillment, and to know where we stand in the divine programme and what judgments are yet to be inflicted. The governments of these princes and prelates, or nobles and clergy, are wholly incompatible with the teachings and laws of the kingdom of God, and, identified with their state churches, they can not be recognized as the genuine kingdom of God and must be destroyed. (See chap. 176, §§ 1, 2.)

CHAPTER CLXV.

FIFTH VIAL. DARKNESS AND ANGUISH CONTINUED, AND THE HEADSHIP OF THE POPE, EMPEROR OF AUSTRIA, AND EMPEROR OF FRANCE SUPERCEDED.

A. M. 5856-5870.

1. AUSTRIAN RULE IN ITALY OVERTURNED.—Napoleon III. was styled, "Emperor of the French people by the grace of God."⁵ He promised the soldiers that he would renew their former glory,⁶ and the first great event of his imperial reign was the Crimean war,⁷ the result of which was that Mahometan Turkey was taken into European alliances and the integrity of her dominions was guaranteed.⁸ With Napoleon III., the contest between Austria and France for the headship of the papal empire was renewed, and ended in the defeat of both, the restoration of the German empire with a Protestant headship, the united kingdom of Italy, and the subjection of the pope to the civil government of Italy. In its general discussion of European affairs, the congress of Paris complained of the occupation of the papal states by French and Austrian troops. Since A. D. 1849 the French had occupied Rome, while the Austrian forces held the provinces north of the Apennines, known as the Legations, and neither nation could withdraw without leaving the other absolute ruler of central Italy. Austria exercised a controlling influence in every Italian state except Sardinia. Her generals exercised a tyrannical military control in the name of Francis Joseph. Robbery and murder were perpetrated with impunity on men, women, and children, and neither the papal nor ducal authorities interfered.

Victor Emanuel might have established an absolute despotism with the favor and support of Austria, but he preferred to reign as a constitutional sovereign over Sardinia and to become the champion of Italian independence. In A. D. 1859 hostilities began to threaten; volunteers, escaping by stealth from every state in Italy, flocked to his camp by scores and hundreds, and the hope of Italy was in the house of Savoy and in the expected intervention of France. Napoleon III., professedly deriving his power from the will of the people, found grounds of difference with Francis Joseph, of Austria. Joseph's claim to Italy was founded on his hereditary imperial crown of the holy Roman empire, while Napoleon asserted the right of national unity and the solidarity of races, and found his national allies in the Latin nations of the two peninsulas, and, out of hostility to

(5) Thal., p. 419, § 154. (6) 418. § 153. (7) 419, § 155. (8) Thal., p. 422.

Austria, France coöperated with Sardinia in efforts for the unification of Italy. In this work Count Cavour, prime minister of Sardinia, displayed the abilities of a great statesman.⁹ Austria demanded the reduction of the Sardinian army to a peace footing; the demand was refused; the Austrian forces crossed the Ticina the same day; a French army had already landed at Genoa; the dukes and duchess of Tuscany, Modena, and Parma fled from their capitals. The armies of Tuscany were incorporated with the Sardinians under Victor Emanuel, which coöperated with the French. The Austrians were defeated in every battle, and the two emperors met at Villa Franca to arrange the preliminaries of peace. Lombardy was transferred from Austria to Sardinia. Tuscany, Modena, Parma, and the papal province of Romagna petitioned and were added to Sardinia. The kingdom of Italy, thus constituted, A. D. 1859, was increased the next year by the conquest of Sicily by Garibaldi and his volunteers, by the capture of Ancona and a great part of the papal territories, and by the flight of the Bourbon Francis II. from Naples. By a unanimous vote of the people the two Sicilies were united to the kingdom under Victor Emanuel. In A. D. 1860 Victor Emanuel was acknowledged king of the whole country from the Alps to the most south point of Sicily, the city of Rome and its immediate territories and Venetia being the only exceptions.¹ Thus, while Austria and France were contending for the rule of headship of the papal empire, Italy itself became acknowledged to be an independent kingdom of Europe. But the work was not finished.

2. PRUSSIAN ASCENDENCY.—Prussian interests required some provinces of Denmark; a pretext claimed them; Prussia and Austria conquered them from Denmark; Schleswig and Lauenburg were assigned to Prussia, and Holstein to Austria. Prussia, under the diplomacy of Count Bismarck, the prime minister, determined to wrest the German headship from Austria. Bismarck secured the non-interference of France, the inaction of England, and the favor of Russia. Austria refused to sell Venetia to Victor Emanuel, and he formed an alliance with Prussia. It was agreed to not end the war till Italy acquired Venetia, and Prussia a corresponding increase of territory in Germany. A dispatch to Berlin from General Lamarmora said: Piedmont began, in A. D. 1859, the task of freeing Italy with the aid of France. We desire that within no distant period that task may be accomplished. * * * Perhaps by a war of independence, fought side by side with that nation which represents the future of the German people in the name and on the principle of an identical nationality. Saxony, Hanover, and Hesse, refusing to take part in the war, were occupied with Prussian troops. In western Germany the Prussian army under General Manteuffel was opposed by the forces of the confederacy under the princes, Charles of Bavaria, and Alexander of Hesse. In the east the crown prince and his cousin, Prince Frederick Charles, crossed into Bohemia and met the main Austrian army under Marshal Benedek. The Venetian troops in the Austrian army contingent sought the earliest opportunity to surrender to the Prussians, whom they regarded as friends and allies. After furious battles (in which the Prussians prevailed over the valiant and disciplined Austrians, and the Austrian cavalry, hitherto the most celebrated in Europe, were driven in flight by the Ulans and thousands had fallen), Venetia was ceded to France, to be presented to Victor Emanuel. Thus, the unity of Italy was accomplished with the unity of Germany by the same stroke. The Venetians accepted Victor Emanuel as their sovereign by an almost unanimous vote and by a personal welcome, and they celebrated the great event with thanksgiving in the church of St Mark.

In Germany the victories of the seven weeks' war were confirmed by the treaty of Prague. The German confederation was dissolved; Austria acceded to the aggrandizement of Prussia; agreed to take no part in the reconstruction of Germany, and the ascendancy in Germany passed from the house of Hapsburg

(9) Thal. 422-3. (1) 423-4, §§ 164-5.

to the more ancient house of Hohenzollern.² Whether this transfer of German headship from Catholic Austria to Protestant Prussia, and the independent nationality of Italy, which had always been the most prominent gem in the crown of the beast, filled his throne with darkness and caused anguish to the men we shall leave the reader to judge. Austria ceased to contend for the headship of the papal empire, and left France as the protector of popery; and Napoleon III. was the eldest son of the church.

Confining himself to the government of his hereditary dominions, Francis Joseph sought, by wise and needed reforms, to raise them from the state of prostration and despair to which they had been brought by the terrible reverses of war. His finances were ruined; his armies were nearly annihilated, and the several nationalities which had been forcibly united under his scepter were ready to revolt against an absolute policy which deprived them of civil and religious liberty.³ Austria goes into reformation; the hopes of the Liberals revived; representative assemblies, now reestablished, gave to the people their just share in the burdens and privileges of the government. Hungary has her own diet and separate ministry. In A. D. 1867 Francis Joseph received the crown of St. Stephen, at Pesth, and the next year an imperial decree changed the title of his domain to the Austro-Hungarian monarchy, recognizing the separate nationality of his subjects east of the Leitha. In one session of the parliament the despotisms of a thousand years were swept away. In A. D. 1870 the concordat with the pope, disregarded in the acts of reformation, was annulled and perfect toleration was established. The magnates, or nobility and clergy, naturally resisted; but the emperor was firm and his new policy was established.⁴ The magnates, I doubt not, gnawed their tongues for pain, blasphemed the name of God, and swore some hard oaths, though they claimed to be genuine Christians and faithful Catholics. Light began to dawn on the throne of New Austria, and the darkness rolled back upon the ecclesiastical throne of the scarlet wild beast.

3. THE FALL OF THE FRENCH THRONE OF THE WILD BEAST.—The Bonaparte dynasty, having witnessed the fall of Austria from the headship of the papal empire, the leadership in Germany, and the crown of Italy, now dreads the rising power of Prussia, which the French cabinet under Napoleon I. had once resolved to blot out from the map of Europe.⁵ The rapid and successful movement of the seven weeks' war disappointed Napoleon III. and created uneasiness in France. France demands provinces on the Rhine, which was promptly refused by Prussia; an attempt to purchase Luxemburg from the king of Hanover was defeated by Prussia, and the annexation of Belgium to France failed. A revolution in Spain hastened the crisis which was to change the whole states system of Europe. Queen Isabella fled to France; a provisional government was formed; some of the best men desired a republic, but a majority preferred a liberal monarchy. Then followed a search for a king, and after various selections Prince Frederick, a distant relative of the king of Prussia, was chosen; but the choice was transferred, A. D. 1870, to Frederick's elder brother, Leopold, which the war party in France denounced as a Prussian aggression. In vain the king of Prussia disclaimed any knowledge in the matter, or any power to forbid Leopold's acceptance of the Spanish crown, and in vain did Leopold withdraw his name. The French ambassador demanded an apology for permitting it, and a pledge that the like should not occur again.

Bismarck published the French proposal to annex Belgium in A. D. 1867, which caused great excitement throughout Europe, and especially in England. England, having guaranteed the independence of Belgium, demanded most ample securities of Napoleon III. for the observance of Belgian neutrality. French troops began their march toward the Rhine, and war was declared. This movement of the French perfected the united German nationality, and Bavaria,

(2) Thal. 424-6. (3) Thal. 427, § 173. (4) 427, §§ 173-4. (5) 385, § 72.

Wirtemberg, and Baden put their armies at the disposal of King William. The French were continually defeated. Ten thousand horse and one hundred and eight thousand men fell into the German hands at Sedan. Napoleon III. surrendered himself to the king of Prussia. In France, in corps legislature it was declared that the empire had ceased to exist. Crowds of people demanded the fall of the Bonapartists. The empress regent fled with her son and took refuge in England, and a provisional government was formed. This new government would have made peace, but Prussia had already placed Alsace and Lorraine under German administration, and demanded their permanent cession as the price of peace. The German armies were already surrounding Paris, and the crown prince took up his quarters at Versailles. Paris had become a fortress, surpassing anything of the kind since the fall of Babylon, and it was assailed and defended with skill and valor. The fall of Strasbourg, after a bombardment that shattered its beautiful cathedral tower and destroyed its library, sent a thrill of grief and rage throughout France. Then Mentz surrendered with an army of one hundred and seventy-nine thousand and fifty-three officers and men and an immense train of artillery. Northern France fell into the hands of the Germans. Prince Frederick Charles prevented succor from the country to Paris. Orleans was occupied by the Germans, and the French government emigrated from Tours to Bordeaux.

Both besieged and besiegers suffered severely from the rigorous winter, and the city suffered from bombardment and starvation, want of light and fuel, and nearly five thousand died within its walls every week. In the meantime, Germany resolved itself into an empire and invited King William to assume the title of German emperor. Frederick William IV. had refused the title in A. D. 1849, but now, A. D. 1871, the title and crown were accepted by King William I., in the palace of Versailles, still resplendent with the magnificence of Louis XIV., and he hoped to deserve the Roman title, *Semper Augustus*.

Reduced by famine, Paris surrendered. A provisional government was proclaimed, and M. Thiers was elected its chief executive. Peace was concluded. Alsace and Lorraine were ceded to the new German empire, and France paid a war indemnity of five billion dollars.⁶ The imperial crown, or headship, of Germany, formerly worn by papal Austria, was bestowed upon Protestant Prussia, in the royal palace of papal France, while the crown of Italy was worn on the head of papal Emanuel, and the pope's temporal power has vanished.

Thus fell the Bonaparte dynasty, the seventh and last head of the papal scarlet wild beast, or holy Roman empire, and unless restored under the son of Napoleon III., this dynasty, or headship, did continue but for a short time. The thrills of anguish and rage experienced in France may be taken as a sample of the pains and anguish experienced in the overthrow of all despotic governments. The communist, or socialistic, element also inflicted anguish, while darkness covered this throne of the seventh head of the scarlet wild beast. Peace was concluded with Germany, but Paris was like a seething caldron, in which all the vicious elements of despotism and freedom of religion and atheism, Catholicism, and Protestantism were in ebulation, and civil war ensued, doing more injury to Paris than all it had suffered from the German conquerors. The communists occupied Paris, and the government, assembly, and army established themselves at Versailles. The government had to ask permission of Germany to increase its army against the communists. The communists fired the Louvre, the Tuileries, the palais-royal, and pulled down the column of the Place Vendome, which was the proudest monument of the first empire. The archbishop of Paris and other hostages were shot, a number of Dominican monks were murdered, and other atrocities were committed, to the detriment and disgrace of republicanism. But,

(6) Thal. 445-52, §§ 216-232.

at length the communists were defeated, and a terrible vengeance was enacted on them by the government at Versailles, which ordered the death of a multitude of men and women.⁷

4. ROME AND THE POPE.—In ten months one empire had fallen, and another, of different materials and organized on wholly different principles, had arisen in Europe. The Spanish crown was given to Amadeo II., son of Victor Emanuel, A. D. 1870, and a liberal constitution established civil and religious freedom in a nation long under the curse of despotism. The difficulties between the Liberals and the Carlists, supported by the perpetual intrigues of the priests, induced Amadeo to resign the crown, A. D. 1873, and a republic was proclaimed.⁸ Priests were always with despots, and are part of the men who worship the beast or his image, and who are scorched and pained and afflicted with sores by these vials of wrath. The kingdom of Italy, without taking any part in the Franco-German war, reaped its important advantage. Rome, abandoned by its French protectors, was quietly occupied by the troops of Emanuel. The pope was confirmed in possession of the Leonine City, or Vatican quarter of Rome, and in all his honors and dignities as head of the Roman church; but the territories formerly under his sovereignty were declared to be part of the kingdom of Italy, and were annexed by a unanimous vote of the people. And the government of the kingdom was transferred to Rome, the ancient capital, July 1, A. D. 1870.⁹ Whether darkness or light enveloped the ecclesiastical throne of the scarlet beast; whether the clergymen enjoy pleasure or suffer anguish, may be inferred from the wailing of the pope, A. D. 1875.¹

“In Italy, the churches and religious communities have been despoiled; the bishops have been driven from their homes; the license of the press has been more and more scandalous; protection and power are assured to the apostates; the Catholic schools are closed in order that the teachers may be replaced by persons selected by the government to inculcate falsehood and error, in order that the sect may extend its sphere of action. After having robbed the convents they now wish to put their hands on the funds of the charitable institutions—that is, on the property of the poor, the sick, and the infirm—and on the institutions established for the purposes of Christian education. They go farther still. They drive the bishops from their homes, under the pretext that they have not accomplished the requirements of the law; and whilst they are reduced to the terrible condition of misery, the small incomes, which we pay them out of funds furnished us by the faithful, are heavily taxed. Would to God the church could be assisted in this terrible state of affairs; but unfortunately not one of the governments comes to our help! All abandon her under some pretext or other, and several join in the persecution she receives from Italy. We behold a northern empire (Russia) studying every possible means to destroy the Catholic religion. Another empire more recently established (Germany) endeavors within the limits of its own territory to annihilate the church. All the world is aware of the persecution which is going on in several cantons of Switzerland. If we cross the seas we shall find in America states where Masonry is directing fearful blows against the church of God, by imprisoning bishops, and priests, and the religious of both sexes, by depriving them of their revenues, and even by exiling them.”

The pope considers himself a prisoner in Rome, and his eye rests upon a Bible depository as he looks from the vatican.¹ (Continued in chap. 176, § 12.)

5. THE CONCLUSION.—I think the fifth vial has been entirely poured out and that future influences of republicanism will come under the harvest and the battle of Armageddon. It was poured out on the throne of the beast.² Throne may be taken in the singular, for the thrones of the horns or powers sustaining the papal empire, or for the thrones of the two powers contending for the headship—as Paris and Vienna—or, for Rome, the throne of the uniting, animating soul of the

(7) Thal. 452, § 233. (8) 453, § 235. (9) § 234. (1) Miss. Mag., April, 1876. (2) Rev. 16:10, 11.

holy Roman empire. It was true of all those. Republican movements filled the papal empire with darkness, and the sovereign monarchs, the pope and papal court, knew not what to expect or what to do; and had not Russia interfered in the Polish and Hungarian insurrection, or wars, popery and papal monarchies would have been overthrown entirely. The monarchs of France and Spain were dethroned; the emperor of Austria fled from his capital; the pope left his apostolic throne and his dear children in Rome. The political and ecclesiastical worshipers of the beast were certainly in darkness in respect to their destiny. They might deplore the sore of schism in church and state that had dissipated their power; they might writhe in anguish under the loss of power, position, property, and the sufferings of civil and internal wars and revolutions; and, I doubt not, they blasphemed the name of God in profane and abusive epithets which they applied to heretics, schismatics, and revolutionists. Most likely they maliciously cursed God for permitting these evils to come upon them; or, said it was useless to pray to Him for He could not, or would not help them; or, that He knew nothing about it, and had nothing to do with it. The immoral and hypocritical character of both princes and clergy authorizes me to conclude that this part of the programme was verified; but I have not the narrative of any converts from them, and none others would be likely to know or willing to tell. They burnt the translations of the Bible and writings of the reformers; they anathematized reformers, and reformatations, and the truth of God, as damnable heretics and heresies, and thus indirectly blasphemed God and charged all these evils upon Him. All the other characteristics of this vial are conspicuous on the page of history. (See chap. 176, § 6.)

CHAPTER CLXVI.

THE SIXTH VIAL OF WRATH. TURKISH EMPIRE DRYING UP.

A. M. 5520-5742. (Continued from Chaps. 149-50,
§§ 4, 5, and 162, § 3.)

1. THE POSITION AND PROGRAMME.—The sixth vial, or bowl, was poured out upon the great Euphrates; the waters were dried up; the way for the kings of the east was prepared; three frog spirits were discovered at work throughout the whole world inducing nations to concentrate their powers against Christ and His faithful followers, which culminated in the battle of Armageddon.³ The mention of the Euphrates reminds us of the sixth trumpet, and the four angels loosed from it and destined to destroy the last third part of the great Roman empire.

We have followed the Turkish sultanies till they were headed by the Ottoman empire and completed the destruction of the Roman empire, and verified a prediction of Daniel's as to the manner of conquest and the fixing of the out-post boundary of the Ottoman empire. The Mogul woe accompanying that trumpet has been noticed;⁴ but the woe to the western empire has yet to be traced out on the page of history. The woe falling upon Christians under the Turkish government has to some extent been noticed under their tail policy; but, in addition,

(3) Rev. 16:12-16. (4) Chap. 149, §§ 3, 5.

Christians were liable to become victims of revenge when the Moslems were defeated or threatened by any Christian power. The great Mahometan empire may be regarded as existing in five grand divisions—the Hindoostan or Mogul, the Persian, Turkish, Arabian, and North African. The Christian powers come in contact with the Moguls by their colonies in India and possessions in Tartary. Russia comes in contact with Persia on the north, and other powers touch it on the south by commerce.

The power of Arabia is now but little felt, yet it contains the holy cities of Mecca and Medina, where the Mahometans concentrated and bestowed their gifts and perform devotions. The North African states have tormented the coasts and islands of the Mediterranean, and Turkey has become involved in the European balance of power system. Under Mahomet II. the empire of the Greek Cæsars was finally destroyed, and not only Constantinople but the Greek islands and peninsula became the prey of Asiatic hosts,⁵ and their power was a continual menace to the peace of Europe. Selim I. drove back the Persians to the Tigris,⁶ and subdued a great part of Persia and Mesopotamia—Diarbeker and Algezira⁷—the whole of Syria and Egypt,⁸ Mecca and Palestine,⁹ and several tribes of Arabia, A. D. 1517.⁷ Solyman the Great conquered Bagdad and Irak-Arabia, A. D. 1534; Morad IV. took Bagdad on the Tigris from Persia,¹ A. D. 1623. The Tigris is the most eastern river of Turkey, but the Euphrates is properly the river of Turkey, or Ottoman empire, and when used as a national emblem it must designate Turkey, or the eastern part of it; and the overthrow of the Turkish power on both sides of it would open the way for the eastern nations to invade Palestine.

The Ottoman power came to its height under Solyman II., A. D. 1520–66. His fleet nearly controlled the Mediterranean, and his Janizaries, then the most effective infantry in the world, were equally formidable on land.² Before the fall of Constantinople, John Hunniades, general of the Hungarians, and Scanderbeg, a Greek prince of Albania, successfully resisted and repulsed the Turks.³ Matthias Corvin, king of Hungary—like his father, Hunniades—was a terror to the Turks during his reign, A. D. 1458–90; took Bosnia from them, and kept Transylvania, Wallacia, Moldavia, Sclavonia, and Servia, in dependence on his crown, against the incessant efforts of the Turks to rescue those provinces. He was succeeded by Uladislaus, or Ladislaus.⁴

2. THE WOE INFLICTED ON THE WESTERN EMPIRE.—The death of Ladislaus and the minority of his son, Louis II., left Hungary, exhausted by a peasant war, an easy prey to the Turks, but it was reprieved for few years by a revolt of the Janizaries and the death of Selim I.⁵ Solyman II. concentrated his efforts upon the conquest of Hungary and Rhodes. The small army raised in the south of Hungary could offer no effective resistance, and in A. D. 1521 Sabatz, Semlin, and Belgrade fell into his power.⁶ With a force of three hundred ships and one hundred and ten thousand men he compelled the Knights of St. John to surrender the isle of Rhodes after a long and valiant defense. The German emperor gave the island of Malta to the surviving knights of the order.⁶ Having subdued Egypt and shaken the Persian kingdom to its foundation in five years, he turned toward Europe, declared himself emperor of the west as well as of the east, and aimed to make Constantinople the capital of the world again. Hungary, reduced to extreme poverty and weakness by the war of the nobles, was his first point of attack, with an army of three hundred thousand men, and the smoke of a burning town announced his approach.⁷

In the battle of Mohacz, A. D. 1526, the Hungarians lost their king, Louis II. The principal of their nobility, twenty-two thousand Hungarians, were left on the battle-field. The whole kingdom lay at the mercy of the conqueror, and

(5) Thal., p. 127. (6) Lipp. Gaz., Irak, hist. of. (7) Rev. Eurp., Vol. I., pp. 279–80. (8) Thal. 160, § 76. (9) Lipp. Gaz., Turk., hist. of. (1) Guth. Geog., Vol. II., p. 481. (2) Thal. 140. (3) Rev. Eurp. 1; 205–6. (4) Idm., 276. (5) Thal. 160, § 76. (6) 170, § 99. (7) Thal. 178, § 122.

Solyman proceeded as far as Raab, laying waste the country with fire and sword, and carried several hundred thousand prisoners into slavery.⁸ After two weeks' residence in the capital, Buda, he carried away the valuable library of Matthias Corvinus and several works of art to adorn Constantinople.

The death of Louis II., in his twentieth year, left the crowns of both Bohemia and Hungary vacant, and Ferdinand of Austria, brother to Emperor Charles V., having married Anne, sister to Louis II., claimed them and was crowned at Prague, A. D. 1527. The crown of Hungary was disputed by John Zapolya, the lord of seventy-two castles, the count of Zips, palatine of Transylvania, and greatest of the Hungarian magnates. Zapolya, opposed by Ferdinand with a large army and being defeated in battle at Tokay, did homage for his crown to the sultan. Solyman had conquered the greater part of Bosnia, Croatia, Dalmatia, and Sclavonia, and now, A. D. 1529, with the entire Turkish army, supported by a fleet on the Danube, laid siege to Vienna, the capital of Austria. All Germany united in this moment of danger, and the defense was as determined as the attack was formidable. After a loss of nearly eighty thousand men the Turks retreated, leaving Zapolya to settle his dispute with Ferdinand.⁹

The Emperor Charles V., having received from the pope at Bologna the iron crown of Lombardy and the imperial diadem of Rome, crossed the Alps into Germany to settle religious difficulties and concert measures against the Turks. The threatening movements of Solyman induced a more conciliatory tone toward the Protestant princes, and thus the Moslem hosts became the unconscious allies of the Reformation, A. D. 1530.¹ The progress of the Turks compelled the emperor to conclude the first religious peace at Nuremberg, A. D. 1532. It was confirmed by the diet of Ratsbon, and granted full liberty to preach and publish the doctrines of the Augsburg confession.* In A. D. 1532 Solyman advanced into Hungary with three hundred and fifty thousand men. Many fortresses sent him their keys, but at Guns his whole army was detained three weeks and repulsed eleven times by a garrison of seven hundred men.

The operations of Andrew Doria in the Morea and the defeat of his cavalry at Sommeringpass caused his hasty defeat, leaving only sixty thousand men at Essek to support the interests of Zapolya. Peace was made between the emperor and porte the next year.² Solyman reduced the provinces of Moldavia and Wallacia, and made their princes vassals and tributary to his empire. He took into his service the pirate Barbarossa, king of Algiers, and created him grand admiral, or Cpitan pasha.³ The Mediterranean coasts were infested, A. D. 1534, by Mahometan pirates, especially by the flying squadrons of Barbarossa. From Gibraltar to Messina, along the borders of Spain, Italy, and France, no man slept securely, and on the African coast a multitude of captives, reduced to a most degrading servitude, were waiting to be ransomed. Barbarossa took possession of Tunis and was a terror to Europe. The Emperor Charles V., commanding his forces in person, landed on the coast of Africa, took fortress Goletta by storm, routed Barbarossa, took possession of Tunis, restored Muley Hasson to his throne of Tunis and obligated him to suppress piracy, protect all Christians in the exercise of their religion, and pay a yearly tribute of twelve thousand ducats. Thousands of liberated captives, clothed and equipped by the emperor, preceded his return, and with ardent gratitude spread his fame through their various countries.⁴ In A. D. 1540 the fleet of Barbarossa was again pursuing ravages in the Levant and conquering nearly all the islands of the Archipelago. Venice lost these and several places on the mainland, and had to pay a ransom which exhausted her resources and left her dependent on the protection of France.⁵ The ruin of the republic of Venice was completed by the Turks. Dragged into the war of Charles V., they lost fourteen islands and were obliged to surrender Malvasia and Napoli-di-Romagna in the Morea.⁶

(8) Rev. Eurp. 1; 276. (9) 276-7. Thal. 178-9, §§ 123-4. (1) Thal. 179. (*) Chap. 157. (2) Thal. 180. (3) Rev. Eurp. 1; 280. (4) Thal. 182. (5) 184. (6) Rev. Eurp. 1; 245.

On the death of Zapolya his prime minister, Bishop George Martinuzzi, proclaimed his infant son, John Sigismond, king of Hungary, and invoked for him the protection of the Turks. Solyman undertook the protection of the child, but banished him and his mother to Transylvania, which, with other districts of Hungary, he confirmed to them; but he seized Buda, the capital, with the greater part of Hungary and Sclavonia,⁷ and established both government and religion upon a Mahometan basis, which continued nearly one hundred and fifty years. Ferdinand offered to hold Hungary as a tributary to the porte. Solyman replied by demanding a yearly tribute for Austria. Town after town fell into the hands of the Turks till A. D. 1547, when, desiring to turn his arms against Persia, he consented to a truce of five years.⁸ The emperor, Charles V., had been overwhelmed with disasters in his expedition against Algiers. Rain had spoiled his ammunition, turned his camp into a swamp, and spoiled his provisions; the winds swept away his tents and wrecked his fleet; a pestilence carried away the greater part of his army, and he had to return with the shattered remains, to the great joy of the French king.⁹

The Turkish freebooters were the most disgraceful allies of France. Ravaging the south of Italy, they burned Reggio, destroyed all vineyards and olive orchards near the coast, carried off all the people they could find, and, appearing at the mouth of the Tiber, they threatened Rome. The French ambassador interfering for the protection of the pope, Barbarossa steered for Marseilles and found a ready market for his captives from Italy. Because the French were not prepared for a proposed enterprise, Barbarossa was enraged, and to pacify him an attack on Nice was ordered; but the fleet of Dora and a Spanish army arriving in time, the forces of the French and Turks were compelled to retire. The city of Toulon was given to Barbarossa for winter quarters, and for a time was converted into a Mahometan town. At Toulon, as if in an enemy's land, they seized men in the royal galleys to serve in their own fleet, and made slaves of all they could capture in the surrounding country. The king of France was forced to rid himself of these unmanageable allies by paying them nearly a million crowns. Barbarossa sailed for Constantinople, ruining and wasting the coasts of Italy as he went along.¹

Bishop George Martinuzzi, guardian of the infant of Zapolya, offered the province of Transylvania and the crown of Hungary to Ferdinand of Austria for a cardinal's hat and the governorship of the province. The Turkish army immediately entered Transylvania and overran all southern Hungary, and their customs of government and worship remained established there till A. D. 1716. They were compelled to retire from Erlau by Maurice,² but held the greater part of Hungary.³ The Turkish pirate, Drahot, ravaged the Mediterranean coasts A. D. 1553. From every cliff and castle anxious lookouts watched his approach, and columns of smoke too frequently signified his approach to the terrified inhabitants of the villages. Richly laden merchantmen were captured on the sea and the inhabitants of the islands were carried into slavery. In Corsica they quarreled with their allies, and while they seized all the Corsicans fit to row their galleys, they also seized several French nobles, whom they destined for ransom.⁴

The Turks besieged in great force, A. D. 1565, Malta, which belonged to the Knights of St. John. The fort, St. Elma, was taken, but St. Michael held out till, exhausted by desperate attacks, they retired to Constantinople.⁵ The Moriscoes in Spain were wasted by inhuman massacres, A. D. 1568-71.⁶ The sultan, supporting the claims of John Sigismond, son of Zapolya, took the fortress Szigeth, but the noxious air of the marshes proved fatal to Solyman himself, A. D. 1566.⁷ Selim II. determined to capture Cyprus, A. D. 1570, and attacked it with an army of fifty thousand—though the Venetians had given him no cause for hostilities—and completed the conquest before the succors from Spain and the pope

(7) Rev. Eurp. 227. (8) Thal. 185, § 142. (9) Thal., p. 186. (1) Thal. 187. (2) 195. (3) 198. (4) Thal. 196. (5) Thal. 208, § 212. (6) § 211. (7) 213.

arrived, and then he retired within the gulf of Lepanto. The help arrived, and the Venetians and allies, with three hundred ships under Don John of Austria, achieved a great victory. The Turks lost two hundred and twenty-four ships and thirty thousand men, and their fame for invincible bravery and fortune ceased to be a terror to the nations of Europe. Greece might have been delivered, but discord and rival interests dispersed the fleet. Venice made a separate peace with the Turks, A. D. 1573; surrendered Cyprus, and consented to pay a yearly tribute for her ancient boundary in Dalmatia. Selim II. died the next year, but the first collision with Russia had begun the series of contests that are yet going on.⁸ The decline of the Ottoman empire is dated from the battle of Lepanto, A. D. 1570.⁹ The second woe has been severe in Europe, as it had been in Asia, and it is not ended yet, nor will it be ended till the two witnesses be slain and resurrectionized.

3. DECLINE OF THE TURKISH POWER, OR DRYING OF THE EUPHRATES, BEGINS.—Schism was a plague inflicted on the Mahometan empire in the headship of the Saracens, and it had three heads, or caliphs, at one time. Mutual slaughters often turned the Moslem sea of empire into blood and destroyed mutual coöperation in support of religion and power. Mahometans have been scorched by tyrants, enshrouded in darkness, and gnawed their tongues for anguish; but the Ottoman empire has been contracted by the outside encroachments of Christian nations. The Turkish sultan is the caliph of Mahometanism; his throne is now (A. D. 1878) full of darkness, and the men that would rule have anguish enough. But none of the last plagues appear to have fallen at the same time and in the same order with those on the papal empire, and the sixth appears to be wholly and particularly restricted to the Ottoman empire. Moslemism is divided into innumerable sects, and the civil sovereignties have but little sympathy for one another. The Turks profess to be of the sect of Omar, but these are split into as many sectaries as their neighbors, the Christians.¹ The mufti, or shiek-Islam, is the supreme chief of the religion of Mahomet in Turkey, the oracle who is consulted, and who solves all the questions put to him; his decisions are called fetwahs. The sultan has recourse to him in all difficult cases, and promulgates no law, makes no declaration of war, establishes no impost, without having obtained a fetwah. The mufti girds on the sultan's sword on his accession to the throne, at the same time reminding him of his obligation to defend the religion of the prophet and of promulgating its creed.² The religion of Mahomet is the uniting, animating, and controlling spirit of the Turkish empire.

War between the Ottoman and German empires began with the defeat of the Turkish governor of Bosnia near Sissek, A. D. 1593. The sultan, Amurath III., immediately raised a great army and captured Vesprim, but in turn was defeated by the Austrians. Next year Moldavia, Wallacia, and Transylvania revolted from the Turks and allied themselves with the emperor, A. D. 1594. The campaign of A. D. 1595 was disastrous to the Turks; the Austrians took Gran and received the submission of Wissegrad and Waitzen. In A. D. 1596 Mahomet took the field in person, captured Erlaw, defeated the Austrians in a three days' battle at Kerestes, who lost fifty thousand men and one hundred guns and all their treasures. Terror seized Vienna and spread through Europe. The war continued ten years, and resulted in Emperor Rodolph II. paying down a large sum and being relieved of annual tribute. And the limits of the two empires remained nearly the same, A. D. 1607.³

Their war for Candia with Venice, A. D. 1645–69, terminated in the surrender of the city of Candia, after a siege of two years and four months and a loss to the Turks of one hundred thousand men,⁴ though the French made vain attempts to relieve it; and the island remained nearly two hundred years in the undisputed possession of the Turks. In A. D. 1663 the Turks, two hundred

(8) Thal. 209. Rev. Eurp. 1; 245. (9) Rev. Eurp. 1; 280. (1) Guth. Geog., Vol. II., p. 464. (2) Guth. Geog. 2; 464–5. (3) Thal. 234. (4) Rev. Eurp. 2; 56.

thousand strong, under the grand vizier, Acmet Koproli, invaded Hungary; several fortresses were taken, and Morovia was ravaged nearly to Olmutz, by a horde of Tartars. Aided by men and money from France, Italy, and the pope, and the aid voted by the imperial diet, Montecuculi, the imperial commander routed the Turks by a total defeat at St. Gothard, A. D. 1664; but instead of prosecuting the war Austria made a twenty years' truce with the invaders.

The Turks retained all their conquests, received a tribute in the name of a gift of two hundred thousand florins, and Michael Abaffi, tributary and protage of the porte, continued in Transylvania, A. D. 1664.⁵ The Turks and Tartars seized Kaminice and Padolia, and imposed tribute on Poland, A. D. 1672. The Ukraine was abandoned to the Cossacks under the protection of the Turks. This treaty was not ratified by Poland, and John Sobieski, grand general of the crown, gained a brilliant victory over the Turks near Choczim, A. D. 1673, relieved Poland from tribute, and recovered some posts to the Ukraine; and he was chosen for king of Poland at the death of Michael.⁶

Civil oppressions and religious persecutions of the Hungarians by the emperor gave rise to repeated attempts at revolt, until, in A. D. 1678, Count Tekeli, more fortunate than his predecessors, defeated the imperial armies in upper Hungary. In A. D. 1682 the grand vizier, Kara Mustapha, joined the count at Essek with a large army and marched upon Vienna. The emperor and his court fled from his capital, followed in one day by sixty thousand persons. After two months' siege and the loss of six thousand of its garrison, by battle and pestilence, Vienna was saved by the arrival of John Sobieski, king of Poland, A. D. 1683. He increased his army to eighty-three thousand by German reinforcements under the imperial general, the duke of Lorraine. The Turks were defeated with great slaughter, and their vast encampment, with treasures of money and jewels, horses and materials of war, remained to the victors. Pursued in their retreat they were again defeated; and the fortress of Gran, held nearly one hundred and fifty years, was wrested from them.

The next year the duke of Lorraine captured Wissegrad, Waitzen, and Pesth, but besieged Buda without success, losing twenty-three thousand men. Two years later Buda was taken by assault and restored to the Hungarians, having been a Mahometan city one hundred and forty-five years. In A. D. 1684 the emperor, king of Poland, and the Venetians joined the pope in the holy league against the Turks, and the holy war lasted till A. D. 1699. In three years Austria regained all Hungary, Transylvania, and Slavonia. In the battle of Mahacz the Turks were defeated on the field of their former memorable victory. Alexis, the czar of Russia, or Muscovia, joined the holy league A. D. 1686, but failed to conquer the Crimea from the Turks. The Venetians gained brilliant victories over the Turks in southern and central Greece (among other places we notice Corinth and Athens), and the conquest of the Morea was completed in A. D. 1690.⁷ Belgrade was taken by the imperialists, and a great part of Bosnia overrun. The sultan's demand for peace was refused, for now the emperor imagined it possible to annihilate the Turkish power in Europe and recombine the eastern and western empires.

In the campaign of A. D. 1689 several passes of the Balkans and forts on the Danube were taken by the margrave of Baden, who wintered in Wallacia. In A. D. 1690 the grand vizier, Mustapha Koproli, recovered to the porte almost all he had lost. But, in the battle of Salankeman, the Turks were defeated and the Vizier Koproli slain, A. D. 1691. In the battle of Zenta, or Zenta, A. D. 1697, where Eugene, prince of Savoy, commanded the imperialists, the grand vizier, seventeen pashas, and two-thirds of the Ottoman army were left dead on the field of battle. Meanwhile, the Venetians had made many conquests in Dalmatia and Albania,⁸ and the peace of Carlowitz, A. D. 1699, was the result. The Turks

(5) Thal. 285. (6) Rev. Eurp. 2; 46. (7) Thal. 285-7. Rev. Eurp. 2; 51-2. (8) Thal. 287. Rev. Eurp. 2; 53-4.

ceded to Austria nearly all their conquests in Hungary, Transylvania, Sclavonia, and part of Croatia; to Venice, several Dalmatian fortresses, the isles of St. Maria and Aegina, and the entire southern peninsula of Greece; to Poland, the Ukraine, Padolia, and Hameniek. Unwilling to admit his powerful neighbor, Russia; to share the Black sea navigation, the sultan delayed till A. D. 1702, when Azov, with eighty miles of coast, were ceded to Peter the Great, who soon made the fortress one of the strongest in the world.⁸

Thus, the Turkish empire, once so formidable, has gradually fallen from the summit of grandeur, its resources exhausted, and its history marked by nothing but misfortunes.⁹ When the third treaty of Vienna was signed, A. D. 1738, the Ottoman empire was so far gone into decline that it continued to exist chiefly through the mutual jealousies of the European powers, neither of which would permit the others to be aggrandized by the absorption of the Turkish provinces.¹ Yet, her power is by no means dried up, so as to permit the nations east of the Tigris to cross the Euphrates and meet the western nations on the field of Mageddon. Her further decline in power and territory has been by the encroachments of Russia, and her subjugation by Russia has been prevented by the intervention of Austria, Prussia, France, and England. Therefore, her further decline will be considered in the history of Russia. The Turkish direct influence on the papal empire is ended, but its use in the European state system may yet continue its woe to be felt.

4. RUSSIA'S FIRST CONQUEST OF TURKISH TERRITORY.—Russia interposed in favor of religious freedom in Poland, but the Catholics, with the assistance of the French ambassador at the porte, stirred up the Turks against the Russians.² Turkey declared war against Russia A. D. 1769, and in A. D. 1770 Russia conquered Moldavia and Wallacia, gained a great victory over the Turkish fleet off Scio, burned their ships in the gulf of Smyrna, and mastered the Crimea and island of Taman. But, the premature or insincere effort to liberate the Greeks and erect a new Greek empire on the ruin of the Ottoman, resulted in misfortune. Other plans of Russia requiring the withdrawal of her troops from the Mediterranean, the Greek insurgents were left unprotected to the vengeance of the Turks, and the Morea became the scene of terrible barbarities.³ This massacre of the Greeks is justly chargeable to the Christian nations, for religion had sunk far below political interests. Fearing the ever increasing power of Russia they combined against her to circumscribe her aggrandizement or share her spoils of Turkey and Poland, and in A. D. 1770 Austria and Prussia, by armed forces, took possession of Russia's coveted prize, and in A. D. 1772 one-third of Catholic Poland was distributed between her Catholic, Greek, and Protestant sisters.

The Russian-Turkish war was ended A. D. 1774. The sultan purchased the restoration of Moldavia, Wallacia, Georgia, Mingrelia, and some other territories by acknowledging the political independence of the Tartars north of the Black sea, while they continued to acknowledge the supremacy of the sultan as caliph, or successor of Mahomet the prophet. Russia was confirmed in the free navigation of the Black sea and all Turkish waters for the purpose of commerce. In A. D. 1783 the Crimea, Cuban, or Little Tartary, were formally annexed by Russia. Resistance was suppressed by terrible massacres, and thirty thousand perished. Catherine visited her newly acquired territories A. D. 1787, and received the homage of her Tartar subjects. She was joined by the exiled king of Poland (the victim of her cunning) and by the Austrian emperor, Joseph II., in disguise, with whom she discussed their plans for the spoliation of Turkey. No sooner returned than her minister at the porte was imprisoned, and Turkey declared war against her.⁴ The Turks were repulsed, and their entire fleet was destroyed near Ozakoff, which was also besieged six months and then taken by storm.

(9) Rev. Eurp. 2; 56-7. (1) Thal. 323. (2) Rev. Eurp. 2; 102-8. (3) Thal. 340. (4) Rev. Eurp. 2; 136-40.

The Austrian emperor, Joseph II., declared war against the porte without effecting much. Sweden made a diversion for the Turks and prevented the Russian fleets sailing for the Mediterranean. Denmark, in aid to Russia, invaded Sweden, but England, Holland, and Prussia compelled the Danes to remain neutral, while Prussia entered the war as an ally to Turkey. The sultan lost many fortresses. Austria made peace with Prussia A. D. 1790, and with Turkey A. D. 1791. In A. D. 1790 the Russians gained several victories by sea and land, especially by the storming of Ismail and the destruction of the Turkish fleet near Sevastopol. The summer of A. D. 1791 was not less disastrous to the Turks, but Prussia and England were now in arms to enforce peace upon Russia, and peace was signed A. D. 1792 at Jassay, and the Dniester was recognized as the boundary between Russia and Turkey.⁵

5. THE RECONQUEST OF TURKEY.—The Mahometan Turkish power in Egypt was invaded by Napoleon I., A. D. 1798; an army of thirty thousand Mamelukes and Arabs were defeated, and Cairo was captured. But the English fleet, under Nelson, destroyed the French fleet; the sultan congratulated Nelson and bestowed magnificent gifts upon him; made a treaty with Russia, and entered into the coalition of Christian powers against France—the first Christian ally of Turkey—and aided in capturing Rome.⁶ Napoleon I. invaded Syria, A. D. 1799, and took Gaza and Jaffa; but Acre was defended by the English. A Turkish army was wholly destroyed at Aboukir by Napoleon I.⁶ By the peace of Amiens, A. D. 1802, Egypt, which had been distracted by civil wars,⁷ again submitted to the Turkish dominion, and the Ionian islands were recognized as an independent republic under the joint protection of Turkey and Russia.⁸ Thus, we see the second, or ecclesiastical, wild beast has lost his supreme animating and controlling power, whether papal or Mahometan, and the first beast has made religion subservient to civil power, and Russia, at the head of the Greek church, and the true representative of the Constantine empire, is fast rising to the seventh headship of the Monotheistic world, or empire.

To prevent Russia from sending supplies to Prussia, Napoleon I. instigated the porte to a war with Russia, and the French envoy directed the diplomacy of the divan, or court, for a time against Russia and England. But the Russians were victorious in Servia, Bulgaria, and on the frontiers, in Asia, of the two empires, A. D. 1807–8. The defeat of the seraskier of Erzerum prevented the Persians from making a diversion in favor of the Turks, and the Russian fleet defeated the Turkish fleet under Capitan Pasha. The English took Alexandria, but in six months they were obliged to surrender it to the governor of Egypt.⁹ France and Russia having decided on the subjugation of Turkey, England obtained the control of the divan, and war was continued. The Russians, though sometimes repulsed, took possession of the Turkish camp, by main force, after much blood and terrible carnage. The whole Turkish fleet and several places were captured, and the Russians were masters of the whole right bank of the Danube. The Servians and Russians took the last fortress which the Turks still held in their country.¹

Prince Kutusoff, having sent five divisions of his army into Poland, acted on the defensive against the Turks, and caused the fortress of Silistria to be demolished, preserving only Rudschuk, on the right bank of the Danube. Jusuff Pasha being superseded by Achmet Aga, and the Turks reinforced by thirty-five thousand men, composed mostly of excellent cavalry, and supported by formidable artillery served by French officers, the Russians were attacked, driven back to their intrenchments, dislodged, and driven into Rudschuk, where they repulsed the Turks. In the night they evacuated it and passed the Danube, but were prevented from carrying off their artillery and ammunition, and, weakened by disease, they

(5) Thal., p. 341–3. (6) 372. (7) Rev. Eurp. 2; 253. (8) 378, § 5. (9) Rev. Eurp. 2; 254–5. (1) pp. 257–8.

were unable to prevent the Turks from taking possession of the islands of the Danube and invading Wallacia. Reinforced by fifty thousand, Hutusoff turned the victory to the Russians, and the porte ceded (A. D. 1812) about one-third of Moldavia, as far as the Pruth, the fortresses of Choczin and Bender, the whole of Besarabia, Ismael, and Kilia, and granted amnesty to all Servians. In A. D. 1814, Persia ceded to Russia Daghistan, Shirvan, Debant, and, in general, the whole western coast of the Caspian sea; renounced her pretensions on Georgia, Imiret, and Guriel, and recognized Russia's exclusive right to the navigation of the Caspian. Thus, Greek-church Russia extended her domain at the expense of Mahometan Turkey and Persia. A concurrence of fortunate circumstances has saved the Ottoman empire from that ruin which more than once threatened it, and for which the total dissolution of social order in the provinces has long prepared the way; and if it still survives these evils its preservation may be ascribed to the holy alliance.² But the Turkish empire shall come to its end and none shall help it.³

It is not love to Turkey but dread of republicanism and fear of despotism that induces the Christian sovereignties to protect the Ottoman empire against the insurrections of her provinces and the encroachments of Russia. Desire for freedom and self-government have infected the Ottoman empire and achieved the independence of Greece, produced the insurrection in Candia, and has continued to agitate other provinces; and a dread of republicanism has caused Greek, Catholic, and Protestant sovereignties to suffer the Mahometans to massacre and brutalize the Greek Christians. Russia fears to aid the Greek Christians to throw off the Turkish yoke and establish self-governments, lest her own provinces should follow the example; and other Christian nations fear to let Russia overthrow Turkey, lest she become powerful enough to rule them, too.

6. THE GREEK REVOLUTION.—The selfish despotism of the Christian sovereignties is seen in their cold indifference to the inhuman butchery of the struggling Greeks until Turkish victories compelled them to fear lest the increase of Mahometan power should endanger their own interests. In A. D. 1481, Greece had been conquered by the Turks after a sanguinary contest of more than forty years; but the Venetians did not permit these Mahometan masters to enjoy a quiet possession of the country, and during the sixteenth and seventeenth centuries it was the theater of obstinate wars and woes, till A. D. 1718, when the Turks were confirmed in their conquests by treaty,⁴ and Turkish officials, hardly less violent and rapacious than the highwaymen, whose robberies they permitted and whose spoils they shared, ruled the land.

The relation of conquerors and the conquered never ceased, and zeal for the Greek church had done much to preserve the separate nationalities; but the Turkish rule was quietly submitted to till A. D. 1821.⁴ Exorbitant levies,⁵ discriminating and oppressive taxation of the Christians, desire for freedom⁶ and to save the Christian faith and restore the ancient character of the country,⁷ the calls of Russia to shake off the Turkish yoke, and the spread of literature and increase of knowledge were the moving causes of the Greek Revolution. The Greeks had been called upon by Russia, in A. D. 1769, 1786, and 1806, to shake off the Turkish yoke, and a society for the liberation of Greece was formed in Paris, A. D. 1809.⁶ The whole Hellenic race sprung to arms for the recovery of their liberty, at the call of Catherine II., to further her own plans against the porte; but that crafty empress abandoned them to the vengeance of the Turks, and that sedition was quenched in blood, A. D. 1769.⁸ Alexander I., in his zeal for absolutism, had no sympathy for the oppressed members of his own church, and the holy alliance condemned all revolutionary movements, whether in Greece, Italy, or Spain, and they uttered that cruel sentiment: "Let the Greek rebels obey their lawful sovereign."⁹

(2) Rev. Eurp. 2; 300-2. (3) Dan. 11:45. (4) Will. 516. Thal. 407. (5) Rev. Eurp. 2; 343. (6) 340. (7) Will. 517. (8) Thal. 340. (9) 408.

An association called the Hetaria, with its headquarters at St. Petersburg, was formed, A. D. 1814, for the liberation of the Greeks.¹ Disappointed of aid from Russia, they commenced a revolution themselves and encountered the hostility of Christian despots abroad, and of civil discords and treachery at home; but the people under these despots and in the United States of America aided them with provisions and clothing.² The movement in Servia, A. D. 1817, was defeated by treachery, betrayal, and murder.¹ In A. D. 1821 Prince Alexander Ypsilanti, leader of the Hetaria and a major-general in the Russian army, proclaimed from Moldavia the independence of Greece, assuring his countrymen of Russian aid. But the Russian emperor disclaimed the movement and declined intervention,³ while the porte took the most vigorous measures against the Greeks and called upon all Mussulmen to arm against the rebels for the protection of Islamism. And the Greeks fought to save the Christian faith.⁴

This was a war for religion and civil rights. In Moldavia the bloody struggle was terminated with the annihilation of the patriotic army, after deeds of desperate valor. Ypsilanti fled to Catholic Austria, where he was imprisoned by that Christian government.⁴ The Hetarists, falling into the hands of the Turks, were impaled alive, and children were hung up alive, along the roads, by the feet. The monasteries were entered and the inmates were butchered. The sultan issued orders to disarm all the Greeks in his empire, and a war of extermination at the capital was commenced.³ The venerable Patriarch Gregorios, of Constantinople, with three bishops and eighty priests, were hanged in their robes before the gate of the church on the day of the greatest festival of the Greek church. The patriarch's body and others were dragged through the streets by Jews, and several hundred churches were destroyed.⁵

The Turks committed great depredations on the Greek towns on the coasts of Asia Minor and on the islands, and where no insurrection had appeared the inhabitants were disarmed; the archbishops, bishops, and priests were murdered; villages were burned, and the country desolated. When the Greeks captured Turkish fortresses they retaliated, and in Tripolitza eight thousand were put to the sword. In Cassandra three thousand Greeks were put to the sword, women and children were carried into slavery, and that peninsula was converted into a desert waste. But in most of the southern districts the Turks were driven from the country and shut up in towns, A. D. 1821.⁶

In A. D. 1822, the first national congress of New Hellas proclaimed the national independence, adopted a provisional constitution, and appointed officers. The Greek fleet appeared on the coast of Scio. The people arose in arms and put the Turkish garrison to the sword; five thousand of most barbarous Asiatic Turkish troops were landed and the island was given up to indiscriminate pillage and massacre; the paradise of Scio was changed into a scene of desolation; twenty thousand were put to the sword; a greater number (forty-one thousand⁷) of the most accomplished women and children were sold in the slave markets of Smyrna and Constantinople.⁸ The Turks bought them at Constantinople for the pleasure of putting them to death. The pasha of Saloniki boasted that he had destroyed fifteen hundred women and children in one day. And one hundred and fifty villages and five thousand Christians experienced the fate of Scio.⁷

The Turks prepared to conquer western Greece; but, after some success, they experienced a series of defeats from Greek valor and fire ships, and more than twenty thousand Turks perished by the sword. Out of a fleet of thirty-five vessels seventeen were destroyed, and the strong fortress of Napoli di Romania was carried by assault.⁹

7. CHRISTIAN DESPOTS ENCOURAGE THE WOE.—A proclamation to the European powers was issued, which the holy alliance considered incompatible

(1) Rev. Eurp. 2; 340. (2) Will. 517. (3) Rev. Eurp. 2; 341-2. (4) Will. 516. (5) Thal. 408. Will. 517. (6) Will. 517-18. Rev. Eurp. 2; 342-3. (7) Idm., p. 344. (8) Will. 519. Thal. 409. (9) Will. 519-20. Rev. Eurp. 2; 344.

with their views of legitimacy, and dissensions among the Greek leaders had an unfavorable influence on their cause with European cabinets.¹ But though the governments were indifferent, and those embraced in the holy alliance expelled the Greek fugitives from their borders, yet the people in those governments sent supplies of money, arms, and men to aid in the combat for freedom. Among these adventurers was Lord Byron, who ended his romantic life at Missolonghi.² During A. D. 1823 the war was carried on with results generally favorable to the Greeks.³ But dissensions prevailed among the Greek captains,³ and in A. D. 1824 the Turks began the campaign with much more vigor than previously.

Peace being concluded with Persia and the rebellious pasha of Acre having submitted to the porte, the Turks were enabled to send forces from Asia and also those of Wallacia and Moldavia. To destroy the Greek navy, the Capudan pasha, Khosru, sailed from Mytzlene with a large fleet, which contained a number of neutral transport ships belonging to Russia, Austria, and others, from the Dardanelles. Here were Catholic Austrian, Italian, and Spanish vessels engaged against the liberties of Christian Greece, and in support of Mohamedan Turkey. To oppose this formidable armament the Ipsaroits had but four thousand men. The Turks landed silently in the night, and the most horrible butchery was perpetrated. In Fort St. Nicholas afflicted mothers cast themselves and children into the sea, while five hundred Albanians defended themselves and killed half of the first assailants. Having performed prodiges of valor they opened the gates and admitted two thousand assailants, then blew up the fort, enemies, and themselves. Four thousand Christians perished; all their property and one hundred vessels of different sizes were destroyed, and nothing but ruin and heaps of putrid corpses were found when the Greek fleet arrived.

The Capudan pasha's attempt on Samos was defeated by the Greek fire ships destroying gun frigates, corvettes, and transports, and dispersing two fleets. The Turks formed a junction with vessels from Egypt, but the Greeks with their fire ships destroyed more of them, astounded them with deeds of valor, and drove them to the Dardanelles. The Egyptians were damaged on the northern coast of Candia, and the Greeks repelled their invasion by land. The campaign of A. D. 1824 was glorious to the Greeks; their government began to assume harmony and strength, and their commerce revived.⁴

8. WOE CONTINUED BY HELP FROM EGYPT.—The sultan, unable to reduce the Greeks with his own forces, called in Mehemet Ali, the almost independent viceroy of Egypt, promising to make his step-son, Ibrahim, pasha of the Morea.⁵ To subdue and desolate the Morea, Ibrahim Pasha sailed from Alexandria with nine frigates, four corvettes, forty brigs and galliots, two hundred and forty transports, and eighteen thousand troops; and, after a delay of some months, united with the Turkish fleet in the gulf of Bodroun, where Kanaris blew up a forty-four-gun Egyptian frigate and a brig; and the Turks returned to Constantinople. Miaulis attacked Ibrahim's fleet off Candia and destroyed a frigate, ten small vessels, and fifteen transports. Thus, frustrated in his designs on the Morea, Ibrahim retired to Rhodes, further weakened by the plague on shipboard. And so ended the campaign of A. D. 1824.*

In A. D. 1825 dissensions and treachery among the ambitious chiefs of Greece permitted Ibrahim Pasha to land in the Morea sixteen thousand troops, most of whom were drilled by French officers; while Redschild Pasha, aided by the fleet of Capudan Pasha, besieged Missilonghi. Ibrahim took Navarino, Calamata, Tripolizza, and went on destroying everything till reaching Argos. Here, checked by Colocotroni's army, he fell back to Tripolizza; and, finding the Greeks would not submit to his authority, he put the men to death, carried the women and children into Egypt for slaves, and desolated every place within his

(1) Rev. Eurp. 2; 345. (2) Thal. 409. (3) Will. 520. (4) Rev. Eurp. 2; 146-8. (5) Thal. 409. (*) Rev. Eurp. 2; 348.

reach. Missolonghi was defended by Noto Botzaris, the first among the brave, against thirty-nine thousand land and sea forces, and the Turks were defeated with the loss of nine thousand men. The brave Miaulis, arriving with his fleet, burned several of the Turks' vessels and forced their fleet to retire.

But the pasha landed more troops into the Morea for a winter campaign, and the Greeks had scarcely six thousand men under arms to withstand him; and the money furnished by the friends of Greece was squandered by the capitani. Missolonghi was besieged the fourth time, and was defended by sea and land. A body of troops sent against Corinth, by Ibrahim, was destroyed by Niketos, and Miaulis put to flight the Capudan pasha's fleet and threw supplies into Missolonghi. Ibrahim Pasha dismissed Capudan Pasha, and blockaded Missolonghi with the Turk and Egyptian fleets with twenty-five thousand men and forty-eight cannon bought from the French, and he was aided by Pierre Boyer, a Bonapartist French general, notorious for his cruelties in Egypt, Spain, and St. Domingo. All demands for surrender were rejected by the garrison, and an attack by sea and land was repulsed with a loss of four thousand besiegers. But, provisions were prevented, the situation became deplorable, and persons died hourly with hunger; and, reduced to a heap of ruins, Missolonghi fell, April 22, A. D. 1826. At midnight two thousand men, accompanied by women and children, rushed out on the enemy's batteries. Five thousand fell on the spot, while the rest—eighteen hundred, under Noto Botzaris and Kitzos Isavellas—reached Salona, and afterward fought at Athens. About one thousand women, children, and old men blew themselves up by the mines prepared for that purpose. The plain between the city and the mountains was covered with dead Suliots. Many escaped to the mountains. Three thousand pairs of ears were sent to Constantinople, and above five thousand women and children were made slaves. A Swiss editor wrote: A few days more and these brave men will be angelic spirits, who will accuse before God the indifference of christendom for a cause, which is that of religion. We are drawing near our final hour. History will render us justice; posterity will weep over our misfortunes.

Ibrahim now possessed Modon, Coron, Navarino, and Patras. He had removed three pashas, and had only to gain Napoli di Romania to be master of the islands of the Archipelago. He was still desolating the Morea, and the struggling Greeks, a prey to every kind of horror, were dying of hunger. Athens capitulated to Reschid Pasha on June 17, A. D. 1827. Lord Cochran now arrived with steam vessels from England to aid the suffering Greeks, and General Church commanded the land forces. New dissensions arose at Napoli di Romania. The executive fled to Agina. The Greeks looked to Russia, and chose Count Capo d'Istria for president, A. D. 1828.

9. CHRISTIAN DESPOTS FIND THEY HAVE A SYMPATHY FOR HUMANITY AND FELLOW-CHRISTIANS.—Greek, papal, and Protestant sovereigns, united in the holy alliance; could witness with indifference the brutal treatment and cruel butchery of Greek Christians by Mahometan Turks; could aid the brutal Turk with cannon, ships, generals, and drill officers, and in subjugating Christian Greeks to a most degrading slavery. But, when the conquests of Ibrahim Pasha endangered their own interests and laid the foundation of a slave-holding state in Europe, they became friends of humanity, defenders of the oppressed, and the abettors of national independence and self-government, and a treaty was formed, A. D. 1827, between England, France, and Russia, stipulating that the Greeks should govern themselves but should pay tribute to the porte. To enforce this treaty, their squadrons combined and sailed for the Archipelago. The sultan rejected their intervention, and their combined fleet entered the harbor of Navarino and destroyed nearly the whole Turco-Egyptian fleet. The sultan was enraged and prepared for war. In A. D. 1828 Russia declared war against Turkey; crossed

the Pruth with one hundred and fifteen thousand troops, captured seven fortresses, and forced the sultan to accept the treaty of Adrianople and acknowledge the independence of Greece; and the holy alliance gave to Greece a king—Otho of Bavaria—with three thousand five hundred Bavarian soldiers.⁷ Alexander I., the projector of the holy alliance, having died, A. D. 1825, his brother, Nicolas, was either more zealous in protecting his Greeck church brethren or more desirous to conquer territory from Turkey, and France and England, alarmed at the aggrandizement of Mehemet Ali of Egypt, furnished him an opportunity to encroach on Turkey,⁸ and hostilities between Russia and Turkey commenced at a period most fortunate for the safety of Greece. The porte breathed vengeance, and, intent on exterminating the entire Greek population, would not listen to any terms of accommodation offered by the allied powers. Considering Russia as secretly favoring the Greek cause, the porte took possession of Moldavia and Wallacia and put restrictions on the maritime commerce, in violation of the treaty of Bucharest. Nicolas issued his ultimatum, A. D. 1826, and the porte promised to restore Moldavia and Wallacia, and also surrender all the fortresses in Asia to Russia. But the porte refused the intervention of Russia, France, and England in the settlement of Greece, and attempted to rally all his subjects—from nineteen years to fifty years old—for war.⁹

Russia declared war against Turkey A. D. 1828, to obtain the acknowledgement of past treaties, inviolable liberty of commerce on the Black sea, free navigation of the Bosphorus, fulfillment of the convention for the pacification of Greece, and the payment of all the expenses of the war. The result of the Russian campaigns in Europe and Asia was signal success in Persia. Two principalities were taken, three pachalics, fourteen fortresses, and three castles.

The sultan prepared for a new campaign, A. D. 1829, and in it lost Silistria; seven thousand nine hundred killed, eight thousand prisoners from the garrison, and the armed inhabitants; two hundred and sixty-three cannon, eighty-six stand of colors, two three-tailed pashas and their whole flotilla, ammunition, wagons, and baggage. The Russians crossed the Balkan mountains and captured Mesambria, Achioli, Bourgas, Aides, and Adrianople. The Turks lost thousands of killed and prisoners, and cannons, standards, tents, and military stores in abundance, and a whole camp.

A treaty of peace was signed at Adrianople. Russia restored Moldavia, Wallacia, and all the towns occupied by them in Roumelia. Moldavia was to have an independent administration and free trade; the Russians, freedom of commerce throughout the Ottoman empire, as in former times; free commerce and navigation in the Black sea to all nations at peace with Turkey. The porte paid the expenses of the war and the losses of Russian subjects, and acceded to the terms of Russia, France, and England for the settlement of the affairs of Greece.¹

Thus, after European Turkey was conquered and her power dried up by Russia, it was restored to the porte by the diplomacy of France and England for fear of Russian aggrandizement. Turkey received another mortal blow from Mehemet Ali, the viceroy of Egypt. His stepson, Ibrahim Pasha, being defeated by the allies, had to evacuate the Morea with his troops and to set his Greek prisoners at liberty,² but he received the sovereignty of Crete. Dissatisfied, he sent Ibrahim to conquer Syria. The sultan's forces were defeated on the Euphrates, and he died A. D. 1839. The French desired to place Mehemet on the sultan's throne, or at least make him the independent sovereign of Egypt and Syria. But England, Russia, Austria, and Prussia opposed this dismembering of Turkey. The allies defeated Ibrahim Pasha, and restored Syria and Crete to the porte A. D. 1840, and English influence controlled the counsels of the sultan for many

(7) Rev. Eurp. 357. Will. 521-2. Thal. 409-10. (8) Thal. 409. (9) Rev. Eurp. 2; 354. (1) Rev. Eurp. 2; 358-61. (2) Will. 522.

years.³ Thus, we find the Ottoman empire cruel and dependent, though not dried up. And these characteristics are implied in the prophecy of Daniel: He shall go forth to destroy, but he shall come to his end, and none shall help them.⁴

10. THE CRIMEAN WAR.—In A. D. 1853 the czar of Russia made secret proposals to England to join him in the partition of the spoils of the “sick man” of Europe, or Turkey. England rejected these overtures and drew closer her relations with the other great powers, but especially with France, in order to resist any aggression on the part of Russia. Nicolas mustered a great fleet at Sevastopol. He demanded an increased control of the holy places of Syria and Palestine and a protectorate which would have involved a sovereignty over the ten or twelve millions of Russo-Greek Christians in the Turkish provinces, and occupied Moldavia and Wallacia with his armies.⁵

We have now the great Monotheistic wild beast represented at Jerusalem by four grand religious divisions. The Mahometan, under the protection of Turkey, has the dominion, and holds the area of the Temple of Jehovah for His palace. It has usurped the prerogative of the Jew, who has no political representative there. The papist, falsely called Catholic, claims some places made sacred by Christian associations; he is responsible to the pope whose interests are protected by the French. The Protestant has builded churches there and seeks to establish his peculiar views and customs in the land of promise; and England protects the Protestants, and her power is augmented and spread abroad by their influence and missionary operations. The Greek church, under four patriarchs, were the original Catholics of the east, but now are under the cruel and brutal oppression of the Turk. The only sovereign in the world identified with the Greek church and disposed to uphold and defend its interests is the Russian monarchy. The czar demanded the right to protect them, and England and France, fearing the influence of Russia, induced the porte to refuse the demand.

The English minister at Constantinople, having power to summon a British fleet from Malta, encouraged the Turkish ministry to persist in a refusal of the czar's demands, while a congress, at Vienna, of Austrian, Russian, French, and English ambassadors endeavored to settle the difference and maintain peace. But in vain.

The sultan declared war A. D. 1853. His general, Omar Pasha, crossed the Danube and gained a victory at Oltenitza. After an assault of four days upon the Turkish lines, at Kalafat, the Russians retreated. A fleet from Sevastopol destroyed a Turkish squadron at Sinope and bombarded the town, four thousand Turks being slain. The czar refused to withdraw his troops from the Danubian provinces, as required by France and England, so they concluded a close alliance with Turkey and declared war against Russia, resolving to destroy the forts guarding the harbor and the immense military magazines at Sevastopol.

The allied armies were conveyed by sea to the Crimea. The Tartar inhabitants of the country, though professing contentment under Russian rule, betrayed no hostility toward their fellow Mahometans or their allies, but steadily sold to them food and beasts for the armies.

In these battles of Catholics, Protestants, and Mahometans against the Greek church protector, the Turk is so insignificant he can not be seen. Both parties displayed skill and valor, and both suffered. Peace was made, in A. D. 1856, by the ministers of England, France, Sardinia, and Turkey, who were allies, and of Russia under the mediation of Austria.

Turkey was admitted into the European States-system, and the integrity of the dominions was guaranteed. Conquests were mutually restored, the Danube and Black sea were thrown freely open to the commerce of all nations, but the latter was closed against ships of war. Servia, with her native prince, acknowledging a sort of dependence on Turkey, was placed under the protection of the

(3) Thal. 410. (4) Dan. 11:45. (5) Thal. 420.

five powers. A few years later Moldavia and Wallacia were erected into nearly independent states, under the name of Romania. Their sovereign is elected by the people, subject to the approval of the sultan. In the meantime, Russia had made conquests in the Trans-Caucasian provinces of Turkey.⁶ Thus, we see Russia watching the Turkish empire, which holds the Greek church in abject bondage, as intently as the farmer watches his ripening harvest, and as conspicuously as a man sitting on a white cloud. She has resources of wealth and great military preparations, and is ready for a suitable opportunity to reap the harvest. The Ottoman empire, though dried up a little more, is kept in being by the European States-system, which now embraces the territory of the old Roman empire, with the additions on the north; and it contains four national Monotheistic religions — the Mahometan, the Greek church, the Papal, and the Protestant.

The Greek church and the Protestants acknowledge the state sovereign as the supreme in authority. The papal and Mahometan submit through necessity, but maintain the supremacy of the pope and caliph. Though the integrity of the Turkish empire is guaranteed by the States-system, yet its power is drying up, as John predicts. And Daniel says: "He shall come to his end, and none shall help him; and tidings out of the east and north shall trouble him." Russia has troubled him on the north, but we have not yet received the troublesome tidings out of the east; perhaps Russian influence will bring it, but some complication in European diplomacy must prepare the way. The power of Turkey as a barrier against eastern invasion is not yet dried up, so that nations from the sun-rising can not congregate with the western nations on the field of Mageddon; but the empire is disintegrating, and an insurrection in Candia, put down by cruel butchery of men, women, and children, while European sovereignties, dreading republicanism, looked on with approbation, shows the woe accompanying the sixth trumpet is not ended yet. Turkey still has her old brutal, savage disposition, and when opportunity presents itself she shows it. (Continued in chaps. 174 and 176.

(6) Thal. 420-22.

CHAPTER CLXVII.

ENGLISH POWER AND INFLUENCE IN THE WORLD.

A. M. 5791-5892.

1. POSITION AND RELATION TO TURKEY AND RUSSIA.—Before we can form a decision in regard to the overthrow of Mahometanism and popery we must consider the position and relation of England and Russia to these domineering religions. Russia, on the north of Turkey, is a dangerous neighbor, and her designs on Turkey are not concealed. Bordering on the north of Persia, Tartary, and China, by conquest or diplomacy she might bring in Persia or Tartary, or both of them, on the east, and destroy Turkey on the Euphrates, while she took Constantinople and Asia Minor. But French power and influence in North Africa and Egypt, and English power and influence in southern Asia, might counterbalance Russia on the north, and Austrian and Prussian jealousy might perpetuate the existence of Turkey in Europe. But, if Russia and England combined, invasions on the north and east would soon dry up the Turkish power, and might restore Palestine to the Jews.

The power and influence of England in southeastern Asia are very great, and her influence in Persia and Turkey may prevent Russia, for a time, from consummating her grand object in Asia. France and England prevented Russia's subjugation of Turkey in the Crimean war; but France has been conquered by Prussia, and, for the present, has sunk in the scale of nations. England is still growing and furnishing a protecting wing to missionary operations. She lost the United States of North America, but this loss has proved a gain to her and the world by the moral and political influence it has infused into religion and politics, and this day missionaries from the United States are Christianizing, civilizing, and educating the barbarians under the British government. British arms have broken into Mahometan and pagan nations, and United States diplomacy and peaceful negotiations have influenced them to adopt civil and religious toleration and freedom.

2. ENGLAND GETS CONTROL OF THE MOGUL EMPIRE.—Connected with the revolutions of Europe was the successive doctrine of the Portugese, Dutch, and French power and influence in Asia, and England has acquired that trade power and influence. The three presidencies, Bombay, Madras, and Calcutta, were organized before A. D. 1700,⁷ and Calcutta grew into a magnificent city of palaces and became the capital of Hindoostan. In the eighteenth century the Mogul empire, which was Mahometan, had unabated pretensions without power to enforce them, and the twenty-one nations of Hindoostan owed as little allegiance to the court at Delhi as Prussia did to the court of Vienna. The ruling race were Mahometans, but the mass held to the ancient Hindoo superstitions. Contending chiefs sought foreign alliances, and England and France engaged on opposite sides in these Indian hostilities. France originated the idea of superseding the Mogul dominion by the European and training Sepoys, or native soldiers, to serve under European officers.

(7) Thal. 318.

Clive, by his conquests, is considered the founder of the British-Indian empire. The French dominion fell rapidly, and within another hundred years the English had subdued the great Indian peninsula and become the rulers of one hundred and eighty million of people. This was accomplished by purchases and by participating in the quarrels of the native princes;⁸ and, though better than the native despots, the government was stained by acts of aggression and oppression incompatible with Christianity.⁹ These British dominions in India were governed exclusively by the trading company, chartered by Queen Elizabeth, till A. D. 1784; then the officers were rendered somewhat responsible to the home government, and a more humane and liberal policy was adopted. Tippoo Saib, secretly aided or instigated by the French, carried on war with the English for many years. This sultan begged for peace, A. D. 1792, and gave two sons as hostages; but, having renewed the war, A. D. 1799, he fell on the walls of his capital, Seringapatam.¹ Successive wars with the Mahratas, the Goorkas of the Nepaulese mountains, and Pindarries of the interior ended in the enormous additions to the company's territories, and, in A. D. 1819, its commerce was greatly extended and an English colony was founded at Singapore as a market for the rich productions of the Indian Archipelago.

3. CHINA OPENED TO FOREIGN NATIONS.—In A. D. 1833 the company's charter expired, and, though the government of Hindoostan was conferred on them for twenty years more, the Indian trade was thrown open to all British subjects; the opium traffic was extended to China; its importation was prohibited by an imperial edict, on account of its pernicious effects on the people; officials were bribed and the opium was smuggled in; the Chinese government interfered, and a two years' war was the result; the Chinese were defeated; Hongkong was ceded to the British; the ports of Canton, Amoy, Foochoo, Ningpoo, and Shanghi were opened to foreign trade, and China paid a war indemnity of twenty-one million dollars, A. D. 1842. This was the first of a series of events which have opened the oldest empires to the intercourse of the world, which had been prohibited for centuries.² Thus, the way for missionary operations in China was secured, though England's conduct was an imposition and tyrannical act. The Afghans were conquered, A. D. 1838-43, and rebelled and murdered the retreating English, but lost the province of Scinde, on the lower Indus.³

4. THE SIKHS AND KINGDOM OF OUDE.—The Afghan war stirred up old enmities between the Sikhs or military rulers of the Punjab and the English, and, in A. D. 1845, they crossed the river Sutlej and invaded the British province. The Sikhs were defeated with heavy loss; seven million five hundred thousand dollars war indemnity was imposed, and they left their boy king under the guardianship of the English, pensioned from his hereditary revenues, and their whole domain was annexed to the British empire. They renewed the war and were more completely overthrown, and their celebrated magic diamond, Koh-i-noor, was taken and added to the crown jewels of England. By kindness and justice of policy the conquered people were reconciled to the government; the warlike chiefs were won to acquiescence, and their sons flocked to English colleges to prepare themselves for positions in military and civil service. The great mass of Hindoos and Mahometans early submitted to a change of masters, who gave them greater security of life and property than they ever enjoyed. The Punjab became the rallying point of British authority; the Sikhs were the most loyal subjects of the queen, and their fidelity saved her empire in India from an overthrow in A. D. 1857. In A. D. 1856 the great kingdom of Oude was annexed to the British possessions.

5. THE SEPOY REBELLION.—The native troops employed by the East India company—two hundred and thirty-two thousand two hundred and twenty-four men—were better fed, equipped, and paid than ever before, and were contented

(8) Thal. 428-9. (9) *Ibd.* § 179. (1) Thal. 430, § 180. (2) *Ibd.* §§ 181-2. (3) Thal. 431.

under British officers; they were confiding and obedient, but exceedingly superstitious. The beef tallow in their cartridges affronted their superstition, and other causes aroused and spread discontent among the regiments in Bengal, Oude, and the province of Delhi. The middle and lower classes of the people joined the Sepoys in rebellion; but the chiefs and great landholders, understanding the British power and having more to lose generally, remained faithful to the government. English residents at Delhi and Meerut were nearly all massacred—men, women, and children. Delhi, capital of the insurgents, was taken by storm, its king transported to Burmah, and his two sons were put to death. At Cawnpore the English, under Wheeler, were attacked by the Sepoys formerly under his own command, led by Nana Sahib, rajah of Bithor. Two hundred English withstood a siege of seventeen days; half of their number were slain, the rest surrendered on condition they were permitted to retire down the Ganges with six hundred British residents. The treaty was violated by the Sepoys; the men were slain; the women were crowded into one narrow room, and on the approach of General Havelock they were murdered and thrown into a well.

Havelock, with his little army, defeated four or five times his number, retook Cawnpore, and pressed on to Lucknow, the capital of Oude, to relieve a Scotch regiment besieged by a large native army. The excellent governor, Laurence, fell, in the beginning of the siege, by a shot. In advancing to the relief, Havelock gained four victories over the insurgents; but, his few hundreds of men being exhausted, fell back, and the garrison of Lucknow were reduced almost to despair. Being reinforced, Havelock recrossed the Ganges; his presence renewed the courage of the besieged, but it was impossible to withdraw. After almost five months' investment the survivors were rescued by Sir Colin Campbell (November, A. D. 1857); but Havelock, worn out by exertions and anxieties, died a few days before the abandonment of Lucknow. The capture of Lucknow the next spring and occasional fighting during the summer ended the rebellion. An act of parliament transferred the government from the company to the crown. Social changes have in a great degree broken up the superstition of the higher classes; young men of rank and wealth are educated at English colleges in London, and English governesses are admitted into the secluded apartments of Hindoo women. The cruel and degrading observances of the old religion are losing ground among the educated classes; the division of castes promises to give way to modern civilized life. Internal improvements and the diffusion of knowledge have begun to bring the great mass of the Hindoo population into community of ideas with the western world.⁴ But the missionary operations in these countries under British government is the most important subject of attention.

6. AUSTRALIA AND OTHER PLACES.—Within a century Great Britain has established another dominion in the east, more extensive than that of India. The vast island or continent of Australia, used for banished convicts, has, by reformation, improvement, and education, become a prosperous and important part of the British possessions in the east.⁵

Borneo, cleared of its pirates, freed from rebellions, and its natives conciliated by a wiser and more beneficent rule than they ever had before, has been added to the British empire.⁶ Thus, we find England superseding and bounding the great Mahometan powers on the east, while Russia has superseded and bounded them on the north. These two empires are the most powerful and widespread and extended powers in the world, and a combination between them, or a war, might bring destruction upon Turkey from the north and east; and insurrection and rebellion in the west might terminate Turkish rule in Europe. The English possessions in nearer and farther India, and Russia's possessions on the north of Tartary and China, place them between the Mahometan and pagan powers of Asia, and so they must act a conspicuous part in the future or final development of the kingdom of God. (England now, A. D. 1887, possesses Bavaria and Cyprus.)

(4) Thal. 431. (5) 434. (6) 436.

CHAPTER CLXVIII.

RUSSIA AS HEAD OF THE WILD BEAST OF THE ABYSS. A. M.
4866-5860. (Continued from Chap. 158, § 5.)

1. ORIGIN OF.—The Russian empire may be said to have come out of the bottomless pit, whether we take this emblem to denote intricate and fathomless obscurity, or a sure and hopeless prison. Also, civil and ecclesiastical headship, lodged in the civil sovereign, was cast into a hopeless prison when popery and Mahometanism destroyed the last remnant of the Greek-Roman empire. Then, civil and ecclesiastical headship throughout the Monotheistic world was lodged in the pope and caliph, and the civil head had to acknowledge his authority to be derived from and sanctioned by the ecclesiastical. Civil sovereignty was only an image of the Constantine empire, animated and controlled by the pope or caliph, and the only exception to this was in the frozen north.

East and south of the Scandinavian kingdoms were the numerous Slavonic tribes which were gradually gathered into the empire of Russia. The cradle of that empire was a narrow territory extending from Kiev along the banks of the Dnieper and north to Novgorod.⁷ In the eighth century Harald Harfagre, of Norway, united many petty sovereignties under his sway and tried to clear his dominions of pirates. The nests being broken up, the marauders swarmed over Europe; some crossed the Sythian plains and reappeared upon the Hellespont—and the Byzantine sovereigns were glad to buy their services with liberal donations of gold. And these Varangians, or exiles, became to the eastern empire in its decline what the Franks and Goths had been to the west. A few years later, A. D. 862, two excessive bands of Northmen put an end to the Slavic kingdoms of Novgorod and Kiev, and thus laid the obscure foundation of the greatest empire of our time. The Scandinavian conquerors, comparative few in number, adopted the language of their subjects; but Ruric, the chief, imposed the name of his own Russian tribe upon the united nation.⁸ Many separate principalities were formed by successive chieftains who owned a sort of feudal allegiance to the family of Ruric.⁹

The Normans, so long concealed by a veil of impenetrable darkness, impatient of a bleak climate and narrow limits, suddenly burst forth, grasped their arms, sounded their horns, ascended their vessels, and explored every coast that promised either spoil or settlement. The primitive Russians of the Ladoga paid a tribute to them in the skins of white squirrels, and they were called Varangians or Corsairs. But their tyranny was expelled, their valor was recalled, till at length (A. D. 862) Ruric, a Scandinavian chief, became the father of a dynasty which reigned about seven hundred years. When the Scandinavian chiefs had struck a deep root into the soil they mingled with the Russians in blood, religion, and language. Waladimir advised the fresh streams of Varangians to seek a wealthier master than him and embark for Greece, where, instead of squirrel skins, they would be rewarded with silk and gold. They obeyed and assembled at Constantinople, and became the guard of the Greek emperor and the strength of his army, and were faithful to the last.

(7) Will. 309. (8) Thal. 43. (9) 50.

In A. D. 950 the Russian monarchy occupied a vast place in the map of Constantine; and if confined on the east by the hordes of the east, their western frontier was enlarged to the Baltic sea and the country of the Prussians, while their northern reign ascended above the sixtieth degree of latitude, over the Hyperborean regions, which fancy had peopled with monsters or clouded with eternal darkness; to the south, they followed the course of the Borysthenes to the Black sea. The tribes that dwelt or wandered on this ample circuit were obedient to the same conqueror, and insensibly blended into the same nation; and the two capitals, Novgorod and Kiow, are coeval with the first age of the monarchy.¹ The spirit of commercial enterprise pervaded the sea and land from the Baltic to the Euxine, from the mouth of the Oder to the port of Constantinople; and from their inaccessible center they navigated the Oder to the Baltic, and the Boristhenes to the Black sea, and infested the coasts or trafficked with the cities.²

2. EFFORTS TO GET OUT OF THE PIT.—Russia has resembled a powerful wild beast endeavoring to get out of a deep pit, but often prevented by superior force. As we have seen in her contest with Turkey, she has enlarged her borders and elevated her position, but much territory conquered by her sword has been relinquished in consequence of European interposition. Turkey had been absorbed by Russia had not France, England, and other nations prevented and forced Russia back to her northern retreat.

Christianity was introduced at an early period by missionaries from Cherson and Constantinople, and in A. D. 955 Queen Olga, widow of the son of Ruric and regent of the empire, was baptized in the latter city. Valdimir the Great, who married a sister of the Greek emperor, Basil II., after his baptism established churches and schools throughout the empire, A. D. 980–1015, which he had enlarged by the conquest of Gallacia, Lithuania, and Livonia. In A. D. 1036 Yaroslav contributed greatly to their civilization by reclaiming waste lands, multiplying towns, churches, and schools, ordering the translation of Greek books and the Scriptures into the Slavonian language, completing the first code of Russian laws, and allying himself by marriages with France, Norway, and Hungary.³

Darkness rested for a long time on early Russian history; but it is now known that in the tenth century it had attained an extent and importance as great, comparatively, among the powers of Europe, as it now boasts at the present day. In the eleventh century, the empire became distributed among the children of successive monarchs. In the thirteenth century the Tartar hordes made an easy prey of these disunited Russian states; and during two hundred and fifty years Russia, under the Tartar yoke, suffered the direst atrocities of savage barbarity and despotism. At length, about A. D. 1480, John III., duke of Moscow, the restorer of his country, abolished the ruinous system by which the regal power had been fritted away, threw off the Mogul yoke, and repulsed their last invasion of his country. Many of the divided principalities were consolidated, and at the end of the thirteenth century Russia, though scarcely emerged from its primitive barbarian darkness, was one of the great powers of Europe. At that time the three Scandinavian kingdoms of the north and Russia formed, as it were, separate worlds, having no connection with the rest of Europe. And Poland, the ancient Sarmatia, supplied the connecting link with the German tribes.⁴

The present dynasty of the Romanoffs ascended the throne A. D. 1613, on the extinction of the Ruric line,⁵ and Alexis, the second of the Romanoffs, begun that policy of civilizing his nation and assuming his just place in the European States-system, A. D. 1645–77, which was more especially to distinguish his son, Peter the Great, A. D. 1689.⁶ Peter was both a statesman and a warrior. He extended the empire to the Baltic and to the Black sea, constructed

(1) Gib. 2:16; 292. (2) *Ibid.* 293. (3) Thal. 50. (4) Will. 309. 311. (5) 247. (6) Thal. 282.

the first Russian navy, commenced a system of internal improvements to open water communication between the Baltic and the Black seas, laid the foundation of St. Petersburg, and trained an army in a war with the greatest general of that age—Charles XII., of Sweden.⁷ Peter reformed the national church and the schools, granted liberty of conscience to those using other liturgies and institutions, abolished the penal laws against those differing from the national church, but prohibited the Jesuits from teaching or missionating in Russia; declared himself the supreme head of the Russian church and regulated its affairs.⁸

The empire Catholic church, before the schism between the Greek and Latin branches of it, was subjected to five patriarchs—that of Jerusalem, Antioch, Alexandria, Constantinople, and of Rome. In the Kremlin, at Moscow, centers the swelling tide of the Russian faith, resplendent with churches stored with gems and gold. The sacred city of Moscow became, A. D. 1587, the seat of the fifth patriarchate, and assumed, in the opinion of the east, the place made vacant by the apostacy of the Roman see.⁹ Peter changed the constitution and declared himself the supreme head of the Russian church, committed the functions of the patriarch to the holy synod, which has been admitted to an equality with the patriarchal office by the patriarchs of Antioch, Jerusalem, Alexandria, and Constantinople.¹ Thus, we see that the Russian emperor at the head of the five patriarchs of the Greek church is the most legitimate successor of Constantine, and the Russian empire is, of all the seven heads, the most apposite representative of the great Monotheistic wild beast; and if it should subvert Turkey and the ten independent sovereignties of the papal empire, give their coöperation, the Constantine empire would be restored. The supreme civil sovereignty holding the ecclesiastical power in subjection would be raised out of the bottomless pit, and then the papal church would be broken to pieces.

The demands of Russia for the protectorate of the holy places in Syria and Palistine, which produced the Crimean war, shows such to be the ambitious designs of the imperial head of the Greek church; and had he not been forced back within his prison bounds by England and France, his object would most likely have been accomplished. But now Russia stands the counter-poise of England, while papal France and Austria are held in prostration before Germany and Italy. Such are the facts and prospects this 14th day of October, A. D. 1875. (Continued in chap. 174.)

(7) Thal. 307-11. Will. 388-9. (8) Mosh. 17:2; 1, 2, § 5. (9) Hrp. Mag., Aug., 1872, pp. 416 and 417. (1) Hrp. Mag., p. 421; and Mosh. as above, §§ 4, 5. Note *.

CHAPTER CLXIX.

THE UNITED STATES OF NORTH AMERICA. A. M. 5882. (Continued
from Chap. 162, § 8.)

1. Turning to the New World, we find the United States of North America, with her free religion and institutions, surpassing all the other states or colonies, exhibiting a material growth and prosperity before unknown in history, and ranking as one of the first nations of the world in power and influence. By purchases, conquests, and treaties with the civilized and the savage, her territories, states, and cities have been extended from ocean to ocean, and she has become neighbor to Christian Europe and pagan China, Japan, and India. By internal improvements she has opened water communication from the Northern lakes to the Gulf of Mexico; made an iron highway for travel from the Atlantic to the Pacific. Her flag floats over her commerce with every nation in the world, and is respected in all waters of the oceans and their tributaries, and her power for good or for evil is and will be felt by all the tribes on the earth.

Her aggressions on the Indians and on Mexico may not be any more justifiable than those of European sovereignties upon weaker nations, yet humanity, prosperity, intelligence, and religion have been advanced by them. Mexico, the states of the isthmus, and South America have imitated her example, and by revolution have emancipated themselves from ecclesiastical bondage and brought the churches and clergy under the inspection and control of the civil government. The British possessions on the north keep closest in her rear, having the permission and aid of the mother country freely given.

But the United States, with all her advancement, have not arrived at that happy period when the citizens may beat their swords into plowshares and spears into pruning-hooks, and no more learn mutual slaughters. Slavery had been planted in the colonies by England, and though the Declaration of Independence asserted civil and religious freedom to be the inherent and inalienable right of all men, yet that slavery was perpetuated, revived, and imposed on all the states for protection. This crime called down the vengeance of Heaven. The slaveholders rebelled and inaugurated a war to dismember and destroy the government. Slavery was abolished, and the government restored. But the unchristian character of professed Christians was fully displayed. They regarded neither their religious ties nor their denominational relations, but held open communion at long range with powder and ball, and close communion by swords and bayonets. Six hundred thousand are supposed to have perished in the armies, and if all the disabled and maimed for life were added, the victims would probably number one million. Immense property was destroyed and an enormous debt incurred. Still, the institutions and exertions to relieve the wounded and sick soldiers showed humanity to have gained upon barbarity, and European nations have since practiced on the example. About one-fourth of the Indian tribes have become civilized, and one-tenth of the Indian population are citizens of the United

States. The old pagan empires of China and Japan have been opened to the United States by treaties and without war, and her commerce, institutions, and instructions are welcomed to their coasts.

We have now explored the history of all the nations coming in contact with revealed religion, but have not found any one that could be called the kingdom of God. We shall now turn to the programme in Revelations² and trace it down to the end of history, then collect the unfulfilled prophecies and form a judgment respecting the future development of the kingdom of God till its consummation.

CHAPTER CLXX.

CONQUESTS OF THE KINGDOM OF GOD. A. M. 5185-5883. (Continued from Chap. 161, and especially Chap. 155, §§ 1, 2.)

1. SUFFERINGS BEFORE CONQUESTS.—The special programme of the sufferings and advancement of the kingdom of God² is placed between the consummation of the beast antagonism³ and the seven last plagues by which it is to be destroyed.⁴ It gives an internal view of the kingdom of God and of the condition, direct agency, and work of the saints which synchronize with the events, and the servants of Christ are to be instructed by it in respect to their situation and advancement.⁵ The successful development of the beasts and their persecution of the saints was very discouraging to the Sons of Oil, but the sight of the Lamb, standing on Mt. Zion with His one hundred and forty-four thousand followers, fills them with joy, and their music, songs, and shouts were as audible as the roaring of the seas and the pealing of thunder. A new song appeared to be sung around the throne, in the midst of the aggressive and stationary forces of the kingdom, because the King had appeared to withstand the beast and recover His holy hill. But none outside the throne could learn or sing that song, except that virgin band that had openly followed the Lamb from the beginning.

The first sealed members of this virgin band were elected out of the tribes of Israel, but now all nationality has disappeared and they are chosen out of every nation. In the conflict with the Red Dragon these sealed followers of the Lamb loved not their lives above death, but braved every difficulty and suffering, and came off triumphant. To live was Christ, to die was gain; and they had no preference. To live was for the glory of God, the service of Christ, and the advancement of the kingdom of Heaven; to die was to seal their witness-bearing, defeat the adversary, and enter into the felicity of Heaven. Whether living or dying, they were the Lord's. These can sing the martyr's song of triumph in the inquisitions, in the flames, and under all kinds of persecutions; none others can either learn or sing it; nominal followers of Christ can not sing a song of triumph in the face of persecution. In the pagan persecutions the saints rejoiced when any of their number witnessed a good confession under severe tortures, but when any apostatized out of fear or under torture they were dejected. So now the Sons of Oil were triumphing over the beast, or his image, by suffering for the truths of God and laws and institutions of Jesus Christ. This faithful army of one hundred and forty-four thousand has been filled by recruits out of the enemy's

(2) Rev. 14. (3) 13. (4) 15, 16. (5) Rev. 1:1.

ranks, and by their faith, purity, truth, and suffering they will defeat the beasts, and when they appear before the throne they are pronounced faultless; their King is well pleased with their conduct and rewards them gloriously.

This scene⁶ represents the condition and work of the true church, or woman in the wilderness; of the seed of the woman, or reformers from the beast and false prophet; of Christ's two witnesses, or Sons of Oil, whether they be advocating the cause of the woman or inciting her to vigilance and activity, or tormenting the venerators of the beast or his image; and it commenced when the beast, or Monotheistic antagonism, was matured, and continued until the Reformation found protection under civil governments.⁷ Soldiers of this army seal their testimony with their blood and depart to Heaven, and their places are filled by new recruits just as faithful. If the angels rejoice over repenting sinners, how much more do these redeemed martyrs, when safe in Heaven, rejoice when their fellow soldiers yet on earth stand firm in every trial! Before the Reformation they did stand firm, and during the conflicts raised by the Reformation many sealed their testimony with their blood.

This scene is followed by another,⁸ indicating a time when the Gospel could be preached as conspicuously as an angel flying in mid-heaven and proclaiming it with a loud voice. The facts recorded in history show such was the result of the Reformation. Civil rulers protected the Reformation with success, and since that time the Gospel messenger has safely occupied as conspicuous a position as mid-heaven, and has spoken with a voice so loud that dragon, beast, and false prophet have heard him distinctly.⁹ This doctrine was preached in secret before.

2. MISSIONS.—The conspicuous proclamation of these everlasting glad tidings is not restricted to those dwelling on the earth, or empire of the beast and false prophet, but it is extended to every nation, tribe, tongue, and people. This was not fulfilled during the time of the Reformation, but it is progressing at the present time, and the Scriptures are being translated into all languages. The characteristics of this missionary Gospel are given: Fear God and give glory to Him, for the time of His judgment is come. Give not glory nor fear to the beast, nor to his image, nor false prophet that animates and controls that image, nor to the dragon. Give no glory, nor fear, nor honor to them, for the vials of God's wrath are about to be poured out on them; but worship God alone, the Creator and Possessor of all things! However the reformers differed in other points, Luther, Zuingli, Calvin, Menno, and all their adherents and reformers on their reformations, and all home churches and foreign missions unite in this message of the angel. The progress of these reformations, where Protestant civil governments have existed in Europe and America, have been traced.¹ It now remains to notice the rise and present result of foreign missions.

3. PAPAL MISSIONS.—The papal missions belong not to this divine programme; for they did not preach the tidings proclaimed by this angel, but taught to worship the cross, saints, the virgin Mary, relics, images, the pope and his hierarchy, and to fear the pope and the princes recognized by him. Mahometans teach to fear and reverence Mahomet as superior to Jesus Christ, and the caliph as his vicar, and the sultan as the lieutenant of the caliph. These missions belong to the frog spirit out of the mouth of the false prophet. I have not any history of the modern missionaries of Moslemism. But at present we are told that Mahometanism is taking on a new lease of life, and is again becoming aggressive. Its missionaries in Japan, Corea, and elsewhere work with the zeal of the old Jesuits, and are gaining force and strength.²

The papal missionaries were very laborious, self-denying, endured many sufferings and cruel deaths to convert the nations to popery. Wherever the Portuguese and Spaniards possessed territories in Asia, Africa, and America, these

(6) Rev. 14:1-5. (7) Chap. 152, and those connected. (8) Rev. 14:6, 7. (9) Chaps. 155, 157, 161. (1) Chaps. 159, 160. (2) Standard, Sep. 7, 1876.

missionaries profess to have done exploits in spreading Christianity. This they accomplished by superstitious impositions and dreadful cruelties. For a time the Dominicans, Franciscans, and other orders performed these missions, but the Jesuits eclipsed all of them. In A. D. 1549 the Jesuits propagated their faith through most of the Indian continent and Ceylon; in Japan they once numbered about six hundred thousand; in China they founded a church which continued about one hundred and seventy years. They established their missions in Chili and Peru, A. D. 1580. They labored to convert the Greeks, Nestorians, Monophysites, Abyssinians, and the Copts to the papal yoke, but did not succeed to any extent. In A. D. 1622 the pope established a congregation of cardinals, for propagating their faith, amply endowed with revenues and liberally supplied with everything that could forward the missions. In A. D. 1627 Pope Urban added the college for the propagation of the faith to instruct missionaries in the languages of the pagans. Jesuits, Dominicans, and Franciscans vied with each other in these enterprises and penetrated the wilds of America; visited the untried regions of Siam, Tonquin, and Cochin China; entered the Chinese empire and numbered their converts by millions, and boasted one thousand converts in one year baptized by one missionary on the coasts of Malabar, and their churches remain in China to this day. But these missionaries of the Jesuits, Dominicans, Franciscans, and Capuchins quarreled among themselves and publicly accused each other with the bitterest reproaches and invectives: with want of zeal in the service of Christ; corrupting Christian doctrines for ambitious purposes; teaching and approving immorality, profane and superstitious rites and customs; with accumulating wealth by rapacious avidity in dealing; with employing adulation, seduction, and bribery to gain their object; engaging in civil affairs, cabals, and intrigues of courts, and with inciting intestine commotions and civil wars. Their corrupt conversions and civil intrigues in America are substantiated by history. After great success in Japan they were banished or put to death, and many of the native converts evinced the sincerity of their belief by heroically suffering cruel deaths. But the Jesuits have perverted and corrupted almost every precept and branch of morality—sapped the very foundation of it.³

4. PROTESTANT MISSIONS.—Protestants became incited to propagate a purer form of Christianity among the nations groveling in pagan darkness and idolatry, and the Lutherans were solicited by eminent persons to embark in this pious undertaking. A society was planned for the purpose, but was prevented from accomplishing the object by several circumstances—a principal one was the fact that very few Lutheran princes had territories, forts, or settlements beyond European boundaries. The Dutch and English, whose ships covered the ocean and sailed to the most distant corner of the globe, and had sent colonies to Asia, Africa, and America, had opportunities for spreading Christianity among the unenlightened nations.⁴ This missionary angel's proclamation has aroused the dragon, beast, and false prophet to action, the conflict ending in Megiddon.

The English independents, who emigrated to America to enjoy religious freedom, claimed the honor of carrying thither the first rays of divine truth, and of beginning a work that has been continued with zeal and abundant fruit. Several families that had settled in Holland emigrated to America in A. D. 1620, to transmit their doctrine, pure and undefiled, to future ages. These were followed, in A. D. 1629, by a second emigration, who had groaned under the oppression of bishops and the severity of the court. After exertions to ward off the horrors of famine, these exiles labored successfully for the conversion of the Indians. Elliot learned the Indian language, translated the Bible and other useful books into their language, collected them into regular congregations, accommodated his instructions to their dull intellects, and obtained the title of "Apostle of the Indians."

(3) Encp. R. K., Missions and Jesuits. Mosh. 16:2, §§ 2, 3. 17:1, §§ 1-16, 18, 19, and Index in Mosh., Jesuits. (4) Mosh. 17; 1, § 17.

This unexpected success drew the attention of parliament and the people of England, A. D. 1647 and 1661, and the Society for the Propagation of the Gospel in Foreign Parts was formed A. D. 1701; and as its numbers, influence, and revenues increased, it renewed and augmented its efforts for the instruction of the pagans in all parts of the world, and particularly in America. Its pious undertakings have been followed with success.⁵ Large contributions were raised by many of the bishops and clergy, and missionaries were sent to the British colonies in America, and since that time to the West Indies.⁶

The American provinces, taken from the Portuguese by the Dutch, immediately became an object of zeal, and the Dutch began to spread the light of the Gospel among the wretched inhabitants of these benighted regions. But this prospect was beclouded when the Portuguese recovered their lost possessions, A. D. 1644.⁵ The Dutch opened a church in the city of Batavia, capital of Java, and from thence sent ministers to Amboyna, where, in A. D. 1796, the Protestants numbered seventeen thousand eight hundred and thirteen. At Leyden, ministers and assistants were educated and sent east, and thousands embraced the Christian religion at Formosa, Columbia, Java, Malabar, etc.; and though the work declined in some places churches remain in Ceylon, Sumatra, Amboyna, etc.⁷ As soon as the Dutch gained firm footing in the East Indies they planned with wisdom, and executed at a great expense, before A. D. 1677,⁸ various schemes for instructing the natives in the doctrines of the Gospel. But as the Dutch colonies fell into English hands by conquests and treaties, so their missions were superseded by those of England. In A. D. 1705, Frederick IV., of Denmark, applied to the University of Halle, in Germany, for missionaries to preach the Gospel on the coasts of Malabar, in the East Indies, and upwards of eighteen thousand gentoos were brought up to the profession of Christianity.⁹

The London Itinerant Society, in A. D. 1896, supplied religious instruction to villages within fifteen miles. Sunday schools were established and supplied with teachers and books, and thus it originated itinerant preaching stations and settled churches.¹ The Society for Promoting Christian Knowledge originated A. D. 1698, after the example of the Dissenters, whose missionary labors and success in America had been noticed with admiration by some clergymen of the established church. It was designed for circulating Bibles and other religious books in the colonies, and seeing the success in the American colonies and the West Indies, several missionaries were sent out for the instruction of the colonies, and measures were taken to render it permanent in its operations. But it became inactive till the establishment of the British and Foreign Bible Society, when rivalry gave it new life.¹ A Society for Promoting Christian Knowledge in the Highlands and Islands of Scotland was formed at Edinburgh, A. D. 1709. It was sanctioned by the general assembly, incorporated by Queen Anne, and supported by large contributions. It also afforded help to the Susquehannah and Delaware Indians, and Brainerd, whose labors and success have scarcely been surpassed, was greatly supported by it.¹

The Moravians have exceeded all others in their missionary exertions. They have various missions, and by them above twenty-three thousand of the most destitute of mankind in different regions of the earth have been brought to a knowledge of the truth. Vast numbers of the Danish islands and English islands have been brought to worship God in spirit and in truth by their ministry. In Greenland and Labrador they have undergone most astonishing dangers and difficulties. Indians, negroes, and Hottentots have been collected into bodies of faithful people by them. They have labored to illuminate the Coromandel coasts and the Nicobar islands; to penetrate Abyssinia, Persia, Egypt, and the mountains of Caucasus, and have numerous missionaries still employed in different

(5) Mosh. 17:1; §§ 17, 20. (6) Encp. R. K., Soc. Prop. Gospel in Foreign Prts. (7) Encp. Missions, and Gaz. Amboya. (8) Mosh. 17:1, § 17, and note I. (9) Encp. R. K., Missions. (1) Idm., in Apndx., Ben. Societies.

parts of the world. Their missions date from A. D. 1722 to this present time.² In A. D. 1750 the Book Society for Promoting Religious Knowledge Among the Poor was founded in England by persons of the dissenters and churchmen, to circulate, at the lowest price possible, Bibles, hymn-books, catechisms, tracts, and standard writings of the most eminent authors of different denominations, and its operations are extensive, increasing, and most valuable.³

5. A NEW IMPETUS TO MISSIONS.—Missions had been undertaken before the nineteenth century, but it is only in our times that the attempts of British subjects, with that view, have assumed a regular and systematic form. Desultory attempts were occasionally made for the conversion of the slaves in the colonies and of the neighboring savages, and after the establishment of the Society for the Propagation of the Gospel in Foreign Parts, zealous and adventurous clergymen or pious and well educated laymen were regularly employed in that salutary work. Yet, their operations were conducted on a small scale, and the government merely suffered it to take its course under that nominal encouragement derived from a royal charter. But a new ebullition of zeal in this cause appeared before the close of the eighteenth century, and it has so far increased in vigor as to form the marked features of the age in which we live.

The first stimulus in our time appears to have been given by a mechanic named William Carey, and by John Thomas, an equally zealous Christian. Carey being strongly inclined to preach the Gospel, had solicited and obtained ordination among the Baptists, and at a meeting of his brethren he proposed a question relative to the practicability of an effective diffusion of evangelical truth among the pagan communities. As the other ministers concurred with him in the affirmative opinion, he went with his family to India, accompanied by his friend, John Thomas, who had already preached to the Hindoos in Bengal. They were afterward joined by some other missionaries, but were checked in their pious operations by the British government. Then they took refuge in the Danish town, Serampore, where they opened a school, and some of the natives were converted to Christianity. At length the Marquis Wellesly allowed them to travel in those provinces under his government; and, though arbitrarily restricted, the missionaries prosecuted their course without murmuring, and in some measure diminished the number of pagans.

William Carey was a shoemaker and the son of a poor man. Upon his conversion he undertook the acquisition of the original languages of the Scriptures, supporting himself by his trade at first and then by teaching a school. As he became more acquainted with the condition of the various nations he felt great concern for the heathen and longed to commence a Baptist mission. A friend furnishing the money to print, he wrote and circulated a treatise on the obligation of Christians in the conversion of the heathen. The missionary spirit arose among his associates, while he acquired a knowledge of the Latin, Greek, Hebrew, French, Dutch, and Italian. And the Baptist Missionary Society was formed, A. D. 1792.

John Thomas had first gone out, A. D. 1783, as surgeon on the Oxford East Indiaman, obtained his discharge from the ship, learned the language, preached the Gospel to the natives, and returned to England A. D. 1791, and was chosen, with Carey, as missionary to India.

Carey and Thomas sailed, A. D. 1793, in a Danish East Indiaman, but without funds. Thomas proposed to maintain himself by his profession as surgeon, and Carey by some occupation till he could acquire the language. Under extraordinary difficulties he succeeded in translating the Scriptures into Bengalee, by the aid of Mr. Fountain, another missionary. In A. D. 1799 four more were added to their mission—but now they were banished from British territory by the East India Company. Carey and Fountain removed across the Ganges, sixteen

(2) Enep. R. K., Miss. and Morav. (3) Idm., Benev. Societies.

miles from Calcutta, to Serampore, a Danish settlement, where the government protected and encouraged them; and Serampore has ever since been the principal station of the Baptists in India.

The Serampore mission was established, A. D. 1800, by Carey, Marshman, Ward, and others, and became independent of the parent society in England A. D. 1827. The Baptist Missionary Society, thus founded at England and Serampore, had many stations in different parts of India, Arracan, the West Indies, and other places; and many thousand have been converted. In A. D. 1806 they were printing the Scriptures in six languages and translating them into six more, and in A. D. 1819 they were printing or translating them into twenty-seven languages.⁵

The Sunday School Society, London, dates its organization A. D. 1785, and was originated by Robert Raikes, a Churchman, and William Fox, a Baptist deacon. A provisional committee was appointed to call a public meeting to form a society for the education of the poor. A society for the establishment and support of Sunday schools throughout Great Britain was formed. The plan was immediately adopted by several bodies of Dissenters and Methodists. In a few years almost every congregation had a Sunday school attached to it; thus, many nurseries were established for the increase of Christian knowledge and the enlargement of the church of God. The scholars, the Bibles, the Testaments, and the books were computed by thousands.⁶

The London Missionary Society was formed A. D. 1795 through the instigation of Dr. Edward Williams, an Independent minister of Birmingham, and in it were united Churchmen, Independents, Scotch Seceders, and Calvinistic Methodists. The South Sea Islands were first occupied by its missionaries, and after nearly twenty years of discouragement the whole population of several islands renounced idolatry, destroyed their idols, and embraced Christianity, and native teachers were raised up as missionaries to other remote islands. The African islands and South Africa have been blessed by means of the agents of this society. The East Indies have many successful laborers from it. China has been blessed by the ministry of Dr. Morrison, who, assisted by Dr. Milne, has translated the whole of the Scriptures into Chinese and compiled a dictionary and grammar of that difficult language. Its converts, Bibles, books, and expenditures are numbered by the thousands.⁷

While Carey and his associates were actively employed, a scheme of conversion was formed on a grand and comprehensive plan, A. D. 1800, by the ministers and friends of the established church of England, and the Church Missionary Society was formed;⁸ but it did not receive the approbation of the prelates and dignitaries of the church. Its schools and labors have not been in vain, though not so successful as others.⁹

The Baptist Home Missionary Society, England, dates from A. D. 1797, and was formed to supply the destitute villages of Britain with the means of evangelical instruction. Its labors have been great and prosperous, and its advance has been progressive. The voices of its preachers are heard from Wales to the opposite shore, and from the Land's End almost to the Orkneys. It supports two hundred and thirty-six Sunday schools.*

The London Religious Tract Society dates A. D. 1799. Before this the cheap repository tracts and village tracts had obtained extensive circulation; but on May 17, A. D. 1799, Joseph Hughes, A. M., a Baptist minister of London, and four lay gentlemen were appointed to effect the object of the friends present. Thus formed, it consisted of Churchmen as well as Dissenters. The publications were to consist of pure truth uncontaminated with error, undisturbed with human systems, expressed in the words of Scripture, or restricted to those evangelical

(4) Idm., pp. 1199-1200, 1253. Calcut. (5) Idm. 1266. B. M. S. Eng. 1253, Carey. (6) Idm. 1273. (7) Encp. R. K. 1271. (8) Mosh., Vol. II., Cent. 19; p. 421. (9) Encp., p. 1268. (*) 1270.

principles of the Reformation on which Luther, Calvin, and Cranmer agreed. Every year the operations of this society have increased, but to do justice to its principles, proceedings, and publications is impossible. Its publications in circulation number hundreds of millions, and many of them are translated into various languages of the east and of Europe.¹

The London Sunday School Union dates from A. D. 1803, and was formed for advancing all Sunday school work, and both the foreign and home success shows it has received the divine blessing on its labors. It reports Sunday Schools in France, Denmark, Malta, New South Wales, South Africa, America, Canada, New Brunswick, the West Indies, and Jamaica. In A. D. 1833 its schools were 11,275; teachers, 128,784; scholars, 1,158,354; and its circulating capital is computed by the hundreds of thousands of dollars.²

The London Hibernian Society was formed A. D. 1806, for the Scriptural education of the poor in Ireland, and it is generously supplied with the Scriptures by grants from the Bible Society. The report of A. D. 1831 gives 1,595 schools and 85,755 scholars. Of the latter, about one-half are Roman Catholics. The only books supplied by the society are the spelling books and the Scriptures.³

The Jews' Society for promoting Christianity among them dates from A. D. 1808, and is now under the Episcopalians. Some Israelites are acting as missionaries under its patronage.³

The British and Foreign Bible Society was instituted A. D. 1804. It originated in the endeavors of Thomas Charles, of Bala, the principal leader of the Calvinistic Methodists, to supply his countrymen with the Scriptures in their native language. The subject being mentioned before a committee meeting of the Religious Tract Society, its secretary, Mr. Hughes, suggested the idea of a general society for supplying the whole world with Bibles. It was composed of all persons, without regard to denominations, who will concur in its operations, and it has been the means of organizing similar institutions in most parts of the world where the Bible is believed, conveying immortal blessings to all nations. Directly and indirectly it had printed the Scriptures in one hundred and fifty-three different languages before A. D. 1835.⁴

Other and Continental Societies: The Paris Bible Society had distributed, at the above date, one hundred and thirty thousand; the Geneva Society had circulated nineteen thousand nine hundred and twenty-one; the Basil, one hundred and sixty-one thousand five hundred and seventy-five; the Prussian and its auxiliaries, nine thousand three hundred and sixty-seven Bibles and thirty-seven thousand five hundred and seven Testaments; the Danish, one hundred and twenty thousand four hundred and seventeen; Russia, twenty-two thousand; from Malta, four thousand two hundred and sixty-one in one year, and more from other places.⁴ In Europe we have the Irish Evangelical Society, A. D. 1814; the Irish Society, A. D. 1816; the Irish Baptist Society, A. D. 1814; the Irish Society of London, A. D. 1832—all for disseminating the Gospel throughout Ireland.⁵

The Home Missionary Society (English) dates from A. D. 1819, and was formed for the evangelization of the unenlightened inhabitants of the towns and villages of Great Britain by preaching the Gospel, distributing religious tracts, and establishing prayer-meetings and Sunday schools. In A. D. 1831 sixty agents were employed, and in a population of two hundred thousand souls in two hundred villages, four thousand children were under its care, and appeals have induced it to exceed its funds. But thus many flourishing churches have been formed, and some of them support their own pastors without further aid.⁵

The Christian Instruction Society dates from A. D. 1825, and originated with some dissenting ministers in London, who deeply felt the degradation of thousands of the inhabitants. The society was formed by the principal dissenters to carry

(1) Encp. R. K., p. 1275. (2) 1271-2. (3) Idm. (4) Encp. R. K. 1267. (4) Ibid. 1267. (5) 1270.

forward an organized system of visiting the lanes, courts, and wretched districts of the metropolis, to establish prayer-meetings, Sunday schools, and preaching stations, and especially to distribute religious tracts by weekly loans. Many congregations of London have adopted these plans with the most signal divine blessings. In A. D. 1831 there were sixty-five associations engaging the benevolent attention of one thousand one hundred and seventy-three gratuitous visitors, who visited thirty-one thousand five hundred and ninety-one families. Religious tracts and books were placed in reach of at least one hundred and fifty thousand individuals; ninety-three stations for reading the Scriptures and prayer were occupied, and many eminent ministers coöperated in outdoor and tent preaching and lectures to mechanics, with happy results.⁶

6. MISSIONS OF THE NEW WORLD.—The Home Missionary Society of Connecticut dates from A. D. 1798, and assisted in establishing about four hundred churches in the Western Reserve, Ohio. The Massachusetts Missionary Society dates from A. D. 1799. In A. D. 1816 the Domestic Missionary Society was formed, but united with the former in A. D. 1827, and they both became auxiliary to the American Home Mission Society.⁷

The American Board of Commissioners for Foreign Missions dates from A. D. 1810. It originated with a number of Andover divinity students in a petition to the general association of Congregational ministers, met at Bradford, Massachusetts, A. D. 1810, for counsel and advice in regard to devoting themselves to missionating among the heathen, and whether they might expect patronage and support from a society at home or commit themselves to the direction of a European society. This paper was signed by Adoniram Judson, Samuel J. Mills, Samuel Newell, and Samuel Nott. The first missionaries who left under the patronage of this board were destined for Cutchia. These were Judson and Newell, with their wives, and left Salem, February 19, A. D. 1812, in the ship *Caravan*, and about the same time Hall, Nott, and Rice left Philadelphia in the *Harmony*. The enterprise was regarded with favor by the whole church, and the immediate superintendents of the mission felt encouraged to go forward and enlarge their operations in successive years. This board occupies a distinguished place among the benevolent institutions of the world, and has twelve missions in southeastern Asia, at Bombay and Ceylon, in the countries around the Mediterranean, at the Sandwich Islands, and among the North American Indians. In A. D. 1835 these missions embraced sixty-five stations, ninety-six ordained missionaries, fifteen farmers and mechanics, and one hundred and fifty-one females, five native preachers, and thirty-nine assistants. The schools were one thousand two hundred and seventy-three; scholars, thirty-nine thousand eight hundred and twenty-four; native churches, forty; members, two thousand three hundred and sixty, and their presses had printed eighty-eight million pages in sixteen different languages.⁸

The Baptist Board of Foreign Missions dates from A. D. 1814, and owes the origin of the interest excited among the Baptists in the United States by the accession of Judson and Rice to their denomination from the missionaries sent to India by the American board, A. D. 1812. These two men, among the pioneers of American missions, before having fairly entered on their mission work, had their minds attracted to the subject of baptism, which resulted in their entire change of principles and practices and a separation from their native church and fellow-missionaries. Mrs. Judson writes: These things are very trying to us and cause our hearts to bleed for anguish; we feel that we have no home in this world and no friend but each other. A renunciation of our former sentiments has caused us more pain than anything which ever happened to us through our lives. Thus perplexed but not in despair, cast down but not destroyed, they reached Rangoon, which was then the capital of the Birman empire, and established themselves in what they regarded as their future home. Here, remote, unfriended, and solitary,

(6) *Encp. R. K.*, p. 1268. (7) *Ibd.* 1270. (8) *Ibd.*, pp. 1265-6.

reft of every stay but Heaven, they were destined to pass nearly two years before their hearts could be cheered by the intelligence from America of the general interest awakened for them in the denomination with which they had connected themselves, and of the formation of the Baptist board of missions. Of one thing they must have felt sure: that they were conducted there by the special providence of God, and that the Burman mission is to be ascribed to God and not to the Baptist denomination in America.⁹

Luther Rice came back and preached up missionary work, setting the churches ablaze with missionary zeal. A missionary society was formed; Rice was retained, forming branch societies till all were aroused, but Judson and wife had remained in India and no tidings had reached them of the uprising for missions in America.¹ In A. D. 1835 this board had missions at Ava, Rangoon, Mulmein, Chummerah, Mergui, and Tavoy, in Burmah; at Bankok, in Siam; at Liberia, in west Africa; among several tribes of North American Indians; at Paris, and at Hamburg. Stations, twenty-one; missionaries and assistants, one hundred and nine; mission churches, sixteen; baptized on profession of faith, one thousand five hundred.² Report for A. D. 1874 makes one hundred and thirty-nine missionaries, nine hundred and seventy-three native preachers, seven hundred and forty-one churches, fifty-five thousand five hundred and sixty-seven members, two hundred and nine schools, eight thousand seven hundred scholars, eighteen Bible women, four colportures in China, a mission begun in Japan, one college, one press, and one theological seminary. Pages printed at Rangoon, A. D. 1873-4, of Scriptures, one million seven hundred and sixty thousand eight hundred; of tracts, two million six hundred and fifty-two thousand in Burmese, Pow, Shan, and Sgaw languages, and of school books four million two hundred and seven thousand pages. Issued from depository, of Scriptures, pages, one million eight hundred and eighty-one thousand one hundred and fifty-two; of tracts, one million eight hundred and twenty-one thousand six hundred and thirty; of school books, seven hundred and twenty-three thousand. Stations and outstations not given.³

The Methodist Missionary Society dates from A. D. 1819. Its object is to assist the several annual conferences to extend their missionary labors through the United States and other countries. In A. D. 1833 it had thirty missionaries and fourteen schoolmasters among the Indians, and fifty domestic missionaries.

The Wesleyan Methodist Missionary Society dates from A. D. 1817, and has increased its operations with evident tokens of the Divine blessing in the conversion of sinners.⁴

The American Tract Society at Boston, A. D. 1814; it became auxiliary to the one formed at New York A. D. 1825. The object of these is to diffuse a knowledge of the Lord Jesus Christ as the Redeemer of sinners, and to promote the interest of vital godliness and sound morality by the circulation of religious tracts calculated to receive the approbation of all evangelical Christians. Its printed and circulated pages are counted by the millions, and are distributed at home and abroad. In A. D. 1835 its auxiliaries and branches numbered four thousand five hundred and ninety-five. Besides this we have the Connecticut Religious Tract Society, A. D. 1807; the Vermont Religious Tract Society, A. D. 1808; the Protestant Episcopal Tract Society, A. D. 1810; the American Doctrinal Tract Society, A. D. 1829,⁵ and the General Tract Society (Baptist), A. D. 1824, which has one hundred and fifty auxiliaries and a number of branches, and in A. D. 1834 it had published about twenty-seven million pages of tracts.⁶

The American Bible Society dates A. D. 1816, and its whole object, as stated in the constitution, is to encourage a wider circulation of the Scriptures without note or comment. It was formed by a convention of delegates from over thirty various Bible societies then existing in various parts of the country. In A. D. 1833 its auxiliaries were eight hundred and forty-eight, and the number of churches

(9) *Lives of Three Judsons*, pp. 35-6. (1) *Miss. Mag.*, Nov., 1871, pp. 397-9. (2) *Encp. R. K.*, p. 1266. (3) *Miss. Mag.*, July, 1875. (4) *Encp.*, p. 1272. (5) 1274-5. (6) 1269.

was much greater. Its issues of Bibles and Testaments (in English, French, Spanish, German, Welsh, Irish, and Indian,) numbered ninety-one thousand one hundred and sixty-eight for that year, and since its formation to then one million five hundred and thirty-three thousand six hundred and sixty-eight.⁷

The General Assembly's Board of Missions dates from A. D. 1818. Its principal operations are domestic. In A. D. 1832 its missionaries were two hundred and twenty-six, and Sunday schools in the congregations assisted by it were from twelve thousand to fifteen thousand. Hopeful conversions were two thousand, and funds employed twenty thousand one hundred and thirty dollars and twenty-one cents.

The American Sunday School Union was formed at Philadelphia, A. D. 1824, out of the Philadelphia Sunday and Adult School Union, at its seventh anniversary. In A. D. 1833 its auxiliaries were seven hundred and ninety; schools, nine thousand one hundred and eighty-seven; scholars, five hundred and forty-two thousand four hundred and twenty; and teachers, eighty thousand nine hundred and thirteen. Teachers and scholars reported to have become pious in A. D. 1832 were six thousand four hundred and forty-four, and during the eight years of its existence, twenty-six thousand three hundred and ninety-three. A resolution, made A. D. 1830, to establish within two years a Sunday school in every destitute place practicable throughout the valley of the Mississippi, has to a very considerable extent been carried out.*

The American Home Missionary Society was formed in New York, May 10, A. D. 1826, and was instituted with the concurrence of other domestic missionary societies, and sustains the general character of a parent institution to them all. In A. D. 1832-3 the ministers employed were six hundred and six; number added to churches, six thousand and forty-one; conversions, three thousand four hundred and thirty-five; Sunday schools, seven hundred and seventy; scholars, thirty-one thousand one hundred and forty; Bible classes, three hundred and seventy-eight; pupils, eleven thousand one hundred and ninety-five; churches and districts aided, eight hundred and sixty-one.⁸

The American Baptist Home Missionary Society dates from A. D. 1832. Its great object is to preach the Gospel to every creature in our country, but its chief attention is directed to the extensive west. The Baptist state conventions and domestic missionary societies throughout the Union have become auxiliary to it. In the first year of its existence fifty missionaries were employed, and in A. D. 1834 its resources were increased, and ninety-two missionaries and agents were employed.⁸

The American and Foreign Bible Society dates from May, A. D. 1836. When, in the course of the years A. D. 1835 and 1836, it became painfully evident that the numerous and excellent versions made by our brethren into the languages of the heathen would receive no further aid from the Bible societies, either in this country or in Great Britain, and its dependencies, which we had helped to originate and sustain, except on the abandonment of the principles of full and faithful translations, on which our agents had always acted, the call for the convention in which this society originated was deliberately set forth, and one year was allowed to elapse before it met.⁹ The Baptist missionaries transferred no word that could be intelligibly translated, and consequently translated baptidzo and its cognates by words conveying the idea of immersion. For a time the British Foreign Bible Society, or its auxiliary Calcutta society, granted aid to print these translations, and the Baptists in England had been most efficient in originating and organizing this Bible society and were constantly among its uniform and consistent supporters.

At the request of three Pedobaptist missionaries to not give assistance to any Indian version in which baptidzo was translated immerse, all further aid was

(7) Encp. 1266-7. (*) Encp. 1274. (8) 1270. (9) Amer. and For. Bible Society, quarterly, July, 1852, p. 7.

refused. The American Bible Society, in its reports, frequently spoke in terms of strong commendation of the versions made by the Serampore and Calcutta Baptist missionaries, and also of Dr. Judson's translation into Burmese, for which the society occasionally made appropriations. In July, A. D. 1835, aid was asked for printing the Bengali New Testament, which aid had been refused by the Calcutta Bible Society. This aid was refused by the American Bible Society, and the resolution adopted, that no money should be appropriated for any versions but for those conforming in the principles of their translation to the common English version, at least so far as that all denominations represented in the society could use and circulate it in their schools and communities.¹ That such men as Judson, who have experienced the inconvenience of an ambiguous translation coupled with a sectarian education, would consent to impose the same ambiguity upon the heathen was not to be expected. These missionaries would not yield. Many of their brethren turned their contributions into another channel, and the American and Foreign Bible Society was necessarily formed. The only report of this society in my possession is the Statement of Scriptures, issued from the depository of the mission press from October 1, A. D. 1866, to September 30, A. D. 1867, in different languages: Books, 13,311; pages, 2,859,122.²

Of many other missionary institutions I have no documents at hand. Educational societies and theological seminaries should be noticed under the flight of this angel, and the latest reports of all the above institutions should be given, showing their great increase and usefulness; but they are not in my possession. However, enough have been cited to enable us to identify the open proclamation of this apocalyptic angel. The glad tidings which this angel proclaimed has been conspicuously and audibly preached by all these Protestant institutions, and it is an everlasting glad tidings to the saints wherever found. They may not all proclaim every truth and some may teach some falsehoods, and all may be imperfect and their teachings not faultless; but all of them preach what the angel proclaimed. The earthly retreats of the Red Dragon have been surrounded and penetrated; the dominions of the beast and false prophet have been invaded and shaken openly. The Scriptures have been translated into over two hundred languages and dialects, and distributed among almost all accessible nations and tribes. The map of the world is begemmed with missionary stations, as the sky is bedecked with stars of light. This angel's voice is still heard, and his message still calls attention and makes impressions. Fear, love, and serve the true God. Reject the dragon, with all his demons and idols; reject the wild beasts with all their blasphemous titles and usurpations, with all their false teachings, legends, saints, and relics: and the three frog spirits are aroused to action. I do not know that every missionary station proclaims the proximity of the approaching judgments as the angel did, but in Europe and America the students of prophecy since the Reformation have unhesitatingly announced the approaching wrath of God upon paganism, popery, Mahometism, and all anti-Christian establishments.

We must not forget the countries that have furnished the great body of these missions and missionaries, and the civil governments that broke open the pagan, papal, and Mahometan countries in the Old and New Worlds to the Gospel, and whose flags protect them there; and then we may understand what the revolutions of nations, emblemized by the seven last plagues, have to do with the kingdom of God. The sword of England and the diplomacy, influence, and example of the United States have opened the world to the Gospel, and this proclamation will continue till victory.

The Missionary Magazine of April, A. D. 1876, just come to hand, gives: Missionaries and physicians, 2,264; native laborers, 18,530; actual members, 502,497; scholars, 445,734; income of the missionary societies, \$5,584,970.³ I

(1) Dr. S. H. Cone's Hist., Bible Specialties, pp. 20-7. (2) Ann'l. Rep. 31st, A. D. 1868. (3) Miss. Mag., April, 1876, p. 104.

find, in A. D. 1875, the Protestant native Christians of India number 225,000; the increase in ten years was sixty-one per cent., while the natural increase of the Hindoo population has been but five per cent; and only five hundred and seventeen Protestant missionaries to two hundred million people, with all the inveterate hatred of fanatical Mahometanism and all the power and prestige of a venerable Bramanism against them. The Church of Christ is, as a matter of fact, gaining on the world to-day in India as rapidly as in the most favored sections of America.⁴ Other societies exist, but, as I have no documents giving their origin, I can not venture to give it on my own responsibility. (Continued in chapter 176, § 15.)

CHAPTER CLXXI.

BABYLON FALLEN, OPENLY DECLARED, AND DEBASED. (Continued from Chap. 165.)

1. THE FIRST ANNOUNCEMENT.—The next scene presented in this programme is that of another angel following in the pathway of the first, and as conspicuously, saying: Fallen, fallen is Babylon, the great; for of the wine of the wrath of her fornication has she given all nations to drink.⁵ Babylon is one of the conspicuous titles of the great harlot, drunken with the blood of the saints, and she is that great city which hath kingship over the kings of the earth.⁶ Cities in themselves are nothing in divine programmes, but they are used to designate those systems of which they are the source and center of power and influence. Mt. Zion, or Jerusalem, designates the source and center of the power and influence of the kingdom of God. This drunken harlot is the papal church which originated in Rome, where her influence centers, and whence she exercises her ghostly power. The wine of the wrath of her fornication denotes the wrath of God, provoked by her luxury, drunkenness, and debaucheries, and her fornication denotes her unlawful union and coöperation with civil sovereignties in persecuting Christ's witnesses and in perverting the truth and corrupting the institutions of the kingdom of God.⁷

The false teachings and debauching practices of the papal church have been given to all nations of the earth, whether civilized or savage. Her power and influence were supreme in Europe till the Reformation, then she sent them by her missionaries to India, China, Japan, Persia, Turkey, Egypt, Abyssinia, and to the savages of North and South America, and enumerated her converts by millions.⁸ But she has fallen. I have not any documents containing the declaration of statesmen or ecclesiastics that such is the fact, and I do not need them. The fact is as conspicuous as an angel in mid-heaven, and every modern history proclaims it. Compare her power and influence before the Reformation with her feeble, whining and impotent excommunications of the present day,⁹ and the voice of thunder could not proclaim her fallen condition more audibly. The horns of the wild beast she rode, or of the holy Roman empire, have secularized much of her wealth and stripped her of the power to control or persecute. Even

(4) Miss. Mag., Nov., 1875. (5) Rev. 14:8. (6) 17:5. 18. (7) Chap. 153. (8) Chap. 170, § 3. (9) Chap. 165, § 4.

poor priest-ridden Spain has told her that religious freedom shall be retained in the constitution. But the powers that casts her down, which are the wild beast out of the bottomless pit and the ten horns, may claim the veneration and authority of the first wild beast and of his image, and be doomed to perdition;¹ so this programme stops the account of her fall to give warning against worshipping this resuscitated wild beast, and exhibits two harvests of wrath.² Then, another scene is produced exhibiting the seven last plagues by which this harlot was dethroned and her power broken;³ then is exhibited this Babylonian harlot and the wild beast she rode and guided;⁴ then her fall is taken up again and described to its consummation.⁵ The woman and her beast we have already traced out in history to the fall of the seventh head, or Bonaparte dynasty,⁶ and now we shall examine the second angelic announcement of her fall.

2. THE SECOND PROCLAMATION OF HER FALL AND OF HER ABOMINATIONS.— This second angel descended from Heaven. He had great authority, and the earth was illuminated with his glory. The first angel, like a peaceful missionary, kept his pathway in the blue sky and did not approach this Babylon, which has already been clearly defined or identified; but this second one descends conspicuously, without apprehending danger. He has great authority, like a military chieftain or civil sovereignty, and perhaps has a disposition to use his power, and the earth, or empire of the beast, or Rome itself, was illuminated with his glory, or influence. His announcements correspond with the predictions of the old prophets respecting old Babylon, which were fulfilled literally on that city, and so may these be on the new Babylon. But if these be fulfilled literally, the time must be yet in the future, for the catastrophe is not yet inevitable. The annunciations in the first three verses, standing before the warning to "Come out of her, My people," indicates something before the final destruction, leaving an interval for escaping the last shock, and this may be an open, fearless, and clear exhibition of her character, conduct, and fate.

The facts on the page of history are these: Men of eminence, intelligence, and authority have fearlessly exposed her as a den of moral filth and cruel murders, and have denounced her relation to civil governments. Before me are Dowling's History of Romanism, Cummins on Romanism, Six Years in Italy, and accounts of unearthing of inquisitions and their infernal instruments of torture and of calcined bones, which are but a few of many messengers who have illuminated Europe and America in regard to the papal church. Some of her teachings are so obscene and filthy that neither Dowling nor Cummins dare to translate them out of their Latin hold of concealment from public view, and the various predictions of her fate have been fearlessly applied to her. Gavazzi established himself against her in Italy and advocated her destruction. In his lectures in this country he said he was not a Protestant, but a destroyer. Luther and others protested, but he said: Destroy her, for she could not be reformed. Garibaldi labored to destroy her political power. Mazzini and others deposed the pope and proclaimed a Roman republic. All that this angel announced has been proclaimed in Italy and before the world by eminent, fearless, illustrious persons in defiance of princes and prelates, and no one could hurt them. The great Babylon has fallen, and her immoral, filthy character has been exposed, but her utter destruction has not yet come.

A voice from Heaven, whether loud or not we are not told, said: Come out of her, My people, that ye have no fellowship with her sins, and receive not of her plagues. Ample instruction and protection having been given, those who refuse to reform shall participate in her plagues. If this voice calls them out of the papal empire, or Italy, or Rome, it has not yet been heard, for no such catastrophe has appeared. But if it calls them out of the papal church, it has been heard ever since the Reformation. In Italy, and in Rome itself, has this voice

(1) Rev. 17:8. (2) 14:9-20. (3) 15, 16, and chap. 155, and continuations. (4) Rev. 17, and chap. 158. (5) 18. (6) Chap. 165.

been heard lately; and I have seen an account of one priest who renounced and was anathematized, but who could not be punished because of the protection of the civil government. And, before me is the account of a secession of one hundred and twenty in a body, in Nova Scotia, declaring themselves Protestants.⁷ But this voice may become louder and more emphatic, and her perdition more visible and inevitable, before she is sunk, like a mill stone, in the sea.

3. THE DESTROYER, AND DESTRUCTION.—The power that destroys her is the beast out of the bottomless pit and the ten horns. The holy Roman empire is now divided into ten horns, or independent sovereignties—England, France, Spain, Portugal, Italy, Austria, Germany, Switzerland, Sweden, and Denmark. Belgium is not a power, but its independence is guaranteed by England; Holland, also, is no longer a power.

These horns have already been stripping the papal church and secularizing her wealth; but she is not yet naked, nor all her wealth or flesh consumed, and her bones or fabrics have not yet been burned with fire. At the present time Prussia, at the head of the German empire, is carrying on a contest with the pope for the purpose of bringing the papal clergy and churches under the complete control of the civil government; and if the pope will make another effort to regain his authority in Europe the ten horns may unite under one headship and destroy the papal power with all its institutions and orders of clergy. At present Russia appears to be the best situated and prepared for this headship.

That popery contemplates such an effort appears from different announcements. Cardinal Manning said recently: Now, when the nations of Europe have revolted * * * and dethroned, as far as man can dethrone, the vicar of Jesus Christ, * * * and have made the usurpation of the holy city a part of their international law, * * * there is only one solution of the difficulty, namely, the impending terrible scourge of a continental war, * * * which will exceed the horrors of any of the wars of the first empire. I do not see how this can be averted, and it is my firm conviction that in spite of all obstacles the vicar of Jesus Christ will be put again in his own rightful place.⁸ His right place is in the lake of fire and brimstone.⁹ When such an effort is made, the beast and ten horns will combine and destroy the papal church.

In an interview between M. Thiers, of France, and Prince Gortchakoff, premier of Russia, the prince sees only one dark spot on the horizon, namely, clericalism, which is at war with Germany, Russia, Italy, and the Austro-Hungarian chambers. He said: Its head only is in Rome, while its treasury, arm, and sword are in France.

The downfall of Thiers was regarded by European cabinets as a great clerical victory. Though the cabinet which succeeded him has left office, their spirit remains. The present government did not resist the university bill, which, in Prince Gortchakoff's belief, has created international perils for France, which the good will and sympathies of Russia would be alone powerful to ward off. The haste and resolution evinced by the French bishops, guided by the Jesuits, in taking advantage of the bill, prove that they deem it a stepping-stone to enterprises in reserve. Europe could not but be uneasy if France threatened to become a kind of Champs de Mars of ultramontaniam.¹ Thus, we see that, in the judgment of this prominent statesman, the hope of popery is in France; and it might yet be that the Bonaparte headship of the holy Roman empire will revive, and then war with Germany would result and bring on the great conflict. Travelers say: War of France upon Germany in revenge and for recovery of territory and honor has been avowed by the French of all religions, politics, and grades of society. (Continued in chap. 176, § 5.)

(7) Standard, Nov. 11, 1875. (8) Ibid., Sep. 9, 1875. (9) Rev. 19:20. (1) United Presbyterian, Oct. 21, 1875.

CHAPTER CLXXII.

THREE SPIRITS LIKE FROGS.

1. CHARACTER.—When the sixth angel poured out his vial of wrath John discovered three unclean spirits at work. They were like frogs, keeping out of public view, and were the spirits of demons, doing signs or tokens, as among the Polytheistic priesthood. They were working extensively, and working among and in all the sovereignties of all the earth, and the consummation of their work was the concentration of all the nations on the field of Magiddon, to the battle of that great day of God Almighty. These spirits had come out of the mouths, or were the result of the teachings, of the three antagonisms to the kingdom of God.²

2. SPIRIT OF THE DRAGON.—The religion of the dragon spirit is: No god at all, and you may do what you please without any accountability; or, a god for everything, and you can do as you please under the sanction and protection of some god. This spirit develops itself in forming priesthoods, circles, and combinations of various kinds—religious, social, and political. These always reject Jehovah, Christ Jesus, Divine Revelation, and the kingdom of God. It may profess to recognize the existence of a God, but represents Him so ambiguously, indefinitely, and pervertedly that He has no influence on human notions, actions, or character. It makes God an impersonal, unconscious something. Philosophers have always supported Polytheism in opposition to Christianity, and have labored to discredit and overthrow Revelation and positive religion. It opposes all wholesome laws restraining vice and promoting virtue; it forms secret combinations to subvert governments not subservient to its interest; it can attach itself to the beast or to the false prophet, and it can labor to subvert both.

As the beast occupies the throne and exercises the power and authority of the dragon, and the false prophet exercises all the authority of the first beast and speaks with the voice of the dragon,³ this frog spirit permeates all their institutions, schemes, and governments—sometimes coöperating with them and sometimes defeating them. It makes a shrewd Jesuit and cruel Inquisitor, and sometimes it respects neither pope, caliph, emperor, nor sultan. It can acquiesce in any form of government, but secretly works the power into its own hands and endeavors to govern the republic or monarchy. It prefers a monarchy wedded with its priesthood, and hence all republics of pagan antiquity terminated in monarchies.

This spirit claims to be a philosopher, and talks about natural religion as opposed to revealed or positive religion; and in the third and fourth centuries, when Polytheism was falling in the Roman empire, the philosophers came forth with all their wisdom to give to it some kind of decent and rational character, and ever since they have been trying to disparage revealed religion and to recommend Polytheism.

Gibbon labored twenty years in writing the *Decline and Fall of the Roman Empire*, embracing every opportunity insidiously to discredit the miracles and predictions of the Bible, preferring Mahometan historians to the Christian records

(2) Rev. 16:13-16. (3) Rev. 13:2, 4, 11, 12. 19:20.

of events, but giving the Polytheistic philosophers' accounts the highest credit, as I have often noticed. But, we might excuse Gibbon, for, unintentionally, he has written the best commentary on the Revelations and on some parts of Daniel that I have seen. Without Gibbon I could never have succeeded in tracing out in history the divine programme of the kingdom of God.

I have observed among some modern travelers the same spirit, eulogizing pagan governments as superior to our own. It must, however, be remembered that these pagan governments are armed with terrors which the wicked fear, while in our country some mistaking philanthropists have undertaken to govern the impious by the laws only adapted to govern the pious. But the wicked can not be governed except by fear of loss and penalties inflicting suffering and death. But, wherever the genuine Christian appeared, Gibbon acknowledged his superiority to the Polytheist; and so have others of Gibbon's school. The Polytheist, the self-styled philosopher, the beast, and the false prophet, are all antagonistic to the kingdom of God; and however they may disparage and oppose one another, they all combine against Christ, and they shall be overthrown on the field of Megiddon.

But, it is the modern development of this spirit that John noticed. Every system that denies Jehovah, the God of Israel, to be the Only True God, and denies the Scriptures of the prophets and apostles to be the only divine revelation to man, belongs to this frog spirit: Spiritual circles, philosophical substitutes for God's word and institutions, eclectic religions that assert Christianity to be a failure, and propose to select a religion from Polytheism, Monotheism, Christianity, and philosophy, and various other modifications, which the pastor at home and the missionary abroad frequently meets. Its political development has been witnessed in France in the reign of terror,⁴ and is known under the names of Communism, Socialism, Nihilism, etc.⁵

3. HISTORY OF IT.—The French revolution and reign of terror were induced by civil and ecclesiastical oppression, checkmated by a philosophy that discarded the fear of God and rights of men. But this philosophy must have a god, or goddess, which it called reason. This goddess was personified by a prostitute,* and all the filthy rights of Polytheism were authorized and practiced. Vengeance was taken on the votaries of the beast and false prophet.⁴ To some extent communism developed itself in Paris during the last invasion and revolution.⁵ The Jacobin society had its recognition signs instituted by this frog spirit. Communism permeates the countries of Europe under various names and disgraces republicanism, and Cardinal Manning now threatens the governments with something worse unless they restore the pope to his prerogatives and powers.

Communism, or something else of the same godless, vicious kind, and Polytheistic superstition and madness have permeated all the nations of the world. We have the communists in France, the socialists in Germany, the nihilists in Russia, and one or other of these have shown themselves in Italy, Spain, and the United States, and the Sepoy rebellion in India shows the genuine dragon spirit is still alive in Asia. This spirit is most appositely described by Paul in his epistle to the Romans.⁶ It begins with impiety, passes down through idolatry, and ends in something worse than brutality.

4. FROG SPIRIT OUT OF THE MOUTH OF THE BEAST.—The spirit of the wild beast is Monotheistic and acknowledges Jehovah to be the Only True God, the Bible to be His word, and its teachings to be true, inspired, and obligatory; but as civil governor it claims the divine right to control all religions. If he sees proper all under his government must have but one opinion about their own faith and practice, and if he sees proper they may differ on some things and not on others; and if he permits, their faith and practice may be untrammelled, but he

(*) Town. New Test., p. 203. (4) Chap. 162, § 9. Will., p. 457. (5) 165, § 3. 162, § 9. 176, §§ 6, 13. (6) Rom. 1:21-32.

claims a divine right to permit, enjoin, and prohibit. The dragon emperor believed in many gods, and sometimes required all his subjects to reverence them. Sometimes he did not venerate any, but out of regard to the laws he enforced their demands in regard to religion; and sometimes he cared for neither gods, priests, nor laws, and allowed the people to do as they pleased.

The Jew and the Christian refused to venerate the gods and were persecuted by superstitious emperors instigated by the priests, and sometimes by those who simply designed to sustain respect to the laws. The beast sovereign believed in but one God—the true God—and in one revelation, and sometimes he required all his subjects to worship that one true God, to teach and believe the same things, to observe the same rites, and to perform the same practices, and to do all in the same manner. Sometimes he required unity in some things but not in others, and sometimes he allowed his subjects to believe and practice as they pleased.

The Monotheistic sovereigns claimed and exercised the same authority over the religion of his subjects that the Polytheistic sovereigns did. He only believed or supported a different religion. He required all to have the same god, the same faith, and the same practice, and all to be under and obedient to himself. He required prelates to consecrate him as the anointed of the Lord, the sovereign of His kingdom, defender of the faith, and protector of His people. Sometimes Christians in Persia incurred persecution on account of their real or suspected attachment to the Roman empire, while heretics were not molested. This beast was sometimes a Trinitarian, and persecuted Unitarians and others. Sometimes he was a Unitarian, and persecuted Trinitarians and others. He claims the right to convene ecclesiastical councils to decide questions of faith and practice and to enforce submission to those decisions, or he will dissolve these and call others that will decide according to his wish. He caressed or abused the clergy as he chose; promoted and degraded, banished and recalled, protected or put to death—as he pleased.

This is the genuine spirit of the first wild beast established by Constantine. After this power was divided into heads and horns, the Greek, Frank, and German heads and the resuscitated Roman head (the pope) were Trinitarians, and so were five of the horns—England, France, Spain, Italy, and Germany—while the Saracen and Turk heads were Unitarian, and so were the five horns—the Mogul, Persian, Ottoman, Arabian, and North African.⁷ After the power of this beast was lost the spirit remained and troubled the second beast. In the Mahometan empire the caliph and emperor became united in the Ottoman sultan, and we can not well distinguish the two powers.

In the papal empire this first beast spirit, arising out of the chaos of the French revolution, developed itself in the scorching despotism of Napoleon I. He imprisoned the pope, convened councils, disposed of prelates, coined their images, taxed the different orders of the clergy, abolished the inquisition, and was sustained by the civil and military powers.⁸ Napoleon fell, but the spirit remains and is still at work to restore the first beast, or Constantine empire. It is closely watched by the pope, caliph, and European State-system, but it will do its part in collecting the nations or their armies upon the field of Magiddon. Emperor and pope, sultan and caliph are only the concentrations of power, but every government in the papal and Mahometan world is pervaded with this spirit, though somewhat modified by the Reformation and circumscribed by constitutions in Europe. The sultan of Turkey not only sits on the throne of the Greek Cæsars, but also claims to be the legitimate caliph, and rules the Ottoman empire with a despotic scepter. In Persia and all the independent Mahometan sovereignties the sultan appears to have supreme political and religious power, but still the laws are founded on the Koran.⁹

(7) Chap. 151, § 6. (8) Chap. 163. (9) Guth. Geog., Vol. 2, pp. 490, 502.

The different sects of the Greek church in Mahometan countries may not recognize the sultan's right to govern them, but their subjugation requires them to submit to their tyrannical sceptres, and the archbishops and patriarchs must be approved or confirmed by the sultans and slaughtered at his will, and missionaries must receive permission from sultans, viceroys, or governors throughout Asia and Africa before they can establish a mission; and the savage butchery of patriarchs, archbishops, clergy, and people during the Greek revolution shows the true spirit of both the beast and of the false prophet. In some European governments the missionaries of some denominations must have the permission of the civil authorities before they can escape persecution, as the history of the Baptist missions in Germany, Denmark, Sweden, and Russia shows.¹ In these United States civil government protects all, dictates to none, and disclaims every relation to this spirit. May it continue to do so till Christ's second advent.*

5. SPIRIT OUT OF THE MOUTH OR TEACHINGS OF THE FALSE PROPHET.—The false prophet is the soul and body of the second wild beast, or the beast himself.² He acknowledges Jehovah to be the only Living and True God; the Scriptures of the prophets and apostles to be the Revelation to man from God; the patriarchs, prophets, and apostles to be His servants, and that Christ Jesus was sent into the world by Him as His apostle and greater than any of the divine messengers, but He has superseded all divine revelation and authority by self-constituted vicarage. This false prophet claims the prerogative to decide all controversies in religion, to define, enforce, alter, annul, and to institute any teaching, law, rite, and practice in the kingdom of God, and requires all civil governments to submit to his authority and to enforce his decrees. In exercising these prerogatives he convulsed and shattered the great Roman empire and caused its ruin. Trinitarian and Unitarian isms, and those isms growing out of them, occupied his councils till at last on the ruins of that empire he reared two antagonistic horns—the papal and Mahometan powers.

Mahometanism acknowledges the divine origin and authority of the Scriptures and prophets, and regards Christ as the greatest of divine messengers or apostles, but reckoning every new messenger supersedes all former ones, and that Mahomet was later and greater than Christ and had a divine right to supersede Him and alter or annul His teachings and institutions, but denies Christ's divinity. He says: At the day of judgment Christ will condemn the Jews because they rejected Him as a divine messenger, and the Christians because they worshiped Him as the Son of God. Thus, Mahomet has superseded Moses and Christ, claims to be the vicar of God, and has given the Koran as a later revelation to supersede the Scriptures of the Old and New Testaments.

Popery acknowledges Jehovah, the Scriptures, the prophets, and apostles; maintains the Divine Sonship of Christ; but claiming to be Christ's vicar on earth and able to create God by turning the wafer into the real body of Christ, he disposes of all divine laws and institutions and teachings, and thus, like Mahomet, he falsifies the word of God while professing to speak by His authority. The pope and the caliph are both horns of the false prophet.

The body and soul of the false prophet developed themselves at first in eccumenical councils, where, not satisfied with giving decisions, it importuned, sanctioned, and coöperated with the emperor to fine, imprison, confiscate, banish, and put to death in order to enforce its decrees. A dispute exists in the west, whether supremacy lies in the council or in the pope. When the pope had the power, he annulled, anathematized, and dispersed councils; when the emperor or sovereign had the power, the supremacy belonged to the council, and sometimes deposed the pope.³ In the east the sultans have the power, and all Christian councils must submit, though they may not recognize the right of the caliph nor

(1) Lehman's Hist Bap. Churches in Germ'y, A. D. 1834, and Miss. Sketches, pp. 286-358. (*) Continued, chap. 176, § 7. (2) Chaps. 138. 139. (3) Chap. 151, § 6.

sultan. In Europe, since the Reformation, ecclesiastical councils and sovereigns have an understanding how they can work together. Whether the pretensions of any of these councils of Protestants or Greeks are so presumptuous as to constitute them integral parts of the false prophet, I shall not stop to examine—that question will be determined in the battle of Armageddon, when the beast and false prophet shall be cast alive into the lake of fire and brimstone.

The spirit out of the mouth of the false prophet is vicarage, and as vicar of God, or of Christ, it has falsified the messages of God to man. This second beast, or false prophet, arose out of the earth, or Monotheistic empire. Both horns are angels from the bottomless pit, generated and sent forth by a mixture of Polytheistic, Jewish, and Christian facts, fictions, rites, powers, and speculations. This spirit claims supremacy over the first beast, and when it modeled and galvanized into action an image of the first beast it did exercise that authority, and civil powers had to do its bidding. Mahometanism originated the Saracen empire, and the caliphs were successors of the prophet and issued commands to the lieutenants and governors, who did their bidding. But the Turks conquered the Saracens; the caliphs became dependent; the Abbasidese became extinct, and the sultans usurped their ghostly prerogatives. The popes restored the Roman city and influence; demanded, by forged letters from Heaven, the protection and obedience of the Franks; negotiated the holy empire to the Germans; demanded and obtained implicit obedience from civil sovereigns, and ruled church and state. But French and German sovereigns rebelled; subdued the pope, stripped him of his political power, and his ghostly power is usurped and exercised to some extent by various ecclesiastical organizations claiming apostolic authority.

But this vicar spirit is at work to obtain its lost prestige. Cardinal Manning is threatening Europe with all the horrors of a continental war unless the pope is reinstated in his prerogatives, and the Jesuits and other orders are everywhere working and croaking like frogs to accomplish the same. If no other controversies agitated the world, the contest would soon be ended in favor of the first wild beast; but the dragon frog will complicate the matter in the name of Republicanism, but in favor of communism and licentiousness. In the east the Greek church and its sects are ready to fight for their freedom and religion, as they did in Greece; the true Mahometans are ready to denounce a sultan of liberal policy. Papal emissaries are watching the papal interests in every country, and will complicate every movement. The dragon spirit has its throne in China, Japan, Burmah, and India, and has not met his defeat yet by the Mahometans or Christians. The final result is yet in the future, and two harvests of wrath must precede the great battle in Armageddon. (Continued in chap. 176, §§ 4, 5.)

CHAPTER CLXXXIII.

THE JEWS. (Continued in Chap. 174, § 4, and 176, § 9.)

1. We have now traced the divine programmes through the pages of history down to the last page in my possession, but the hope of Israel has not yet been realized and the kingdom of God has not been consummated.

At the close of Revelations we left the Temple destroyed, Jerusalem laid waste, and the Jews dispersed. Wherever we have found them since they still manifested an implacable hatred to Christianity, till a corrupted and perverted Christianity ascended the throne of the Cæsars and began to shed the blood of the saints, then the Nazarenes, or Christian Jews, compelled to abandon their Jewish peculiarities or suffer confiscation, banishment, or death, soon disappear from the pages of history; and unbelieving Jews, compelled to profess Christianity or suffer persecution, are said to have been converted in multitudes. Still, a multitude of them persisted in the religion of their fathers, acquired great wealth, and often lived in prosperity. In Arabia they were sacrificed to Mahometan zeal or transplanted into Syria. In Spain they combined with the Mahometans in slaughtering the Christians. On the Moselle and on the Rhine their numerous rich and happy colonies—learned, hospitable, and generous—and living in eager hope of their Messiah, were pillaged, massacred, and destroyed by the first crusaders. In Syria they met with the same fate as the Mahometans, and inflicted the same wrath as the Moslems upon the crusaders. They experienced the cruelties and injustice of papal intolerance and the despotic rapine of princes; but still they persisted in the religion of their fathers and hostility to a corrupted and persecuting Christianity.

When the time came that the true church of Christ could be nourished out of the wilderness and the two witnesses could put off their sackcloth, the Jews, too, found rest and toleration, and now they enjoy all the rights of citizens in these United States, in Great Britain, and some other European countries. In all their dispersions and persecutions they have still retained their distinctive nationality and religion. They reject the Christian's Savior and the Moslem's prophet, but they stand a witnessing monument of the existence of a God who makes covenants, oaths, promises, and threatenings and fulfills them in due time. In them have been fulfilled the threatenings, predictions, and many of the promises given by Moses and the prophets; and Jerusalem has been destroyed, as the Savior foretold, and will continue to be trodden under foot by the nations until this predicted time of the gentiles be fulfilled. The Mahometan mosque of Omar still pollutes the area of the Temple, and the Jews are permitted, by paying for the privilege, to approach the ancient wall supporting the area of the Temple and utter wailings. Here they shed floods of tears, and read prophecies and psalms, and renew their expiring hope.

Ezekiel's prophecy, in his vision of the Valley of Dry Bones, has, in part, been fulfilled. A large assembly of their rabbi resolved to strike out of their liturgy the prayers for the coming of their Messiah and return to their own land. Thus they have said, in the language of the prophet: Our hope is perished! the Messiah will never come! We are cut off, for our part, from the promised land.

Doubtless many Jews have often thought this, but an open avowal of it by hundreds of their rabbi may be regarded as a point in prophecy demanding our attention. After this expiration of hope has reached its boundary we may expect the predicted blowing of the spirit, that will reanimate them to hope and act. This indicates the approaching end of this intermediate age: They shall be brought in with the fullness of the gentiles. Before the winds of God's wrath began to blow upon corrupted Christianity, one hundred and forty-four thousand Israelites were sealed, and in every age some Israelites have embraced the religion of Jesus, without compulsion or hope of gain, and followed Him through prosperity and persecution, though their distinctive nationality has not been exhibited. At the present time numbers of them are true Christians, and many pious Jews are still waiting for the consolation of Israel; but many are said to have become infidels. (Continued in chap. 176, § 9.)

CHAPTER CLXXIV.

MASTERY OF THE WOMAN AND HER WILD BEAST. (Continued from Chap. 168, § 2.)

1. THE EIGHTH HEAD OF THE THIRD BEAST.—The wild beast that carried the woman was the third beast in these divine programmes, which is the papal empire, blasphemously called the holy Roman empire. This wild beast she has ridden from its origin, and though she had many a contest with the head and horns about managing the animal, yet she managed to keep her position till the seventh head had fallen; and if it revives, she may remount and ride a while longer. But I think the dominion of the heads is over.

This third beast was only the image, or part of the image, of the first beast which once did exist, but at this time, when the woman was drunken with the blood of the saints, had no existence. But this image had as much of an existence at this time as it ever had; and the pope and clergy acted as shamefully and as senselessly, on the St. Bartholomew massacre, as any set of drunkards—and then the sixth, or Austrian, head was in power. Under Charles V., when the wars of the Reformation first began, and under Ferdinand II., when the last wars transpired, it had as much vitality and did as much execution as under any of its headships. The holy Roman empire, under the image of civil sovereignty, did exist, and acted with power; hence, reference must be to some other beast.

When she took her last heavy draught of blood from her cup-bearer, the Duke of Savoy, at the bidding of Louis XIV., the Austrian headship was not equal in power and energy to the French horn, but the beast itself had its power still, and used it against the saints through the hornship of Louis XIV., monarch of France. Hence, we understand the angel to mean: The beast which thou sawest represents the beast which once existed, and now does not exist above ground in open view; but it will ascend out of the bottomless and go into perdition, or the lake of fire and brimstone. This is according to the Hebrew idiom common in the New Testament, and agrees with the facts of history and with the other descriptions of the first beast and his image.

This revived or restored beast was not a natural or physiological head of the woman's beast, but became a head by some means; and the ten natural horns coöperated with it, and gave their power to it, till the words of God were finished, or accomplished. This resuscitated beast is, of, or out of (ek) the seven kings; and he is an eighth. But, is he out of the seven heads of the first, or of the third? If the Revelations were plain history for every one to understand, instead of complex and intricate mysteries to be understood by the servants of Christ, the narrative would require us to understand the reference to the third beast, and would denote dynasties; and then the eighth head must be one of the seven dynasties, or be composed out of a number of them. But no one of these dynasties had existed as a wild beast power, but only as a head of a power; and no combination of these dynasties, or of part of them, ever existed as a power distinct from the horns to which they belonged. The first and seventh dynasties belonged to the French horn, and the others belonged to the German horn.

The heads of the first beast were empires, but the heads of the third were dynasties; and as dynasties can not be empires, represented by a beast in contact with the kingdom of God, so the extinct beast must be a former empire or sovereignty, recognized in the divine programmes as a wild beast.

When this empire is resuscitated it must be under the headship of one of the seven empires or dynasties. But as all the dynasties of the third beast before the sixth, or Austrian, had become extinct beyond recovery, they could not be both the extinct beast and the head of the third beast: for the eighth head of the third beast is a beast itself. The German empire was a head of the first beast, but it was not extinct when the woman was drunk and the Austrian dynasty was the sixth head of the third beast. The Frank empire, as an independent civil sovereignty, was extinct, but, being held together by the pope, had some shadow of existence, and its revival at that time was not so hopeless as a wild beast in a bottomless pit, and is nowhere called a beast.

2. THE FOURTH BEAST UNDER RUSSIAN HEADSHIP.—The first development of the Monotheistic antagonism to the kingdom of God was in the Constantine Roman empire, which, as a development, may be called the first beast. For above one thousand years this supreme civil sovereignty maintained its position upon the face of the earth, but in the fall of Constantinople this first beast became extinct in the great movements on the earth, and to all appearances was as hopelessly lost as a wild beast in a very deep pit, which is often called bottomless. Since then Russia has become the best representative of that beast, and the seventh head, and it might be said that the first beast fled into Russia and hid in the inaccessible retreats of the dark and frozen north, without the least hope of reappearing in the great conflicts of the kingdom of God with the powers of darkness. But here, under the headship of Russia, he arose again to eminence and attempted to reestablish himself in his former territories, and was driven back by European powers to his snowy retreats, where hundreds and thousands of pursuers under Napoleon met a terrible fate. Again and again he seeks his former throne and dominion, but is driven back to his inaccessible retreat and prescribed prison bounds.

Now, if Russia should absorb or destroy Turkey—as she desires and intends to do on the first opportunity—receive the coöperation of the European powers, destroy popery and Mahometanism, and emancipate and establish the Greek church under five patriarchs, we would have the first beast restored as in the time of Constantine, under the leadership of the last of the seven heads. At the present time Prussia has partly restored the German empire destroyed by Napoleon I., since the drunkenness of the woman, and is menacing the papal church, which looks like the predicted work of a horn; and in France the clergy are deprived of much of their influence. However, changes and rechanges may occur often before the end.

The eastern church seemed transplanted without a change to the boundless wilds of medieval Russia.¹ The manners, looks, dress, and carriage of the people of Constantinople were transferred to the towns and cities of Russia. The czar boasted a descent from the successors of Constantine, and traced a lineage back to Philip and Alexander, revived in their families the classic names and ceased to be altogether barbarous. Nor did the four eastern patriarchates see without exultation the rise of the vigorous power whose devotion to the creed of Nice might prove a safeguard against the ambition of Rome, and in some distant hour release Antioch, Alexandria, Constantinople, and Jerusalem from their bitter subjugation to the Turks.² From A. D. 1,000 Russia begins its career as a Christian nation, was the spiritual offspring of the Byzantine church, received its bishops from the schools of Constantinople, obtained an alphabet from the Greek, read the Scriptures in the Slavonic tongue, etc.³ The sacred city, Moscow, in A. D. 1587, became the seat of the fifth patriarchate, and, in the opinion of the east, assumed the place made vacant by the fall of the Roman see. Jeremiah, a wandering patriarch from Constantinople, consecrated his brother, Job of Moscow (Rostow*). The Kremlin resounded with thanksgiving; the happy czar loaded the Greek prelate with generous gifts. Antioch, Alexandria, and Jerusalem welcomed the new representative to the Nicene faith.⁴ Peter the Great reformed the Russian church and changed the constitution, and he placed the control of all ecclesiastical affairs in a holy synod in place of the single patriarch ruling at Moscow.⁵

Now, it is evident that Russia is regarded by the Greek church as its civil head and hoped for deliverer, and legitimate successor of the Constantine empire; and if Turkey was destroyed and the papal horns would delegate the papal headship to Russia, and coöperate, then would this Russian Greek-Roman Cæsar be the eighth head of the papal empire, or third beast, and also one of the seven heads of the first beast. (Continued, chap. 176, §§ 1-3.)

Then would all who dwell on the earth, citizens of this vast empire and members of this vast state church establishment, and all not true or genuine Christians, wonder, admire, and adore this wonderful prodigy of the state church sovereignty, acknowledging the supremacy of the political sovereign which once existed, then ceased to appear, was superseded and imprisoned by an image animated and controlled by the second beast or false prophet, was hopelessly lost, but has revived, reasserted his prerogatives, and triumphed at last. They would consider this the final triumph of the kingdom of God and the morning star of the millennium.⁶ And had I not been apprised of the wonder by the divine programme, I, too, would shut my mouth and wonder at the strange phenomenon, and say: The hope of Israel is lost! But those whose names are registered in the Lamb's book of life will remember the third angel's warning: If any worship the beast or his image, or become his open or secret devotee, even he shall drink the strongest wine of divine vengeance and be tormented in fire and brimstone night and day into ages of ages, before the holy angels and the Lamb. Then will be manifested the reward and importance of the faith, obedience, and patience of the saints.⁷

This warning and development of the beast follows immediately after the first announcement of the fall of Babylon, or the papal church,⁸ and before the second,⁹ and this enables us to locate these events. This developed beast comes out of the bottomless and goes into perdition with the false prophet. This perdition is the lake of fire and brimstone,¹ into which they are cast after the battle of Armageddon.

(1) Harp. Mag., Aug., 1872. (2) *Ibid.*, p. 413; ¶ 2. (3) 415; ¶ 2. (*) Mosh., Vol. II., p. 74. (4) Harp. Mag., *idm.*, p. 417, ¶ 2. (5) 421, ¶ 3. (6) Rev.; 17:8. (7) 14:9-11. (8) 14:8, 9. (9) 18:1-3. (1) 14:8. 19:20.

3. THE HARVESTS.—After the above-mentioned announcement, John saw King Reaper occupying a very conspicuous position, surveying the field he desired to reap, but he had to wait for permission from an angel in the Temple.² If this personage may be seen now, the characteristics designate Russia. Russia occupies a most conspicuous position among the nations; is rich, having many internal resources, and, as it were, crowned with gold; has a sharp sickle, or great military preparations. The nations see her and know what she is looking after, and fear her. Popery and Mahometanism fear and hate her, and would unite in a crusade against her, and she has no love for them. She is waiting for an opportunity to subjugate Turkey, and every statesman knows it. The Turkish power must be expelled from Syria, or at least from Palestine, before the Hope of Israel can be realized. And Daniel³ says: Tidings out of the east and north shall trouble Turkey. The tidings out of the north must be from Russia, and those from the east may be Persia and rebellions of the provinces on the Euphrates, excited by Russia or some other European nation. However, it might be an invasion from China and Tartary, coming around on the north and south of the Caspian sea and attacking through Armenia and Persia.

On account of these troubling tidings Turkey shall go forth from Constantinople in great fury to destroy and make away many; as in the Greek revolution, he will murder patriarchs, archbishops, clergy of all ranks, and Christians in the revolted provinces. He shall pitch his royal tents between the Mediterranean and the Dead seas, in the delightful holy mountain. He may still hold Constantinople and Asia Minor, but make Mount Zion and the mosque of Omar the base of his cruel, devastating military operations. Or, he may be driven from Constantinople and Asia Minor by Russia and revolting provinces, and make Jerusalem his last capital; or, his royal tent may be the mosque of Omar, pitched at first; but I think not. But he shall come to his end and none shall help him! Not even England. For many years the Ottoman empire has been protected from Russia and the viceroy of Egypt by the European States-system, but at last they will not, or can not help, and that power will come to an end, as the prophet foretold. The angels in the Temple, or missionaries, are busily engaged in translating and circulating the Scriptures and preaching a purer Christianity in the dominions of the dragon beast and false prophet; and Christ's two witnesses are yet praying: Lord, spare the barren fig tree till we have cultivated it. When the Gospel has been preached, rejected, and disregarded, and the Scriptures have been read, perverted, and disobeyed, then the witnesses will say: Enough, Lord! reformation is hopeless; now cut it down. Then will the angel come out of the Temple and call to King Reaper: Send thy sickle and reap, for the hour of reaping is come and the harvest of the earth, or empire, is dried. This voice will be heard by King Reaper when he sees the European powers interlocked in wars, secured by treaties, or convulsed by internal rebellions so that they can not interpose.

Now, if Cardinal Manning, with his coadjutors, or the communists are ready to incite the horrors of the French revolution on the nations, there will be a bloody harvest; and before it is ended the ten horns of the papal empire may find it necessary to give their power and coöperation to Russia for destroying Turkey and firmly establishing the Greek and Protestant state churches and suppressing republicanism. The relation of the Greek church and Protestant state churches to civil sovereignties is not very different, but popery and Moslemism claim supremacy over civil magistrates and will not let them rest unless they obey the clergy, pope, and caliph. Monarchies must have state churches, but wish to have them under their own control, as did Constantine the Great. Agencies calculated to produce these results are now at work. They are the three frog spirits. After the grain harvest the grape harvest is announced, but I think some other predicted events intervene.

(2) 14:14-16. (3) Dan. 11:44, 45.

4. THE PROSPECT OF THE JEWS.*—When the Ottoman power comes to its end then Michael shall stand up for the children of Israel. There shall be an unprecedented time of trouble, and the registered children of Israel shall be delivered.⁴ This regathering may occupy some time, and, like the return from Babylon, may be accomplished by immigrations at different times. An ensign is to be lifted up to the nations—a political object—and the nations shall convey the Jews to Palestine by all kinds of conveyances.⁵

Russia has frequently conquered provinces from Turkey and then restored them to satisfy other powers, but latterly she secured the right of self-government to Moldavia and Wallacia, Servia and Bulgaria. If Russia conquers Syria, the powers may demand or negotiate it for the Jews, and all unite to establish an independent government of Jews in Syria to preserve the balance of power. The European balance of power will require this when Turkey falls. This will be the beginning of the restoration of the Jews and of the fulfillment of the gracious promises to that people, but many commotions, concursions, and revolutions will synchronize with these fulfillments. The Turkish power being destroyed, the fate of Mahometanism will be sealed. Daniel says: It shall be broken without hands.⁶ Mahometanism never prospered till it was advanced by the sword, and when its power to govern are destroyed and stringent laws made and enforced against polygamy, slavery, and other brutish practices, the religion that inculcated these lascivious and debasing incentives to action will become powerless, and die out without any violent measures being decreed against the Koran, or the belief in it. It will be broken without hands, and the Greek church will be reestablished the empire, or state church of the east, or at least to the Euphrates, and maybe to the Indus. But the papal church will go down with violence, and the restored beast and the ten horns of the third beast will do it in or about the same time.⁷

5. THE HARLOT DESTROYED.—The Euphrates, or Turkish, and perhaps the Persian power, being dried up, the seventh vial of wrath is poured into the air, and the voice of prophecy out of the Temple in Heaven and from the throne was heard saying: It is done. Then great and unprecedented commotions and revolutions transpired. The great harlot city, or papal church, or the restored state church, and influence became three capital parts: Dragon, beast, and false prophet advocates. Politically developed they are: Republicanism, monarchy, and clericalism; and the capitals, or power and riches of civil governments, fell, or revolutionized.

The bloody harlot, or papal church, was remembered before God—to receive her doom. Mountain and island powers, influences, or governments, were destroyed or revolutionized, and invasions like hail-storms from outside the papal empire, or restored state church empire, caused the nobility and state clergy to blaspheme God. Internal commotions, revolutions, mutual contentions, or foreign invasions will cause the men to show their true characters and blaspheme God. As the Euphrates is now dried up these invasions may be from the east—Tartars, Chinese, Afghans, and all the Red Dragon powers, or by Russia. As this is the last of the plagues, these events must synchronize with some other events.⁸ Suddenly, in one day, death, sorrow, famine, and conflagrations will utterly destroy the papal church,⁹ and all her supporters, unable to save her, will lament for her fate; but the saints will rejoice.¹

6. THE WITNESSES SLAIN BY THE FOURTH BEAST.—This beast out of the bottomless will slay Christ's two witnesses. When this fourth, or resuscitated, beast power is established with its subordinate state church or churches, and all the world or empire admiring and worshiping it, Christ's witnesses will still testify for every truth and for liberty to publish it and to obey Christ's commands, and thus they will continue to torment the worshipers of the beast or his image.

(*) Continued, chap. 176, § 9. (4) Dan. 12:1. (5) Isa. 11:11, 12. 49:22, 23. 60:5-9. Jer. 31. (6) Dan. 8:25. (7) Rev. 17:16. (8) Rev. 16:17-21. (9) 18:7, 8. (1) 18:9-24.

This beast will, however, make war upon them, and exterminate them, and no one will be allowed to preach without ordination from this empire church, nor publish a printed page without permission. Now, neither the Greek church with its various sects, nor the Protestant state church receives all the truths of Christ nor obey all His commands, and can not endure to be instructed or reproved. It is not probable that their confederation or consolidation will suffer these witnesses to torment any more.

This resuscitated empire church, or combination of state churches, though not yet so blood-stained as the Babylon church, may most appositely be called Sodom of Egypt. There may be such men as Lot in Sodom and some Israelites in Egypt, but the Greek church with all its sects, and the Protestant state churches, have an immoral history, with spots of blood and marks of intolerance on its binding, and they give no signs of reformation. In them Christ has been crucified afresh and put to an open shame.² Constantinople may be the center or capital of this church empire, and the application of Sodom and Egypt are most suitable to it and its religious systems, whether Christian or Moslem; and in its territories was Christ crucified at first, and in Jerusalem has He been often crucified — and even in Jerusalem may the last two witnesses be exposed to martyrdom and reproach.

In the struggles between monarchy and republicanism in France, many of the republicans, finding they had but monarchy or anarchy to choose, supported monarchy as a matter of necessity. Communism, socialism, nihilism, and tramps have disgraced republicanism and freedom, and when the impending crisis between government and anarchy comes, the advocates of truth, freedom, and government will support monarchy, or state church government, as a matter of necessity, to put down anarchy.

If communists and their associates make the first attack upon civil governments, clericalism, papal and Mahometan, will follow and bring on their own overthrow and the reestablishment of civil supremacy in church and state; but, church and state united will be governed by princes and prelates, with constitutions, creeds, and laws, enforced by despotic and arbitrary power. All truth and obedience to Christ not received or recognized in those creeds, and all freedom to think, speak, and act not granted by these constitutions and laws, will be suppressed.

To this despotism Christ's witnesses will never submit; and the beast will make war upon them and put all to death that will dare to witness for every truth and obey every command of Christ. Princes, prelates, and all worshipers of concentrated civil and ecclesiastical power will rejoice and exult over them, and will congratulate each other and send portions to one another; because these witnesses always tormented the venerators of such establishments. They will not let their defunct bodies be forgotten, but calling them communists, socialists, nihilists, heretics, and schismatics, the rulers will make stringent laws and form holy leagues to prevent any innovation or reformation. In every age, since Christianity entered the embraces of political sovereignties, have Christ's witnesses been branded with the names and crimes of savages, rebels, and oppressed, who demanded freedom, rights, and prosperity, and rejected the corrupt and despotic religion of the oppressor. But, keeping their dead bodies, or defunct power and influence, in their royal city or cities, and before their legislative eyes, became a dangerous business.

Many who aided to put down anarchy, popery, and caliphism were republicans, dissenters, anti-church and state men; and now, seeing an end to all freedom and reformation; secretly combined, and suddenly the advocates for truth and freedom were on their feet, princes and prelates were panic stricken, for they saw and heard them. The triumph was short, or, in prophetic language,

(2) Heb. 6:6.

three years and a half. A loud voice from Heaven, or voices from every quarter, accompanied with inevitable signs of power or divine protection, filled princes and prelates with consternation. Another earthquake, or revolution, instantly followed; the tenth part of the Sodom and Egypt city fell. In this revolution were slain seven thousand men of titles or names of distinction, and if every man of name commanded one thousand, the slain would be seven million. The rest became frightened, and instead of blaspheming they gave glory to the God of Heaven and not to the beast.³ The woe accompanying the sixth trumpet is completed; the Turkish, or Ottoman, empire is ended, and it was the tenth horn of the Monotheistic wild beast.⁴ The trumpets and woes belong primarily to the east division of the first beast; and the seventh trumpet announces the end of the mysteries of God, as foretold by the prophets;⁵ and this end is: the kingdoms of this world have become the kingdom of the Lord and of His Christ, and He shall reign forever. The revolution accompanying the resurrection of the witnesses may be the same as the grape harvest; if seven million were slain on the rise of the witnesses it might be denoted by the river, or sea of blood, out of the wine press.

The mover of the grape harvest was not so conspicuous as King Reaper; he came out of the Temple in Heaven, and may denote one of these unforeseen revolutions that spring upon nations suddenly, like the resurrection of the witnesses and attending earthquake; and coming out of the Temple may denote an avenger of the saints growing out of the divine teachings of truth and freedom. On the slaughter of the witnesses all reformation becomes hopeless; no prayers for the barren fig tree are offered with incense upon the golden altar. The officiating angel comes forth and cries, with a loud voice that awoke the slain witnesses and startled their enemies: Send thy sharp sickle and gather the clusters of the earth-vine, for her grapes are fully ripe. The grape harvest of the beast's empire was gathered and trodden without the city, and the river of blood flowed two hundred miles, and so deep the reins of the cavalry bridles dipped in it. This may denote civil wars in the west by the communists and clericals while Russia is conquering Turkey, and before the final conflagration of the Babylon city, or Rome; and the wine press being out of the city may intimate this fact. But it may designate the revolution attending the resurrection of the witnesses and the destruction of the Sodom and Egypt city, or Constantinople.

Thus, the grain harvest may refer to the east and the grape harvest to the west, and the resurrection of the witnesses may belong to the battle in Armageddon, when the beast and false prophet are captured; or, the grain harvest may end with the slaughter of the witnesses, and the grape harvest may commence with the resurrection of the witnesses and extend to the battle of Armageddon. But the harvests, the earthquakes, and the battle of Armageddon may denote different campaigns and revolutions verifying Daniel's time of trouble such as never had been. But in the slaughter of the witnesses the fourth beast and false prophet, having lost his caliph and papal horns, did make war with the Lamb and His white robed followers; and in the resurrection of the witnesses and the accompanying earthquake the Lamb did overcome them, and showed Himself to be Lord of lords, and King of kings, and those following Him proved themselves to be called chosen and faithful;⁶ and the interposition of Heaven in behalf of His witnesses became obvious to all students of prophecy. And the students of Scripture exulted over the utter destruction of Babylon in the west and the prospects of New Jerusalem in the east.⁷

We have now a clue to the time when the seventh vial of wrath began to be poured out and the seventh trumpet began to sound. The woe accompanying the sixth trumpet ended with the revolutions attending the resurrection of the witnesses, and the third woe follows quickly, and this woe belongs to the seventh

(3) Rev. 11:7-14. (4) Chap. 151, § 6. 176, § 2. (5) Rev. 8:13. 10:5-7. (6) Rev. 17:14. 19:11-21. (7) 19:1-10.

trumpet. The seventh trumpet sounds, and, with other events, the Temple is opened and the smoke has cleared out of it, and the ark of the covenant is seen distinctly. Now, the smoke was to fill the Temple so that no man could enter till the seven last plagues were fulfilled. Hence, the seventh vial must have commenced pouring out before the seventh trumpet sounded, about the time King Reaper received orders to thrust in his sickle, and its outpouring includes the two harvests and the revolutions attending the resurrection of the witnesses and the battle of Armageddon, for it contains the last of the last plagues, and the seventh trumpet ends the mysteries of God foretold by the prophets. And the sixth seal includes both seventh trumpet and seventh vial.

7. THE BATTLE OF ARMAGEDDON.—The armies mustered by the three frog spirits were now concentrated about Armageddon for a last and desperate battle. In the resurrection of the witnesses the advocates of truth and freedom became strong, and republicanism, including much of the infidel element, showed itself in revolutions; and monarchy with revived clericalism undertook to put it down. These three conflicting elements in religion and politics had pervaded all nations and concentrated their armies for the final struggle. If England and Russia continue to occupy the same territories in Asia as now, Russia will have influence in the northern tribes and England in the southern, and the European nations will be divided according to the predominant element within them.

It now becomes observable to all discerning minds that Christ has been managing all revolutions of the nations ever since He sat down on the right hand of the throne of God, or in the throne on the right hand of the Father. He is the head over all principalities and powers in Heaven and earth, for the preservation and triumph of the true church. The moving force and energy of His kingdom was always, from the first, pure and white; as seen in the first seal, Himself was the guiding intelligence; He commissioned His disciples to disciple the world to Him, but not to destroy or take vengeance on the nations; but He reserved the vengeance to Himself, and wore a robe often dipped in the blood of His enemies. His victories were many, and He wore many diadems upon His head; on the armor of His thighs was engraved, "Lord of Lords and King of Kings." He had obtained many crowns and vanquished lords and kings by His wisdom and strength, and He wore the emblems of the same. "Those Mine enemies that would not that I should reign over them, bring hither and slay them under My footstool." A sharp sword proceeded out of His mouth; or, His word or command was as a sharp sword, and slew the nations; He rules the nations with a rod of iron, or an irresistible scepter; and He Himself, and not His servants, treads at all times and places the wine press of the fierce wrath of God Almighty. His counsels stand firm and sure, and He executes all His purposes. He is faithful and true to His word of promise or of threatening; in righteousness He judges and makes war, and His eyes behold everything, and strike terror into His enemies. His followers were not commissioned to take the sword, as was Israel of old; and if any did take it, they had no promise of protection or aid as Israel had, but they were liable to fall by the sword, which devours without distinction. When the sword is needed to advance or defend the cause of Christ, He commands his enemies to use it, as he commanded Israel, Assyria, and Nebuchadnezzar of old. The moving force and energy of His kingdom is the pure white, and His heavenly guiding intelligence must present the true Christian character and maintain the pure word of God and testimony of Jesus Christ. They are the salt of the earth, the light of the world, and the pillar of truth. Christ opens the way by the word of His mouth, or by revolutions and invasions, and His servants follow with the Gospel of Christ and the Christian character. All this will be as conspicuous as a shining army, coming down out of the blue sky, when the last onset is made in Armageddon.

The resuscitated beast and the false prophet were taken alive, and judged and consigned to their final destiny, and the rest were slaughtered on the battle-field.

The judgment will sit; Christ, who judges the living and the dead, at His appearing and the consummation of His kingdom, will adjudge these civil and ecclesiastical usurpers of his prerogatives to their final destiny without inflicting death; all the rest will be killed by mutual slaughter. This may be the battle of Gog, predicted by Ezekiel, but I think not. The time for the battle of Gog will be after the Jews return and have accumulated wealth, so must be after the wonders foretold by Daniel and before the most blessed time. After this, the hope of Israel will be realized; all the covenants, oaths, and promises be indisputably fulfilled, and atheism, Polytheism, and scepticism will not dare to open the mouth for one thousand years; and thus the Red Dragon will be chained and securely imprisoned forever, or till the resurrection and judgment of the dead.

The next antagonism to the kingdom of God will be the Diabolian. The dragon will be cast into the pit, but the devil himself will come out of it. (See chap. 117.)

8. A SHORT VIEW OF THE SIXTH SEAL AND THE PRESENT TIME.—The sixth seal comprehends all these last catastrophes, and will begin to be historically opened when King Reaper thrusts in his sharp sickle. Christ's witnesses have had a time of rest from persecution, and of open prosperity; wore white robes, preached an everlasting Gospel to all nations of the world, talked of vengeance coming on their persecutors, and have discovered that they must witness again in persecution and slaughter. This seal opens on the redevelopment of church and state concentration under civil supremacy. The witnesses are slain, and restored to life; harvests, earthquakes of revolutions, invasions, great day of wrath, treading the wine press of the wrath of Almighty God, and battle of Megiddon—the last of the plagues is finished; the mysteries of God foretold by the prophets are ended; the kingdoms have become the Lord's and his anointed's, and the palm-bearing victors appear before the throne, and the time for the judgment has come.

The beast and horns had subdued and exhausted the papal and Moslem churches, but had not burnt them, and sovereigns and clergy, eastern nations and republicans, had concentrated their armies on Megiddon. The revolutionists of the grape harvest, or of the resurrectionized witnesses, may burn Rome and Mecca, all cathedrals, churches, and mosques, and every relict of state church despotism; and the hail may denote invasions of allies to truth and freedom from outside of the beast empire. Though these revolutionists were neither the beast nor horns, yet they were their subjects and finished up their work, and the saints exult in the great event. The nations had been angry about the witnesses tormenting them; God's wrath fell on the nations, and they were destroyed; the time of the dead and the judgment had come, and the time to reward the saints and martyrs. Judgments predicted by the Old Testament prophets were now fulfilled on the enemies of the Jews, and the promised glories to Jerusalem and Israel were beginning to appear. Heaven and earth were filled with happiness and rejoicing, and new Jerusalem, refulgent with righteous saints, was prepared to descend with Christ to earth. To synchronize and arrange in consecutive order all these future events would be difficult, uncertain, and perhaps impossible. Time only can determine the correctness or incorrectness of our understanding of programmes not yet fulfilled, but we may form a satisfactory decision of our whereabouts in the development of the kingdom of God and of what is yet to come.

Christianity is not a failure, and everything about the development of the kingdom of God is progressing according to the divine programmes. This intermediate age is drawing to an end, and some wonderful events and terrible catastrophes have to transpire yet before the consummated age begins and the peace and happiness of this world are secured. The Sons of Oil have not yet

finished their witness-bearing. They yet pour the pure golden olive oil into the two lamps.¹ The olive tree is emblematically used to denote the genuine children of God.² In Zechariah we have two olive trees and but one lamp-bearer, or candlestick; but in Revelations we have two olive trees and two lamp-bearers.³

In time of Zechariah, Israel alone was God's lamp of life and light to the nations; but in the time of John, believers out of Jews and gentiles had become the light of the world and the salt of the earth.⁴ The pious Jews had believed in Christ Jesus and been expelled from the synagogues, and while the Christian churches maintained the truth, purity, and simplicity of the Gospel, all truly pious Jews would unite with them, and formed but one light-bearer to the world. But, after professed Christianity became a wild beast and a debauched harlot, and persecuted genuine Christians and Jews, many pious Jews rejected the popular, tyrannical, and impure Christianity and did not know that there was a true Christian church in the wilderness. These pious Jews adhered to the law and the prophets, poured pure olive oil into the Israelitish lamp, and witnessed for the True God and His revealed truths and laws before a benighted world and a corrupted Christianity. These Sons of Oil would not let the lamp and Hope of Israel expire.

The genuine servants of Jesus Christ, according to the best of their knowledge, kept stirring up and reforming wherever they were, whether in the church of the wilderness or in the hierarchy of the beast, and thus they kept the truth of God, the testimony of Jesus Christ, and the genuine Christian life before the world. They were the foundation and pillar of truth, the light of the world, and the salt of the earth. The Sons of Oil have kept both the Mosaic and Christian lamps of divine truth aflame through all revolutions and commotions of nations. But the resuscitated beast, when fully developed, will not suffer anything to live that will not belong to his state church under the supremacy of civil sovereignty. In two ways might these two witnesses finish their testimony—when all have received it, or when all have rejected. In this case it is rejected, and when urged on the dominant party the witnesses are put to death; and for a time the advocates of truth and freedom to serve God no more torment the worshipers of concentrated civil and ecclesiastical power. But revolutions, on the resurrection of the witnesses, and invasions from the east draw the armies of the beast and of the ten horns to Megiddon. Republicanism, with its good and bad elements, receives a commission from the angel at the altar; every government is revolutionized; civil and ecclesiastical despotism is swept away or burnt up; the armies about Megiddon are annihilated by mutual slaughter, and the saints will take the government under the whole heavens, as Daniel predicted about twenty-five hundred years beforehand.⁵ But, as we said before, many other predicted events will transpire under this sixth seal and bring in the triumphs of the kingdom of God. (See the Hope of Israel.⁶ Continued in Supplement, chap. 176.)

9. THE SEALED ONES.—I have found a satisfactory solution of these sealed ones in the conflict with the dragon, and also with the beast;* but this scene is an interlude in the sixth seal and may properly belong to that exhibition, though verified in the other scenes. So in literal prophecies: what was predicted of one event and fulfilled in respect to it, is said to be verified in another. In the contest with the dragon Christ had His one hundred and forty-four thousand avowed and faithful martyrs—at first filled up from the twelve tribes of Israel, and in contest with the beast made up without distinction of nationality. But, as this scene is an interlude in the sixth seal, it may belong primarily to it and verified in the history of the Jews at the close of their dispersion.

The scenes in this seal coincide with what was promised to the Jews and predicted of them. All the sinners of my people shall be cut off; the remnant

(1) Rev. 11:3-5. (2) Ps. 52:8. Jer. 11:16. Hos. 14:6. (3) Zech. 4:1-14. Rev. 11:3-5. (4) Matt. 5:13, 14. (5) Dan. 7:13, 14, 27. (6) Chap. 70. 120. 114-19. (*) Chap. 131.

will speak no guile nor do iniquity; nothing unclean shall be in Jerusalem. Thy people shall all be holy: no sickness, nor crying, nor death. The tares shall be gathered out of the wheat, throughout the whole world, and cast into the fire. Then shall the righteous shine as the sun in the firmament. So, here are dreadful revolutions and catastrophes: the sealing, then the white-robed, palm-bearing multitude, then the seventh seal and silence.

The Jews, at present, number about six million, and there are some sinners among them who may be cut off in the tremendous revolutions, while one hundred and forty-four thousand pious Jews—registered in the book—may escape and be in the innumerable company out of all nations. A disposition exhibits in some nations to cut off the Jews, and some sinners among the Jews are in no way careful in their dealings to not provoke hostility to their people. Undoubtedly the unprecedented trouble will fall on the Jews as well as on the gentiles; and while the tares are gathering out of the wheat among the gentiles—Monotheists of the gentiles—the sinners may be cut off from the Jews. The Jews have the prerogative, and can not be superseded nor supplanted in the promised land, and in the final triumph of the kingdom can not be overlooked nor rejected.

When the seventh trumpet sounds and the predicted mysteries of God are finished, the ark of the covenant will be found safe in the Temple in Heaven, and the covenant, too.

The sixth seal exhibits, in scenic representations and symbols, the adversities and catastrophes preceding and the consummation of the kingdom, predicted by the old prophets and promised to the Jews, and the gentile Christians become fellow-heirs and joint-partakers, through Jesus Christ, but can not supersede the Jew in the kingdom of God.

Although this sealing may have been satisfactorily verified before, it may primarily designate the same in time of the sixth seal, and show that Israel had witnessed in all times, and would survive all calamities and resume their prerogatives in the consummated age of the kingdom. They had one hundred and forty-four thousand in the first conflict, and in the last, while between the extremes, the nations furnished one hundred and forty-four thousand, and at last an innumerable multitude.

Such at least are the facts and predictions in the case. While this mark subjected them to persecution from false Monotheists, it secured them favor and protection from men of natural common sense, common justice, and above superstition. Israel led the van and brought up the rear in the conflicts of the intermediate age of the kingdom of God. The four-winds, judgments of God, that destroyed the adversaries and hypocrits of the kingdom, did not afflict them or exterminate them. After the scenes and symbols of the sixth seal were exhibited and the leaf turned over, the seventh seal disclosed another scene: and all was silence. Why? We are not told.

Silence is produced by sudden astonishment; something we hoped for but did not expect so soon; or, by something overtaking us we did not want, nor expect. While contemplating the glorious consummation of the kingdom and the universal and everlasting reign of the saints, what more astonishing than the devil with his army surrounding the camp of the saints? What! The evil days not ended yet? What does this mean? While mute with astonishment fire from God comes down and consumes them. Then the second resurrection takes place. What! Just now? And the judgment of the dead? What next? The new Heavens—atmosphere—and new earth. *'Tis finished.*

Were these the scenes pictured in the seventh seal? I don't know. But, following out the programmes of the seals, *these* are the scenes which followed the programmes of the sixth seal. The seals, trumpets, and vials present continuous scenes of distinct consecutive events. The trumpets and vials terminate with the sixth seal, in the consummation of the kingdom of God. The seventh seal programmes to the end—when the Son will deliver up the kingdom to the Father.

CHAPTER CLXXV.

CALCULATION OF DATES.

1. TWO THOUSAND THREE HUNDRED DAYS.—The last successful pushing of the Persian empire was under Ochus, or Artaxerxes III., who conquered all the revolted provinces, A. M. 3653–3666;⁷ but the power was not broken till A. M. 3670, nor destroyed till A. M. 3673. Now, $3653 + 2300 =$ A. M. 5953, or A. D. 1949; and $3673 + 2300 =$ A. M. 5973, or A. D. 1969. If we commence the vision⁸ anywhere between the first and last dates the cleansing of the sanctuary must commence or end on or between these dates. A. D. 1949 or 1969 minus A. D. 1879, leaves 70 or 90 years till that desirable time. At that time the seven last plagues must be fulfilled, for none can enter to cleanse the sanctuary during their mission, on account of the smoke from the glory of the Lord and His power. If this cleansing is literal, then must the mosque of Omar be removed, and the Temple be rebuilt, finished, and cleansed some time about from A. D. 1949 to A. D. 1969, or A. M. 5953 or A. M. 5973—about 70 or 90 years hence. But if we take it figuratively, then the tares must be gathered out of the kingdom and burnt in the lake of fire, and the New Jerusalem be descended to earth about that time. This calculation was made A. D. 1879.

2. THE ABOMINATION THAT HAS DESOLATED.—The Abomination⁹ that has desolated Jerusalem of genuine Jews, or Christians, is the mosque of Omar, a temple of a false prophet that claims prerogative over all God's messengers and over the Messiah. For a short time during the crusades the pope, who claims and exercises the same prerogatives, but in another way, held that same mosque on Mount Zion; but genuine servants of God and of his Christ have not offered daily worship on the area of the Holy Temple since Caliph Omar took possession and consecrated it for that mosque in A. D. 637, nor been treated as legitimate citizens in the Holy City. Now, from the time the daily was taken away to set up the abomination that maketh desolate, till the dispersion of the holy people be finished, there shall be 1260 years, and to the end of the wonders 1290, and to the happy time 1335 years.² Now, $A. D. 637 + 1260 =$ A. D. 1897; and $A. D. 637 + 1290 =$ A. D. 1927; and $A. D. 637 + 1335 =$ A. D. 1972. Hence we have the time of these three important events, A. D. 1897, 1927 and 1972. This makes the blessed time just three years after the cleansing of the sanctuary, which was A. D. 1969,³ latest date. Thus we have from present date, A. D. 1879, till end of dispersion, 18 years yet; till end of the wonders, 48 years, and to the happy time, 93, just three years later than the cleansing of the sanctuary according the latest date.³ (See Three Dates.)

3. THE LITTLE HORN OF DANIEL.⁴—This horn made war with the saints and prevailed against them, and undertook to change times and seasons, and they should be given into his hands 1260 years. But who delivered them into his hands is not said. Whether Deity delivered them, as He delivered Israel into the hands of enemies, or whether the civil power did it, we are not told; but at

(7) Roll. Vol. IV., p. 251-7. (8) Dan. 8:3-14. (9) 8:8-14. 12:11-12. (1) Chap. 141, § 7. (2) Dan. 12:7, 11, 12. (3) Chap. 175, § 1. (4) Dan. 7:7, 8, 21.

the present time they are not in the hands of the pope. The last nation of the papal empire to establish civil and religious freedom was Spain, A. D. 1869, and in A. D. 1870, Amadeo, when crowned king, gave his assent to this liberal constitution.⁵ Now, if we date backwards A. D. 1870.—1260 = 610, or 4 years after the grant of the supreme prerogative given to the patriarch of Rome by the Greek emperor, Phocas. But subjugation of the saints was effected by degrees, and so has been their deliverance since the peace of Westphalia, A. D. 1648. But we have decided the papal power existed with Gregory I., A. D. 590 to 604,⁶ and even before that, in A. D. 451 to 728.⁷ The power of excommunication deprived of both Heaven and earth;⁸ but while the Unitarian Heruli and Ostrogoths ruled Italy, the curses denounced by popes could not be inflicted in the west; but after the reconquest by the Catholic Greeks, A. D. 533 to 536, and the Franks, A. D. 496 to 526,⁹ they could, excepting when the Lombards ruled Italy. Now, A. D. 533 to 604 + 1260 = A. D. 1793 to 1864. During these extreme dates the saints have been persecuted by the pope in different places and at different times, and have been delivered out of his hand by civil powers or by an intervening Providence. But if this definite number is not used for an indefinite period, we cannot fix upon the precise time to begin nor to end the date. But the time for the little horn to tyrannize is past. But allowing $365\frac{1}{4}$ days to the year, and beginning with Gregory I., A. D. 590 to 604 + 1278 = 1868 to 1882, or from first year of Gregory I. to Spain's freedom just the time.

4. THE BEAST PRACTICES TWELVE HUNDRED AND SIXTY YEARS.¹—The beast is to do what? We are not told. The same expression is applied to Antiochus Epiphanes and to the Maccabees in Daniel;² and there our translators have supplied the elipses by the word exploits. The exploits of Antiochus were against Jehovah, and those of the Maccabees were for Him. Now, as this beast is antagonist to the kingdom of God his exploits are against the saints for twelve hundred and sixty years. But is this period to be dated from his first persecution, or from the time his death-wounded head was resuscitated, or from the time his image was made animated and controlled by the second beast, or false prophet? Passing over fines, imprisonments, confiscations, and banishments, the first bloody edict I find was from the Emperors Honorius and Theodosius II., A. D. 413: That the persons rebaptizing and the rebaptized should be punished with death.³ Under the reign of the Vandals the Donatists enjoyed an obscure peace one hundred years, at the end of which we may again trace them by the light of the imperial persecutions.⁴ Now, A. D. 413, or one hundred years later, A. D. 513 + 1260 = A. D. 1673–1773. The last atrocious act of notorious and extensive persecution was in Piedmont, A. D. 1655, 1686, 1696.⁵ Thus, the last, A. D. 1696, is twenty-three years after the time from the first date and seventy-seven years before the last. If we add eighteen for exact calculation to 1673 + 18 = 1691, just five years too short. Taking the time the death-wound was healed, which was some time before Gregory II. threatened the Greek emperor, A. D. 727–8, and after Gregory the I., A. D. 604,⁶ we have A. D. 604–728 + 1260 = A. D. 1864 (or 1882 exact period) to 1988, which late date runs us sixteen years beyond the blessed time and nineteen years beyond the cleansing of the sanctuary.⁷

If the head was restored before the first persecution of the Paulicians, A. D. 680–700,⁸ then we might regard this the beginning of exploits; and it was the commencement of the bloody persecutions of a people who migrated over the west, and with the remnants, offsprings, or descendants of the Novatians and Donatists, and with reformers suffered the direst persecutions from the image of

(5) Thal. 453. (6) Chap. 142, § 4. (7) 140, § 1. (8) 138, § 4. (9) 135, § 4. 143. (1) Rev. 13:5. (2) Dan. 11:19, 32. (3) Orch., p. 94. Chap. 159, § 9. Mosh. 17:2; 2, 5, § 1, and note * or E. (4) Gbn. 1:33; 455. (5) Mosh. 17:2; 2, 2, § 5. (6) Gbn., Vol. II, pp. 108–9, and 176–7. Chap. 140, § 1. 142, §§ 2–4. (7) Chap. 175, § 1. (8) Orch., pp. 133–8, Chap. 146.

the beast animated by the popes. Then, A. D. 680-700+1260 = A. D. 1940-1960, which may include the slaughter of the two witnesses; but is 9 or 29 years before the cleansing of the sanctuary.* Or, by $365\frac{1}{4}$ days to the year add 18 days, A. D. 1958-1978 makes 9-18 after. If we date from the making, animating, and controlling of the image of the beast, which has done more mischief to the saints than ever was done by the genuine beast, we observe the image of civil sovereignty created by Mahomet dates A. D. 622-632,⁹ and was instantly put into action; and the image created by the pope dates A. D. 751-3, when the pope degraded Childeric to a monastery and crowned Pepen as the Lord's Anointed.¹ Now, A. D. 622-753+1260 = A. D. 1882-2013, which runs us 44 years beyond the cleansing of the sanctuary and 41 beyond the happy time.

The difficulty in fixing the dates in Revelations is owing to the fact that the events begin imperceptibly, advance gradually, and decline in the same way; so it is hard to determine from what point the specified time begins and when it ends. We may divide the year into four seasons and fix definitely the time of each; but the seasons pay no respect to these divisions, and it is hard to determine when they do in fact begin or end. In A. D. 1866 the headship of Austria was destroyed in Italy and Germany by Prussia;² in A. D. 1870 the Bonaparte headship surrendered to Prussia;³ in A. D. 1871 Victor Emanuel, king of Italy, transferred the seat of the government of United Italy to the city of Rome, the pope being divested of his temporal sovereignty⁴; and the pope no longer animates nor controls an image of civil sovereignty. Now, A. D. 1871-1260 = 611, and if the doing of the beast is restricted to the image animated by the pope then the conferring of the title, Universal Bishop, by Phocas, A. D. 606, and the surrender of the German headship from Catholic Austria to Protestant Prussia, A. D. 1866, makes the exact period of 1260 years. Such are the facts of history compared with the events and dates in the divine programme. The Mahometan image was made A. D. 622-32, and practices yet.

In calculating these times, or periods, I have taken the year at 360 days and the month at 30 days, which is not philosophically correct, and I don't know that it is Scripturally so; but taking the terms as definite for indefinite they enable us to approximate the times, and that is all I expect to accomplish. According to my view, the Monotheistic antagonism still exists and will continue till the judgment of the living begins, after the battle of Armageddon; but its practicing or doing exploits against the saints may have given place to the three frog spirits striving to restore the power of their respective progenitors. Neither dragon, beast, nor false prophet can persecute to any great extent until some one of them subdues the other two. This is the conflict now progressing. But if we commence one year of Gregory I., A. D. 591, and add 1278, the exact number of days in three and a half years, the time the saints were under the papal horn, it comes exactly to A. D. 1869, the time the last papal power (Spain) granted civil and religious freedom.⁵ Commencing the doing exploits of the beast with the date of the decree of Honorius inflicting death, A. D. 413, and adding 1278 years, which is the nearest number of days in three and a half years, it brings us down to A. D. 1691, which is five years short of the last persecution in Piedmont. Gibbon makes the date of the decree A. D. 412,⁶ which makes six years short of the last persecuting exploit of the beast.

In Revelations⁷ the woman is said to sojourn in the wilderness 1260 days, and again it is called three and an half times, or years, which appears to fix the prophetic year at 1260 days. If we take the years at 1278 days, and one day to denote one year, then in all my previous calculations we must add or subtract, as the case may be, eighteen years for every 1260. That time and times denote one and two years is evident from Nebuchadnezzar's seven years of insanity.⁸

(9) Gbn. 2:11; 207. (1) Gbn. 2:10; 179-80. Chap. 143, § 1. (2) Thal. pp. 425-6. (3) pp. 447-8. (4) Thal. p. 453. (5) Chap. 175, § 3. (6) Gbn. 1:33; 454. (7) Rev. 12:6, 14. 11:2, 3. (8) Dan. 4:16, 23, 25, 32. (*) Chap. 175, § 1.

But I take all these periods of time as the definite for the indefinite. We have to depend on history for our facts and dates, as writers view the facts and fix the dates.

5. THE CONCLUSION ON DATES.—The two thousand three hundred years to the cleansing of the sanctuary will not end till A. D. 1949 or 1969.⁹ From the casting down of the place of the sanctuary to set up the abomination that desolated to the end of the dispersion of the Jews, is yet to A. D. 1897 or 1915; to end of the wonders, A. D. 1927 or 1945; and to the happy time, A. D. 1972 or 1990.¹ From the peace of Westphalia, A. D. 1648, till the revolution in Spain, A. D. 1869, the saints were delivered, at different times in different nations, out of the hands of the little horn. From these dates take 1,260 or 1,278 years, and we are carried back to A. D. 609 or 591, or to A. D. 388 or 370.²

Constantine himself placed the churches, or saints, in the west under the patriarch of Rome, and as the civil power declined the power and influence of the patriarch increased. But not till the overthrow of the Unitarian Heruli and Goths could the Catholic patriarch of Rome obtain an absolute control. The exarchs of Ravenna, as deputy for the Greek emperor, professed to govern Italy; but by means of the clergy the patriarch's influence extended over the shattered western empire, and when the emperor and his exarchs were unable to relieve Rome, the people themselves, under Pope Benedict³ I., invoked St. Peter and repulsed the enemy, A. D. 578 to 582.⁴ The clergy and senate sent Gregory, then a deacon, to the Emperor Maurice, A. D. 582 to 602, for help, but were advised to bribe the Lombard chiefs or purchase the aid of the kings of France, A. D. 582 to 590, which was done and the Lombards defeated. Gregory I. became pope A. D. 590 to 604, and established the papal influence over the whole old Latin domains and created a civil power, animated by the pope, that at last controlled emperors. The pope was henceforth a power that chose or rejected, obeyed or commanded emperors, kings, and princes, as it saw proper. Not professing nor acknowledged as yet to be a civil sovereign, he did control and animate civil and military operations, and his government of the churches and saints was conceded by prelates and princes,⁶ though popes and sovereigns have always had many a rough and tumble.

6. DATES IN THE REVELATIONS.—The beast performed his last exploits in A. D. 1694, in Germany,⁷ and in Piedmont A. D. 1696.⁸ From A. D. 1696 take 1260 or 1278, and it brings us back to A. D. 436 or 418. Now, from the time of Constantine, A. D. 331, till the time of Theodosius the Great, A. D. 383,⁷ severe laws were enacted against heretics; but the Novatians and Donatists were reckoned orthodox schismatics, and though these suffered fines, confiscations and banishment, they were not specially doomed to death.⁸ Importuned to enforce the laws against heretics, Honorius issued an edict condemning to death both the rebaptizer and the rebaptized.⁸ This included the Novatians and Donatist, for they rebaptised all converts from the empire or state church. Albanus and other Novatians were punished with death,⁸ and Donatists were martyred;⁸ but whether any were put to death before A. D. 418, I have not been able to determine.

The woman or true church could not be nourished out of the wilderness till A. D. 1626 in Holland, A. D. 1688–9 in England, and A. D. 1869 in Spain. Now, her three and one-half times is said to be 1260 days, and deducting 1260 years from these dates, we are brought back to A. D. 609, 428–9, 366. The Catholics under Constantine, and the Arians under Constantius, persecuted the Novatians and Donatists and Aerians A. D. 331–352, which lacks fourteen years of the earliest date. Claudius Seyssel, a papal archbishop, traces the rise of the Waldensean heresy to a pastor named Leo, leaving Rome during the persecutions

(9) Chap. 175, § 1. (1) § 2. (2) § 3. (3) Mosh. Chron. Cent. 6. (4) Gbn. 2, pp. 103–4. (6) 140, §§ 1, 2, and 175, § 3. (7) Jones, p. 194. (8) Orch., pp. 60, 93–4.

of Constantine, A. D. 331-7, and retiring to the valleys. Valens persecuted them A. D. 375; Theodosius, A. D. 383; Cyril, bishop of Alexandria, persecuted the Novatians A. D. 412; Innocent, bishop of Rome, did the same A. D. 412-5; edict of Honorius, A. D. 413, included Novatians and Donatists; Celestines, bishop of Rome, persecuted the Novatians A. D. 432; but they still existed A. D. 575, and how much longer I cannot tell, but this is the last mention of them in history under this name. Pope Gregory I. persecuted the Donatists in Africa till they disappear, A. D. 591 to 604.¹

The British Christians experienced various changes of prosperity and adversity until about A. D. 600.² Gregory I. sent Austine with forty monks to convert the Saxons, A. D. 596 or 597. Austine became archbishop A. D. 597, and died A. D. 611, or some say 605. He is said to have brought the Saxons upon the ancient and native Christians of Wales, because they refused to yield their primitive Christianity to his papal innovations, but the exact date of their slaughter and dispersion I can not obtain, but will date it A. D. 597 to 611, or 605.³ Thus, the woman was seen flying into the wilderness from A. D. 331 or 337 till A. D. 604 or 611, and has been seen coming out of it since A. D. 1626 till A. D. 1869 or 1870, when the king of Spain accepted the new constitution. But she is now out, and can be nourished in the presence of princes and prelates, and she fulfilled her time in the wilderness.

The time for the witnesses to prophecy in sackcloth and ashes will be about the same time as the time for the beast to do exploits. And the time for leaving the outer court without measuring and the holy city to be trodden under foot is about the same, unless we take it literally, and then it will be the same as § 2—A. D. 1897 or 1915.

7. **PRESENT CONDITION.**—The woman is certainly out of the wilderness. The witnesses no longer wear sackcloth, though they still torment the worshipers of the beast and of his image. The persecuting power of the dragon, beast, and false prophet is gone for the present, and the three frog spirits out of their mouths watch and neutralize each other's influence, so that the witnesses can not be slain till the spirit of the beast conquers his fellows and restores the beast himself out of the bottomless pit, or hopeless prison. Jerusalem is not restored; the sanctuary is not yet cleansed; the Hope of Israel has not yet been realized, and terrible catastrophes are yet before us. The sixth seal is yet to open; the seventh trumpet is yet to blow, and the seventh vial is yet to be poured out. The non-state churches may be taken according to their professing, or actual membership, though they exhibit the various characters of the seven churches of Asia Minor and may meet the same doom threatened on them. Christ may acknowledge them and yet purify them by judgments, and those judgments are now appearing in the ecclesiastical and political horizon.

8. **THREE DATES: 1260, 1200, 1335, OR NEXT EIGHTY-SEVEN YEARS.**—A glorious ambassador from Heaven undertook to show Daniel what would befall the children of his people in the latter days. If he was competent to teach, he can be understood and his teaching is reliable. When he drew his programme, one inquired what would be the end of these wonders? The answer was: In 1260 years; and when the scattering of the power of the saints shall be accomplished all these wonders shall be finished. And from the taking away of the daily to set up the abomination that makes desolate, 1290 years should transpire, and the person would be blessed who waited and came to the 1335 years.

In A. D. 637 the false prophet, by his Unitarian horn, took possession of Jerusalem—the holy city of God—consecrated the area of the temple, the place of the sanctuary, to erect the mosque of Omar—the abomination that has made Jerusalem desolate of the saints from that time to this. The false prophet, by

(9) Chap. 175, § 4. (1) Chap. 128, § 6. 161, § 3. (2) Ben., p. 343-6, and chap. 146, § 1. (3) Mosh. Chron. Cent. 7, Vol. II., p. 431.

his Unitarian and Trinitarian horns, has sat on the Mount of God—on the area of the temple, the place of the sanctuary—which it has cast down from its high and holy position in the kingdom of God—the throne of God—and claims and exercises the prerogatives of God over his kingdom, and has expatriated the legitimate children of the kingdom, whether Jews or Christians. They are treated as foreigners or enemies, and fined, under the name of tribute, if they worship God at any sacred place in the holy city, and the pious Jews pay for privilege to weep beside the foundation of their holy temple. The Man of Sin has, literally and figuratively, sat on the throne of God and tyrannized over the temple, city, and kingdom of God for 1247 (1884) years. Then, 1290 years from A. D. 637 ends the wonders of Daniel's predictions, or those in that vision—the destruction of the wild beast and their little horns; but what will take place during the forty-five years following, we are not told. The king of the north—Turks—is the last power to expatriate the Jews, and that it would expire in Jerusalem in thirteen or thirty-one years is not improbable. Then will be an unprecedented time of trouble. What that trouble is, we are not told. Christ said the Gospel must be preached to all nations and then shall come the end of this age; and then will be distress of nations with perplexity, the sea and waves roaring, men's hearts failing them for fear and looking after those things coming upon the earth. But what will make this distress and perplexity, He did not say. That the Gospel will be preached to all nations, and even the Scriptures translated into all languages, is very probable. These events may, or may not synchronize, and may transpire about the same time—within thirteen or thirty-one years. The woe accompanying the sixth trumpet has not expired yet; the fifth vial is not exhausted yet, though the sixth vial has been poured out into the Euphrates and the Turkish power has been drying up for some time. When the sixth seal is opened the whole world will be revolutionized.

When the sixth vial was poured out, John discovered three frog spirits perambulating the whole world and mustering all nations to the great battle of God Almighty. These spirits are at work now, and might bring on the battle in thirteen or thirty-one years. The wild beast of the pit is out now, without a head; but the anarchists may compel the ten horns of the third beast to give him a headship—then he will slay the witnesses and destroy the harlot. The witnesses will arise, and the second woe expire; but the third woe will soon follow.

All these events combined may transpire about the time of the Jews' return, and make the trouble, distress, and perplexity. But what will transpire in the forty-five years following? Some isolated prophecies predict events that may transpire in that time. The Jews are to become powerful, valiant, wealthy, and irresistible conquerors; will return and be prosperous; will fight at Jerusalem; will be invaded by Gog, who will be destroyed and the land cleansed. I can not find any other time or place for Gog and some other warlike events. When the blessed time comes swords will be turned into plowshares and spears into pruning-hooks, and war shall cease. The saints will take the government under the whole heavens, the world will be ruled in righteousness, and health and prosperity abound. The glorious promises to Israel will be realized.

Miracles transpire suddenly, but predictions gradually; and the time to begin, and bring to notice, and to end and disappear, is more than the difference between 360 and $365\frac{1}{4}$ days to the year; so it is but little difference which number we take.

CHAPTER CLXXVI.

SUPPLEMENT.—PASSING EVENTS. A. M. 5883; or, A. D. 1879.

(Continued from Chap. 174.)

1. TURKO-RUSSIAN WAR.⁴—The man on the white cloud has made an effort to thrust in his sharp sickle in behalf of the Greek church; but he has put it up again. The missionaries exclaimed against Russian intolerance, and declared Turkey willing to be converted and ready to receive the Gospel. Christian sovereignties interposed to save Turkey, lest Russia should become too powerful for other nations. Another war between Russia and Turkey has been ended. It originated in the rebellion of Christian provinces against the brutal and brutalizing treatment of their oppressive and tribute-paid nominal masters.⁴ This war was characterized by deeds of desperation, valor, skill, and determination that show that the fall of Turkey must be accomplished with great slaughters. The victory was complete, and showed the competency of Russia to accomplish the work; but the interposition of European powers shows that a harvest of carnage will be cut over a great portion of the earth.[†] England is resolved to protect Turkey till she can devour it herself; nations will take sides as their interests or jealousies dictate; clericalism and communism are ready to strike as soon as crowned heads become involved in war. Russia gained posts and territory; Turkish power was contracted; England made acquisitions; and advantages to Jews and Christians were secured.

Bulgaria was divided into two provinces—one north of the Balkans and the other south. The southern province, or division, is secured in all the rights, civil and religious, which Russia demanded; the northern division is made substantially independent, while Roumania, Servia, and Montenegro are made absolutely so. Russia gets back Bessarabia, in Europe, and in Asia retains Batoum, Ardahan, Kars, and adjacent territory. The government of the two provinces, Bosnia and Herzegovina, have been given over to the care of Austria. Thus, Turkish power in Europe, except over a little territory near Constantinople, has been, in effect, almost annihilated. England obtains the island of Cyprus, and the control of what remains of Asiatic Turkey.⁵ Thus, the European congress at Berlin has fixed the destiny of Turkey and dried up its power. The Holy Land will be free to Jews and Christians. The religious character of this war was evident. At the commencement of hostilities, the Servian metropolitan and all the bishops—Greek church—went to the frontier to bless the troops. The flags were distributed to the Montenegrin troops after mass. The Turks were hanging teachers and professors everywhere. A priest was crucified near Philippopolis.⁶

2. *WOE CONTINUED, AND SAVAGE DISPOSITION OF THE TURK DISPLAYED.⁷—Atrocities in Bulgaria: One ghastly heap of skeletons with clothing, * * * skulls of women and children picked and licked clean by dogs. * * * On every side were skulls and skeletons charred among the ruins, or lying entire where they fell. * * * Skeletons of girls and women, with long brown hair hanging

(4) Chap. 149, § 8. 166, § 10. 174, §§ 2, 3. (5) U. P., July 18, 1878. (†) See § 17. (6) Chgo. Wkly. Trib., July 5, 1876. (*) Chap. 174, § 6. (7) Continued from chap. 166, §§ 6-8.

to skulls, and putrifying bodies. * * * Between the church and school these were in heaps, and the stench was fearful. The whole church yard, for three feet deep, was festering with dead bodies partly covered; * * * hands, legs, arms, and heads projected in ghastly confusion; * * * many little hands, heads, and feet of little children, and girls with heads covered with beautiful hair: and the church floor was covered with rotting bodies quite uncovered. There were three thousand bodies in the church yard; three hundred women and children burnt alive in the school building. All over the town were the same scenes; and shallow buried bodies dug out by dogs. No crime invented by Turkish ferocity was left uncommitted. * * * Seven thousand bodies have been lying here since May 12th, rotting in the sun and preyed on by dogs; sixty villages were burnt north of the Balkans, and seventy south, with like outrages, and sixty thousand people were killed.

Armed Turks continue to commit acts of violence every day. The Christian inhabitants are robbed if they go outside their villages; * * * women are assaulted and violated every day; * * * and the Turks drive away their cattle and sell them. August 10th, three thousand men, women, and children were murdered by the Turks at Otlukkni; the children were carried about on bayonets, and persons were burnt alive. At Bazardjik one thousand persons were murdered. * * * A bagful of human heads were emptied before the Italian consul at Jambuli and left to be eaten by dogs. In Bosnia three hundred Christians were tortured and then drowned at Pervan and Timar. * * * At Pavis twelve women were cut to pieces and thrown to dogs; * * * sixty children were stoned at Ratklovo; * * * at Sakolovo one hundred and eighty girls, taken from the neighboring villages, were penned in a field, the prettiest being picked out for harems, the rest were violated by the soldiers, and then murdered. Three thousand persons were murdered at Maidan. Moslem Effendis led in various of these mobs.⁸

One-half of the horrors perpetrated in Bulgaria has yet to be told. The account from Batak is only too exact and explicit, * * * described in terrible and simple terms, * * * the rest being too horrible to put in words.⁹ The Ottoman government is pouring into Syria a deluge of the savage Circassians, of whom thirty thousand or more are coming. Most of them are loaded down with Bulgarian plunder, and numerous Bulgarian girls; they sell on the streets gold and silver ornaments, stolen from Christian churches; and they boast of their exploits of murder, outrage, and rapine.¹

3. HOSTILITY TO RUSSIA.—Not only do the political sovereignties fear, watch, and oppose Russia, but the false prophet and the dragon spirits hate, dread, and oppose Russian power and influence. The Moslem spirit has shown hostility to the civil head of the Greek church. The shereef of Mecca sent a petition to the sheik of Islam demanding a declaration of war against Russia.² The leader of the pilgrims to the Mahometan shrines is instructed to proclaim in all the cities he passes through that the sultan has resolved to call the faithful to a holy war against infidel Russia.³ The extreme Mussulman party has asked the shereef of Mecca and the muftis of Tunis and Morocco whether Turkey should join England in the event of an Anglo-Russian war. The muftis replied in the affirmative, and the shereef promised to submit the question to the council, in the event of an outbreak of hostilities.⁴ A dispatch from Syria says: The shereef of Mecca has issued an appeal to the faithful that the caliph was in danger, and calling upon them to fly to the rescue. The appeal is made throughout Arabia and Asia Minor, but is not likely to have much effect, as the Arabs are much dissatisfied.⁵

(8) Chgo. Wkly. Trib., Aug. 23, 1876. (9) Standard, Sep. 26, 1876. (1) U. P., April 25, 1878. (2) Chgo. Wkly. Trib., March 7, 1877. (3) U. P., May 17, 1877. (4) Trib., May 1, 1878. (5) Trib., May 22, 1878.

The Mahometans in India circulated the following appeal: Mahounds, rise like one man to give financial aid to Turkey. The head of our religion has been harassed by the infidel. Let a subscription be started, that our co religionists in Europe may be better able to cut down the heads of the unbelievers who have dared to raise their unhallowed hands on our lord, spiritual and temporal.⁶

The papal spirit has shown hostility to Russia and preference to Moslemism. The Papal Journal of Rome denounces the Russian-Greek church as more hurtful to Catholic civilization than Islamism, and urges the Catholic powers to back England against Russia. A strong feeling in the opposite direction is showing itself in England and America in connection with the movement for uniting the Oriental church with the Anglican church and its branches.⁷ The vatican is seriously bent upon decisive conduct against Russia, in order, if possible, to force her to make explicit declarations as to her religious policy in Poland; and it is reported that the pope has ordered prayers in the Roman Catholic churches in Bosnia for the success of the Turks.⁸ The vatican, apprehending the Russian preponderance in the east, is endeavoring to back the Armenian separatists to allegiance to Rome.⁹ Thus, we see that Mahometanism and popery, which made, animated, and controlled the image of the beast, hate and dread Russia at the head of the Greek church, and Russia intends to maintain the prerogatives of the civil head of the Catholic church†; and Protestant state-church sovereignties are inclined the same way.

4. THE FALSE PROPHET FROG SPIRIT SHOWN IN MAHOMETANISM.*—During this Turko-Russian war the three frog spirits came to the surface and showed themselves; and while they unite against Christ and His truth, they are determined on the subjugation of one another. We find in Turkey the ecclesiastical element claiming authority over the civil authority. The softas required the sultan to deposit \$25,000,000 in the public treasury; to reduce the civil list to \$5,000,000; to establish a national council, and to appoint a European minister of finance; and to renounce the title of caliph.¹ The softas are those attached to the mosques in any way or capacity whatever:² the muftis and mollahs, or ministers in the mosques; the dervishes, or itinerant monks; the ullema, or lawyers of the Koran and civil laws; the muezzin, that calls to prayers; the scribe, who carries on the correspondence of the neighborhood; the gate-keeper, and the fanatic, that watches the shoes of the faithful while at prayers.³ These number in Constantinople about ten thousand, and their influence over the nominal rulers is supreme. They utter threats against the sultan and his ministers, and sometimes against the Christians. They rule the populace, and the sultan yields to their clamors.⁴ The softas have been dissatisfied with the government ever since some disposition has been shown to place all religious denominations on the policy of a fair equality.⁵ The softas and Mussulmen roughs are buying revolvers, daggers, and other weapons.⁴ A body of softas proceeded to the chamber of deputies, May 24, A. D. 1877, to demand the dismissal of the ministers. The debate became so strong that the president was obliged to suspend the sitting. Then the softas marched to the palace; a state of seige was proclaimed in Constantinople; five softas out of two thousand were admitted to the chamber, and accused Hessein Pasha, commander of Ardahan, of treason, and demanded his arraignment; the leaders of the softas were armed; the sultan fled to a fortress on the Asiatic side; the shereef of Mecca has placed the treasures of the holy shrine—gifts from the pilgrims—at the sultan's disposal, amounting to two hundred million piastres.⁶

Mahometanism has increased in India to a greater extent under English rule than when heathenism was the dominant political power. England's power has

(6) Stand., Oct. 26, 1876. (7) U. P., Aug. 10, 1876. (8) Trib., May 30, 1877. (9) Nov. 20, 1878. (†) See § 12. (*) Continued from chap. 172, § 5. (1) Trib., May 31, 1876. (2) Idm., May 25. (3) Bloomington Pantagraph, May 26, 1876. (4) Trib., May 25, 1876. (5) U. P., June 8, 1876. (6) Trib., May 30, 1877.

been exercised about two hundred years; the Christians number less than one million, but the Mahometans number fifty millions. This fact, with the persistent support of Turkey, with all its atrocities against the Christians, by England, does not speak well for English influence. Mahometanism is taking on a new life, and is again becoming aggressive. Its missionaries in Japan, Corea, and elsewhere, work with the zeal of the old Jesuits, and are gaining force and strength. The energies of the devotees of error and false religion have been awakened into new life.⁷

Resolved to Conquer: When Europe will not look at us we shall lay aside all European customs lately adopted and shall enter on our old way. From the boy of thirteen to the old man of seventy we will be armed, and we will defend, by the aid of God and by the daring of the old day, the country we have held for five hundred years. We will blend all the different Moslem races into one. * * * The Moslems of India, of Central Asia, of the Caucasus, of Africa, and of Algeria, will come forward, and we will again take the measures which we adopted once for the conquest of Jerusalem. We will send proclamations everywhere, and declare a general war against the whole world. This is a very easy matter for his majesty, the sultan, to do: If the Moslems rise to defend their sacred religion, and if the treasures accumulated every year at Mecca are used for the protection of the Mahometan faith, then scenes of the ancient European wars, where the Moslems were both victorious and destructive, will be repeated, and will destroy the progress and civilization of an entire century. (Taken from the principal paper of Constantinople and leading organ of Turkish sentiment.⁸) The emir of Bokhara, considering that Russia, in attacking Turkey, threatens the whole Mahometan world, has placed his army on a war footing.⁹ The Turkish barbarities know no bounds nor restraints in Romelia and Bulgaria—murdering, torturing, and outraging men, women, children, and infants.⁹ When his end comes, Turkey will certainly go forth to destroy and make away many, and there will be a time of trouble.

5. THE FALSE PROPHET FROG SPIRIT SHOWN IN POKERY.—The unclean spirit in pokery still claims supremacy over civil sovereigns. In celebrating the humiliation of Henry IV., January 25, 1877, the Jesuits gave emphasis to the doctrine of the Syllibus, that the pope claimed the right and has the will to depose every civil authority that will not submit to his will, and to release every papist from obedience to that government.¹ Never yield or give up the divine right which the head of the church has, by virtue of the keys, to the government of North America as well as every other country. (From the Catholic Mirror.²)

Bronson, under revision of Bishop and Clergy, defends the pope's right to absolve a nation from its allegiance to its sovereign. He tells us: This the popes never hesitated to do in the ages of the faith. Republics can tyrannize and oppress as well as monarchies. We admire our great and good father, Pius IX., still more for the free, bold, and commanding attitude he assumes before the lay lords of the earth, recalling the sainted Hildebrand, the heroic Third Alexander, and the Third Innocent, who made crowned heads feel and acknowledge that the Romish church is paramount to the state, and that when he speaks kings as well as the meanest of their subjects must bare the head and listen. Thanks, devout thanks to Almighty God, who has sent us a successor of St. Peter who brings back the heroic ages, and let the faithful rally at his bidding. * * * Let them support him by their prayers, and, if need be, by their deeds, etc. Thus, the chains which bind the souls of the toiling millions will be broken, etc.³ The archbishop in New York said in public: The Catholic church numbers now one-third of the American population. In A. D. 1800 she will have a majority and will keep it, and that will be the end of religious liberty in this country.⁴

(7) Stand., Sept. 7, 1876. (8) U. P., Oct. 19, 1876. (9) Trib., Sept. 12, 1877. (1) U. P., Feb. 8, 1877. (2) Stand., June 23, 1879. (3) U. P., Aug. 29, 1878. (4) Stand. Sup., Nov. 29, 1877.

With the beginning of the war in the east was begun a clerical campaign, with the object of restoring the temporal power of the pope. Cardinal Simeoni and his colleagues said: After catastrophes which will engulf more than one army and crown, the wail will resound through the world, "Restore Rome to its lord; give it to the pope, because it belongs to God." Cardinal Simeoni, secretary to the pope, would make war upon Italy by exciting all the nations represented by these pilgrims to enter it from the Alps and from the sea.⁵ Ultramontane regime in France is irreconcilable with European peace.⁶

Regaining Power: Ritualists in England refuse to obey the courts, and are supported by the high-church party. The church union protests against the interference of the government in things spiritual and refuses to recognize the suspension of clergymen by the courts, and it will support the clergy that resist the court. Papists have increased in England.⁷ The high-church party in England are anxious to throw aside the power of parliament and substitute for it a grand clerical synod, under the presidency of a species of clerical pope;⁸ and three millions of people are about to secede from the Church of England to the Roman Catholic church, including bishops, rectors, curates, and deacons. Authorized delegates are said to be in Rome negotiating the conditions upon which the secession will take place.⁹

Policy: The vatican has settled upon a grand plan for a crusade, to be called the International Catholic League. * * * It has been sanctioned by the pope. * * * The center to be at Rome. * * * To have a general fund. * * * To be directed by a committee at headquarters, with complete administration organization, and branches everywhere. * * * Declared objects: the defense of their rights and freedom, in view of the laws adopted against the church and the pope; the reestablishment of the temporal power of the pope and restoration of the rights of the holy see; * * * a Catholic press in every centre, and a correspondent instructed from Rome; opposition presses to be prosecuted for calumnies. The nobility and clergy are ordered by the pope to unite in battling for the freedom and the universal sway of the church. * * * The bishops are urged to agree—all for one, and one for all. All centers of home organizations to be in telegraphic communication direct with the vatican. This new scheme causes extraordinary excitement on the continent. Friendship between Italy and Germany is increasing. London journals have no information on this topic, but still, the fact is supported by the best authority.¹ Pope Leo renders and confirms the protest of Pius IX. against the occupation of the civil principality of the church. We demand it because our duty and solemn oath exact it. * * * It involves the well-being and safety of the whole human family.²

The pope wishes no concessions from the government of Italy—no union of any kind. The pope was to receive several deputations on the twentieth of October, A. D. 1877, to utter the usual invectives against the entrance of the Italian troops into Rome. During the coming winter all the cardinals must repair to Rome to deliberate upon the various dogmas of the church and upon its relation with the governments. The first question will be that relative to the controversies and treaties with Russia.³ Popery fears and hates communism and socialism. Cardinal Nina, by order of the pope, has instructed the nuncios to urge upon the various governments the duty of repressing socialism and restoring the prerogatives of the church.⁴

Policy of Popery: The Catholic Mirror contains an address to the members of the sect, thus: Let it be your first duty to extirpate heretics, but be cautious as to the manner of doing it. Do nothing without consulting the bishop of the

(5) U. P., June 14, 1877. (6) U. P. June 21, 1877. (7) Feb. 8. (8) Stand., June 21, 1877. (9) Trib., April 24, 1878. (1) Trib., Aug. 8, 1877. (2) Idm., May 1, 1878. (3) U. P., Oct. 25, 1877. (4) Trib., Nov. 27, 1878.

diocese in which you may be located, and if there be no bishop there, advise with the metropolitan bishop; he has the instruction from Rome, and understands the character of the people. Be sure not to permit the members of our holy church, who may be under your charge, to read the Bible—it is the source of all heresies. Let the land be purchased for the pope and his successors in office. Never yield or give up the divine right, which the head of the church has to the government of North America, as well as to every other country, by virtue of the keys.⁵

Dr. Mgr. Capel says of England: We are winning over the governing men of the country—the men of thought and influence. However, we are not showing much progress among the middle classes; and yet, if Catholicism is to rest on a sure footing in this country, we must have a middle class. I do not see how we can get along without them. Where we are standing ourselves in this country, is in our educational appliances. Our schools for girls are by far the best in England. We by no means study the rich alone; we look after the poor more carefully than you Protestants. I established, in connection with the school, a place where the girls might be trained as domestic servants, as housemaids; some, to wait at table; and others, more intelligent, to go out as lady's maids. The truth is, we are living at a critical period. Two forces are now dividing England between them—Catholicism and infidelity, or free-thinking. * * * The intellectual men of the day are becoming free-thinkers or Roman Catholics—chiefly, I believe, free-thinkers. I foresee a great struggle in Europe, between these forces, that will involve vast consequences for empires as well as religions. In that contest I expect to see America play a great part. Whatever may be her disposition, she can not fail to exert a tremendous influence. I look with great interest on what we are doing in America. (Catholicism in England. From the New York World.⁶)

6. THE DRAGON FROG SPIRIT, UNDER THE NAMES OF REPUBLICANISM, COMMUNISM, SOCIALISM, AND NIHILISTS.—(Continued from chapter 172, §§ 1–3.) Socialism, or communism, is making rapid progress in Germany. In A. D. 1871 the voters numbered 123,075, and in A. D. 1874 they numbered 351,272,⁷ and in A. D. 1877 they polled 485,000; they are increasing at a remarkable rate, and include desperate characters.⁸ The supplementary elections in Germany are all over. The ultramontanes have gained six seats; the conservatives forty; the national liberals have lost twenty-nine; the progressists thirteen; social democrats four; other parties have not lost nor gained.⁹ Ingersoll says that his ideas (infidel) are generally received with favor through the country. Astonishingly so; and that there are ten times as many free-thinkers as there were five years ago, and in five years more they will be in the majority.¹

Religious Character: The university of Japan, at Tokio, has eight hundred students and twenty-five foreign professors, the most of them unbelievers. In the library of thirty-five thousand volumes a copy of the Scriptures is not to be found, but Draper's Conflict between Science and Religion is a text-book—a book written in the interest of infidelity.² The first and chief object of socialists is a complete reorganization of society, differing therein from the nihilists of eastern Europe, whose object is to destroy. The party is strongly represented in the German parliament and is widely scattered over the empire. When originally started, German socialism was in no way connected with atheism, but now it is essentially atheistic, and a capitalist is to them no more loathsome than a preacher or a parson.* The power of socialism would be largely diminished if the struggle between the church and state were brought to an end; but the ultramontanes, or Roman Catholics, detest the empire as heartily as do the socialists, * * * and the semi-alliance with atheism is continued, involving an increase of Socialism.

(5) Stand., Jan. 23, 1879. (6) Bloomington Pantagraph, Oct. 26, 1877. (7) U. P., Feb. 15, 1877. (8) Idm., June 13, 1878. (9) Sept. 12. (1) Trib., Nov. 27, 1878. (2) Stand., Aug. 29, 1878. (*) Clericalism, §§ 8, 12.

To resist this growing strength of atheism the Christian socialists sprang into existence.³ Last Sabbath, June 30, A. D. 1878, the socialists of Chicago, seven thousand in number, marched in line with music, flaunting the red flag. It is said thirty thousand people were in the grove listening to speeches in English and German, dancing, drinking beer, and serving Satan generally. The speakers denied the existence of God, and of Heaven and hell, and denounced the men of wealth and property. It is said that not a single Roman Catholic was found among the crowd; and the socialists bitterly denounced that church.⁴

The grand orient of France are about to issue a general invitation to the brethren of Great Britain and America, to participate in a secret meeting in Paris, to revise the recent decision of the Anglo-Saxon lodges which protested unanimously against the non-recognition of the Deity by the French lodges. Those French Masons who recently renounced the Deity in all Masonic rites are much incensed by the action of the English and American Masons, in having refused all fellowship with the Masons of Paris, and propose to declare themselves independent of the Anglo-Saxon Masons persisting in that resolution, or who refuse to attend the proposed convent in Paris; and the grand orient shall issue warrants under their separate seal, constituting branch lodges in England, America, or any other country.⁵

*The Nihilists of Russia are Communists:*⁶ Three thousand students and workmen joined in a riot in Moscow, April 15, A. D. 1878;⁷ and one hundred students suspected of nihilism have been arrested and expelled from the universities of St. Petersburg and Kieff.⁸ The attempted assassination of the king of Spain, and of the king of Italy, shows the communists to be widespread and daring.

7. *SPIRIT OF THE FIRST BEAST RECOVERING POWER.—The Italian government has closed the Episcopal seminary at Como for its refusal to admit a government inspector. This is said to be the most decisive step yet taken in the states dealing with the church.⁹ The Roman minister of Victor Emmanuel contends that the state has a good deal to do with the holy see yet, before the doctrine of free church and free state become the fact. He says: The church, even according to the most rigid canonical forms, is neither the papacy, the Episcopacy, nor the clergy, but all of the faithful combined; and they all have rights to be respected, and he personally has the right and the duty to see them respected. He therefore has laid before parliament a bill enabling Catholic laities and the lesser clergy to claim and legally enforce their rights against purpled prelates, scarlet cardinals, white and black popes; and the bill encounters no opposition.

Minghetti boldly maintains, now along with Prince Bismarck, that the church can claim no protection unless allowing the right of overhauling its affairs and appointments.¹ The civil government at Rome decided to punish any minister of religion who disturbs the peace by censuring the acts of government. The pope protests against the act.² The archbishop of Bogota preached a seditious sermon, which led to the adoption of a resolution by the house of representatives, pledging support to the chief magistrate in measures to crush the heads of the monastery and priestly oligarchy, which incites and sustains the war against national institutions. The chamber urges the executive power to expropriate the effects of, and use the archepiscopal palace for offices, and banish seditious prelates. The conflict is assuming the character of a religious war.³

President MacMahon instructed the minister of justice and public worship to express to the bishops of Nevers his entire disapproval of the latter's letter, asking intervention for the pope, and to say that the president sees with pain the clergy meddling with internal and foreign politics.⁴ The French government

(3) Trib., June 12, 1878. (4) U. P., July 4, 1878. (5) U. P., Oct. 24, 1878. (6) April 25. (7) Trib., April 24, 1878. (8) U. P., Oct. 10, 1878. (*) Cont. from chap. 172, § 4. (9) U. P., Jan. 27, 1876. (1) Stand., Feb. 17, 1876. (2) U. P., Feb. 8, 1877. (3) Trib., April 4, 1877. (4) U. P., April 26, 1877.

had put a stop to petitions for the reestablishment of the temporal power of the pope. The government would not tolerate any attack on Catholicism, which they sincerely respected, and which enjoyed unprecedented liberty. The government would protect the clergy while they confined themselves to their spiritual duties, but would deal firmly with them if they encroached on the civil power. The clericalists sought to induce France to break with the Italian revolution. The statement that clericalism was an enemy was greeted with prolonged applause by the left. The chamber, by a vote of three hundred and sixty-one yeas to one hundred and twenty-one nays, declared the ultramontane manifestations constituted a danger to the peace at home and abroad. The French and Austrian governments, to which the pope had more particularly turned for protection, have informed the vatican that it is absolutely impossible for them to open negotiations in his favor based upon the question of temporal power.⁵ A piece of tyrannical legislation proposed by Bismark * * * is probably aimed at both socialism and ultramontanism, * * * and is the most audacious yet attempted; but its adoption by the German parliament is predicted.⁶

Against the Pope.—Prince Napoleon, in his first speech, denounced the dangerous encroachments of the clergy, who had exercised a disastrous influence in recent French history, notably in A. D. 1870. He supported a proposal for the reduction of the estimates for public worship. The clerical deputies protested against the speech in violent terms.⁷ Gambetta opened upon the clerical tendencies of the French government. He pointed out the commanding influence of the priests and bishops in the choice of government candidates, and dwelt upon the evils from a triumphant reaction guided by clerical hands. The inspired German and Italian papers declared that they were simply combining in view of the French elections to resist what might prove a clerical and, therefore, aggressive France. The clerical party is thus stigmatized as aggressive and peace-disturbing by the two European powers most interested.⁸

Bismarck declines to modify the May laws, and demands that the vatican shall appoint new bishops in place of those deprived of their sees for disobedience; and as the new pope, Leo XIII., refused to do anything of the sort, the bitterness of the Catholics is increased; and the semi-alliance with atheism is continued, thus involving an increase of socialism.⁹ A dispatch from Rome says: The negotiations between Germany and the vatican have failed. Germany will concede nothing, and the vatican can not yield all without alienating its most faithful partisans.¹ The North German Gazette, commenting on the ultramontane opposition to the socialist bill, declares that so long as the ultramontane party in the reichstag forms a centre around which all elements blindly hostile to the institutions of the empire and Prussia group themselves, every attempt to terminate the Kulturkampf by a peaceable understanding must remain fruitless, notwithstanding the best of intentions on the part of the vatican.²

Against Socialism.—Emperor William of Germany summoned the ministers to his presence and expressed to them the anxiety he felt respecting the disintegrating influences at work in church and society, and called on them to resolutely devote their energies to the tasks devolving on them from these causes.³ The measures submitted by Prussia to the German federal council against the socialistic agitation authorizes the federal government to prohibit or suppress associations and prints intended to promote social democratic objects. It is expected that the German parliament will be dissolved if no agreement can be effected between the various branches of the legislature upon the anti-socialistic bill. People are prepared for the rejection of the bill, followed by dissolution.⁴ Emperor William said he trusted Germany's action against the criminal tendencies of the communistic element would be imitated by other states. The peril is

(5) Trib., May 9, 1877. (6) U. P., Jan. 16, 1879. (7) Trib., Jan. 29, 1876. (8) Trib., Oct. 17, 1877. (9) June 12, 1878. (1) Oct. 9. (2) Oct. 23, 1878. (3) U. P. June 28, 1877. (4) Trib., May 22, 1878.

common, and so ought to be the defense.⁵ A dispatch from Berlin states that one hundred and two societies, twenty-six newspapers, and eighty-eight books have been prohibited since the promulgation of the anti-socialistic law.⁶

8. ALL IN CONFLICT.—In Italy, General Oarete presented to Cardinal Simeoni the signatures of over thirty thousand volunteers prepared to shed their blood for the temporal power of the pope.⁷ The turn affairs are taking in France is calculated to inspire Germany and her close friend, Italy, with the most serious reflections. A victory of the ultramontanes in France, occurring simultaneously with an ultramontane victory in the Italian senate, is fraught with gravest consequences. A victory of the Roman curia opens a prospect of a war of revenge; and it is only through an alliance with France that the curia can find a possibility of war with Germany and Italy. German papers almost unanimously consider Simon's overthrow an ultramontane victory. Simon was president of the council and minister of the interior. They think if Marshal McMahon complies with the pretensions of the clericals, the peace of Europe would be seriously threatened.⁸ The *Times'* Berlin dispatch says: The Ministerial Post contends that the conspiracy which upset the French cabinet is principally directed against Germany. French armaments having been carried to the highest pitch, the mask is thrown aside, and an attempt made to profit by the latest European complication for gaining allies. The monarchal conspirators aim at the restitution of the papacy through the humiliation of Germany.⁹ In consequence of McMahon's recent actions in France, the republicans of Italy placarded the streets of Rome with notices of a great demonstration at the Apollo theatre on the 31st instant, to declare that Rome can never again become the Rome of the popes.⁹ German ultramontane papers, in connection with the vatican, have no hesitation in telling the Germans that the pope was the prime mover in the deposition of M. Simon, because in the chamber he denied that the pope was a prisoner in his palace; and he threatened McMahon to recall his nuncio if Simon remained in office. (Berlin correspondent to London Times.)

We know, as Protestants, this change means the destruction of all our hopes for full religious toleration. Their organs already ask that all radical, or not ultramontane, presses be gagged. The proposed law, allowing religious meetings without previous authorization, will not be allowed. * * Public instruction for all classes will be put aside. (Christian Advocate.)

An ultramontane regime in France is irreconcilable with European peace. (National Zeitung in London Times.¹)

The clericals and Bonapartists are delighted with McMahon's speech.² It appears, from a writer to the London religious press, that the present struggle in France is Catholicism and aristocracy against democracy and religious freedom. The Bonapartists, the legitimists, the Orleanists, and the clericals (or ultramontanes) are leagued against the republicans.³ The pope has sent orders to the Catholic clergy in Germany to use every effort to prevent the spread of socialism.⁴

The first clause of the anti-socialist bill was defeated in parliament by a vote of two hundred and fifty-one to fifty-seven. The bill was withdrawn. (Berlin, May 29, 1878.⁵)

Some time ago a meeting of republican senators, deputies, town counselors, journalists, and savants was held to organize a celebration of Voltaire's centenary during the exhibition. * * They resolved to concentrate the essence of Voltaire's philosophical, moral, and social ideas into a cheap volume of one thousand pages, to be spread broadcast throughout France, and public subscriptions to cover the expenses be opened by republican papers. Catholic dignitaries are attacking the proposed celebration violently. Cardinal Guibert, archbishop of Paris, has issued a pastoral denouncing it; Bishop Dupanloup has published a

(5) Trib., Nov. 20. (6) U. P., Nov. 23, 1878. (7) Trib., April 4, 1877. (8) Trib., May 23, 1877. (9) May 30, 1877. (1) U. P., June 21, 1877. (2) Trib., July 4, 1877. (3) U. P., July 26, 1877. (4) June 13. (5) Trib., May 29, 1878.

pamphlet against it, * * and in the senate, Dufoure, president of the council and minister of justice, was asked if the government would prevent the fete, and prosecute the publishers of the book containing irreligious selections from Voltaire's works. Dufoure said the celebration was a private affair; * * the government had no right to interfere; * * it might reprobate some passages, but could not prosecute writings published a million of times, and been many years in general circulation.⁶

The conflict between the government and the socialists is going on in Germany, and portends important results. The attempt to assassinate the emperor, and efforts to suppress the socialists, may result in revolution in favor of republicanism.

In Belgium, the recent general elections have given the liberals a majority of ten in the chamber of representatives, and three in the senate; the ministers have already resigned, and the liberals are rejoicing—and the downfall of the present Catholic ministry is certain.⁷ The encyclical letter of the pope, just published, inveighs the sects, socialism, communism, and nihilism, and asserts that these evils are the legitimate offspring of the Reformation.⁸

In the German reichstag the liberals have one hundred and ten members; the ultramontanes, ninety-six; the conservatives, ninety-four; so Bismarck and his conservatives are compelled to make alliance somewhere. Recent negotiations were directed to conciliate the ultramontanes, and thus secure the support of the Catholics to the government.⁹ Negotiations between the pope's nuncio and Prince Bismarck have led to no result whatever. The ultramontanes will continue to oppose the government in the reichstag.¹ On the emperor's return, the authorities intend to declare Berlin in a state of siege, under the provisions of the socialist law.²

In a speech at Des Moines, ex-President Grant said: Our next contest for national existence will be between patriotism and intelligence on one side and superstition, ambition, and ignorance on the other. Leave the matter of religion to the family altar, the church and the private schools supported entirely by private contributions. Keep the church and the state forever separate. For this sentiment, Catholics in America say, he has received the favor of Gambetta, Bismarck, Castelar, and other chief priests of irreligion and enemies of the Catholic church.

It was reserved for the manly and truly Catholic corporation of Cork to administer a fitting rebuke to the brutal and bigoted soldier, who, in October, A. D. 1875, took advantage of his exalted position as president of the United States to revive the beastly cry of: No pope. * * He proclaimed war, as plainly as word could have put it, against the holy Catholic church in the United States.³ And they threaten him with their opposition in politics. (Continued, § 12.)

So stand the frog spirits in undermining hostility to one another this 8th day of March, A. D. 1879.

9. THE JEWS*—The unpopular measure of giving civil and political equality to the Jews is being pressed upon Servia by England, France, and Italy, with a threat of not recognizing her independence till she complied.⁴ The Jew was at Berlin, and the plenipotentiaries promised that his eastern brethren should be protected from future injury; and they will be when they return to their own land. Already the Jewish Messenger suggests that the two hundred and fifty thousand Jews of Roumania repair to Palestine, as the first step in the solution of the eastern question. Morocco is persecuting its Jews so terribly that they must flee or be exterminated. Could they not flee to their own land, now that Providence has opened it to them?⁵

(6) Trib., May 29, 1878. (7) Trib., June 12, 1878. (8) U. P., Jan. 16, 1879. (9) Stand., Aug. 29, 1878. (1) Trib., Aug. 28, 1878. (2) Nov. 27. (3) Bloomington Pantagraph, Jan. 17, 1879. (*) Continued from chaps. 173, 174, § 4. (4) U. P., Oct. 24, 1878. (5) U. P., Sept. 26, 1878.

The London Times says: That new blocks meet the eye everywhere about Jerusalem, along the Jaffa road, and on both the north and west sides of the city, in course of erection, designed as houses for Jews of different nations, erected by societies, to be let or sold in tenements of two rooms each. The poor are to be provided with homes for a given time free of rent.⁶ These statements show the way to be opening up for the return of the Jews.

The third annual meeting of the Union of American Hebrew Congregations: The chief object is to unite in one grand organic union all the Hebrew residents of this country, and thus strengthen the house of Israel in America. Correspondence is desired with similar bodies in Paris, London, Vienna, Berlin, and elsewhere, in view to colonize in America those Jews who are persecuted or unprotected in person or property by the laws of other countries. They avowed their patriotism in the United States; eulogized Washington; repudiated the idea of the Jews' return to Palestine, and strike from their prayer books any line that reminds them of the temple and sacrifices. The deepest interest was manifested for the perpetuity of the Jewish faith, and progress in the arts and sciences was inculcated. (Compiled from the United Presbyterian.⁷)

Thus, they have said: "Our hope is perished, and we are cut off for our part"—and this Ezekiel foretold;⁸ but whether these will be considered as written in the Book,⁹ I don't know. They may be so registered, and when the spirit of the Jehovah blows upon this Valley of Dry Bones, their hopes may revive, and they may become a great army.

10. Over eight years have slipped away since closing my researches after facts elucidating and verifying the inspired records and predictions, and events are moving on in the same direction to inevitable revolution. The additional accounts show some Jews having given up the hope of their fathers and preferring to be regarded as a religious community, and not as a peculiar nation. Others have been converted into religious denominations, as has been the case in former ages. A movement in Bessarabia appears to be in the right direction, but may have to encounter the intolerance of the state church authority.

The Jews, in some countries called Christian, have been plundered and murdered in most inhuman and outrageous manner, and their expatriation by Germany shows the time for their dispersion has not expired yet. Driving them to America may prove an act of preservation to them while Europe is undergoing desolating revolutions. Some accounts represent the Jews in Palestine as very prosperous, while others represent their condition as very unhappy. But all settlements in the promised land before the overthrow of Turkey must suffer calamities. Their safest retreat is in these United States.

11. All accounts show Mahometanism to be unchanged in principle and practice. It has shown the same fanatic and murderous disposition in Egypt that it did in Bulgaria; but the movements of a false prophet in Soudan show that a schism might divide their power, or deprive the sultan of Turkey of the veneration paid to the caliph. One writer from Egypt reckons the propagation of Mahometanism is over, and it will disappear as it comes in contact with Europe and civilization. Others say it is taking new life, converting millions and whole tribes, and will soon rule Asia and Africa, and form an impenetrable barrier to missionary operations. Some accounts represent Turkey favorable to Christian missions and others represent it unfavorably. The true state of the case appears to be that Turkey is willing and desirous to have missionaries to make divisions in the Greek and Armenian churches; but they must not convert Moslems.

12. Although popery has become reformed and intelligent where it has come in contact with Protestants, and will not believe it ever was the vile and polluted

(6) U. P., May 17, 1877. (7) U. P., Aug. 10, 1876. (8) Ezek., 37:11. (9) Dan., 12:1

thing designated in prophecy and described in history, yet it is the same intolerant system it ever was. Where it is trying to regain power it extends beneficence to heretics; where it has power it treats them with indignities, hostilities, and oppressions, and claims the right to exterminate opposition by confiscation, torture, and death. But, papal and Protestant statesmen have concluded that persecution is dishonorable and unprofitable, and while honorable and intelligent statesmen are in power popery will be restrained. Popery, nevertheless, is gaining and regaining power. His missionaries to the heathen are gaining disciples by thousands and whole tribes, while conversions to Protestantism are few; but many are becoming sceptics or infidels.

The pope has regained power in Germany, England, Spain, Austria, Mexico, and in the United States. In Austria and Spain the Protestants suffer indignities, vexations, and hostilities of various kinds. It is hard to tell whether France is becoming more or less under papal influence. In the United States the periodicals under papal proprietors and control, tell us that when they get the power they will exterminate heretics, overthrow our school system, and put an end to religious liberty. Catholic ladies of Toledo, Cleveland, and Buffalo told Bishop Gilmore to mind his own business, and they conquered. Perhaps the good sense of Catholic citizens may rebel against their leaders: and some schisms have taken place in their ranks, doctors having been excommunicated unhurt. But the end is not yet.

13. In reading our missionary success we might think Polytheism was about exhausted and the Bible was triumphant everywhere. But the main force of Polytheism has never been touched yet, and there are more pagans in the world now than when missions were commenced. The natural increase of the heathen more than makes up their loss to the missions, and the success of Christian missions has stirred up the heathen to organized counteraction. The Polytheist kings of the east may send myriads of disciplined armies to the battle on Armageddon.

Hostility to the Bible and its One Living and True God has shown itself in communism, socialism, and nihilism, but appears to have been put down for the present. However, it is a secret foe, and we can not tell when it may break forth again. Its teachings are openly propagated in our country, and sometimes reduced to practice. Politicians fear to offend it lest they lose their votes. The anarchist vote on one side, and the Catholic vote on the other, place politicians in a quandary. Religious despotism on one hand, and infidel anarchism on the other, are dangerous elements in republican governments.

14. The power of the civil monarch has been tested, and has come out of the conflict with anarchy successfully. In Russia, where the civil magistrate is the acknowledged head of church and state, despotism and rebellion had no third power to interpose, and the despot has put down rebellion by slaughter and banishment. If nihilism is entirely slaughtered and banished, Russia is competent to head any movement of royalists against clericalism, communism, and socialism. Germany had to yield to clericalism before socialism could be subdued, and appears to back down to the pope and oppose the government of Italy. It is said England applied to the pope for ecclesiastical influence against Ireland. No one of these conflicting powers is able to subdue the other two. But, the end is not yet.

15. The missionary work has become so extensive we can not begin to give even an outline of its operations and success. This Monotheistic Gospel is everlasting, and will be heard in surrounding nations while Christ's two witnesses are slaughtered in the empire of the wild beast. Its conversions to the acknowledgement of only One Living and True God are counted by thousands, though the main pillars of the dragon, beast, and false prophet have not been shaken yet. Very few conversions have been made from the governing class of pagans, Mahometans, and perverted Christianity, and the case was the same in the days

of the apostles. (I. Cor. 1:26-28.) These firm establishments of the adversary must be overthrown by revolutions, like earthquakes and judgments, like storms of fire and hail. The kingdoms of this world must become the kingdom of the Jehovah and His anointed.

The periodicals of the different missionary societies will keep the people posted on this subject. The work of missions is the greatest enterprise of this time, and should be understood and supported by everyone.

16. The three frog spirits have evidently come to the surface and showed themselves. They may often sink and rise again before the final conflict, but they will not be reconciled to each other, though combined against Christ and His authority. The Turkish power must be dried up, and the kings of the east must meet those of the west on the fields of Megiddon, in the great and decisive battle of Almighty God. China is a nation of millions of citizens and exhaustless resources. She is cultivating every art of war, getting all the machinery of war, and threatening to take a place among the foremost powers of the world. Other tribes and nations of the east may follow her example, or place themselves under her shadow and augment her strength.

17. CHRIST'S TWO WITNESSES, OR SONS OF OIL, KNOW THEIR FATE.—The wild beast that, with cooperation of the ten horns of the third wild beast slays the harlot, puts them to death in his empire and keeps their corpse in his royal city exposed to view in the most public place for a warning to others. They are now hated by all venerators of concentrated power, and must seal their testimony by their blood; but they will soon arise again in the beast's empire and witness the annihilation of the power of the beast and false prophet. Outside the beast's empire they may, perhaps, wear white robes and unfading wreaths.

The wild beasts have ruled the Monotheistic world from the Atlantic to the Ganges, and from the frozen north to the torrid south, and this is the field of prophetic vision; and Jerusalem is the center of interest and importance. Outside this boundary Christ's witnesses may have peace and prosperity; but, remember, like causes produce like effects, and the same causes will produce the same effects, unless counteracted by other causes. If we hope to escape the effects we must remove the causes.

18. The time for scattering the Jews has not yet expired. The mosque of Omer still desecrates the area of the temple of Jehovah. The legitimate citizen of Jerusalem can not enter his royal city without permission of the enemy, nor dwell in his patrimony without paying tribute to the usurper of his possessions.

The missionary angel has not finished his work, and the Scriptures are not translated into all languages. Though popery has fallen, and its immoral and murderous history of the past has been exposed, its utter destruction—as a stone sunk to the bottom, or a city reduced to ashes—is not yet conspicuous and inevitable; it is regaining power.

The fourth wild beast has come out of the abyss, but is acting without a head; and a confederation with the ten horns of the third wild beast has not yet appeared probable. His war with the two witnesses has not yet become conspicuous, and the harlot is not yet threatened.

The frog spirits are perambulating the whole world, but have not commenced concentrating their forces into the field of Megiddon.

The Turkish power is drying up. Tidings from the north has troubled it, but troubling tidings out of the east have not been heard. King Reaper has not yet cut his harvest field; but in his last work two millions of people perished in three years.

The time for the harvests has not appeared yet; but the opening of the sixth seal, the pouring out of seventh vial, and the sounding of the seventh trumpet can not be far off.

19. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the world-rulers of darkness, against wicked spirits in heavenly places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God; praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints. (Ephesians, 6:11-18.)

20. (Continued from chap. 30, § 7, p. 115.) Now, reader, I must bid you a farewell, and must leave the recording of transpiring events to others who take an interest in the advancement of the kingdom of God. The kingdom will be consummated at the appointed time; but I must experience death—lay in the dark, cold, and silent grave—and learn something about the disembodied state of existence before that happy time. I feel as if I am ready to enter the freshman class in the Mount Zion academy, to study the sciences of the kingdom of God. But too late! My youth and vigor are gone, and the infirmities of age are creeping upon me. What is not done right must remain wrong, and what is not perfected must remain imperfect. I begin to understand something about the great object of this life—the beginning of our existence—but too late to retrieve what is lost.

I would like to begin my youth again and possess at the start all the knowledge and experience I have now obtained. If I have choice in my next state of existence, I will first learn the inherent laws of spirits and the positive laws given to them, and labor to obey them implicitly. I have found that all evils in this life originated in, and are perpetuated by, violating the inherent laws of nature and the positive laws of revelation; both are laws of God and must be obeyed, or misery and woe will follow. Having learned to understand the spirit life and communion with spirits, I hope to live in the body again, and to know and obey the inherent laws of creation and the positive laws of revelation. Having obtained reconciliation with God through Jesus Christ, I hope to be renewed perfectly into the image of God in holiness, knowledge, and righteousness, and to have a perfect immortal body.

If spirits receive intelligence of transactions in this world and angels rejoice over repenting sinners, I hope to be interested in the onward movements of the kingdom of God, and at last participate in its consummation. But, O! shall I hear that those I loved while on earth have become rejectors of Christ and adversaries to his kingdom? The great cloud of witnesses saw this consummated age of the kingdom, in dim distance, and were animated by the prospect to do and suffer; but now it is near, and but few care about it, though most desire to go to Heaven when they die. All systems of sin and falsehood must be thrown down and rooted up.

Reader, if you are young you may participate in these revolutions and catastrophies; but most likely I will depart before they are fully inaugurated. You will need strong faith in Christ, and a comprehensive knowledge of His teachings and designs to enable you to persevere to the end and have light, while others grope in darkness and know not what is coming or what to do. Hitherto has the Lord helped me, without help or coöperation of men. I can sing with the sweet singer of Israel:

My flesh and heart doth faint and fail,
But God doth fail me never.

Oft have I asked direction of God and then decided on my own course; afterward I regretted my choice, but could not alter my plan and so persevered, and all came out just right. Before undertaking, see that the thing is right and lawful; ask direction of God, and then decide on your choice without any improper motive; persevere, and abide the consequence without murmuring. All things work together for good to those who love God. Man may devise his own way, but the Lord directs his steps. For a time a man may pursue his own plan; then he is defeated and forced to change his course; again disappointed, he again changes; again and again he experiences the same hopes and disappointments, till he accomplishes a very different object from what he intended. But, having a consciousness that such was the will of God, he may be satisfied and happy. My disappointments and defeats in plans and calculations have secured to me more success and better results than the accomplishment of my chosen objects could have done. Again, my success in some things entailed upon me lasting evils. My whole life has been contrary to my designs, choice, efforts, and ardent wishes. A sparrow falls not to the ground without the will of your Heavenly Father. All things work together for good to those who love God.

Remember this world is not yet reconciled to God; the time for the saints to govern the world has not yet come; the tares are not yet gathered out of the wheat, nor the children of the Wicked One out of the kingdom of God. Truth has not yet triumphed over falsehood, and men do not regard evidence in controversy. Christ's witnesses are still hated, and will be slain. His disciples are not promised earthly treasures and promotions, but eternal life. Upon all those who know the Gospel and believe not in Jesus Christ, rests the wrath of God; and they shall not see eternal life. All professed Christians should remember: That even our God, as well as Israel's God, is a consuming fire, and the history of christendom has shown it. The people called Christians have suffered as severe judgments as ever Israel did. Though the Man of Sin has long occupied the Temple of God, yet sin and falsehood shall not be fellowshipped in the throne of Christ after the tares are gathered out of the kingdom and cast into the fire.

Your first step is to be reconciled to God, through Jesus Christ; then receive His teachings and obey His commands; then make the advancement of His kingdom the first object of your life, and when the Chief Shepherd appears you will receive a crown of glory that fades not away. Farewell. May we meet in the consummated age of the kingdom of God.

November 6, A. D. 1887.

RETROSPECT.

A SPARSELY SKETCHED OUTLINE OF THE DEVELOPMENT OF THE KINGDOM OF GOD, AND OF ITS ANTAGONISMS.

In contemplating the history of nature, everything appears created to perish. Bloom, mature, perish, germinate, grow, fall, and decay, is the universal rotation; and the history of persons, families, tribes, and nations furnishes no exceptions to this fated destiny. Families grow into nations, become empires, build cities, rear palaces, erect monuments of arts and sciences, and construct works of utility and grandeur which obviate evils, promote welfare, and cause all scenes to smile around. Again, discord and war, famine and pestilence, reduce all to wretchedness, ruin, and desolation. All regions of vast extent abound with silent monuments witnessing these mournful truths. The whole creation groans in anguish.

Turning from these disheartening vicissitudes of nature, nations, and systems, we discover one institution holding on its way ever since sin and misery cursed this world, and advancing to consummation according to programmes given at different times, in different places, and through different persons. These programmes give outlines of this institution, and of the most important events connected with its development, before they transpire. Sometimes these predictions are given immediately before they transpire, and sometimes they proceed centuries before their fulfillment. Thus, programmed beforehand, it goes along its predestined course unmoved, showing the guiding intelligence to be Almighty and All-wise. His counsel stands, and He does all His pleasure. As some majestic vessel, so deeply keeled and ballasted below the agitated surface of the ocean that the foaming billows may thunder against its sides and sweep its deck without racking its cabin; so strongly timbered and compactly built, it splits the floe of ice and drives the icebergs aside; and so invulnerable, it passes the straits unmoved while all the missiles of the enemy are avalanched against her bulwarks, so has this institution moved steadily forward through the deluge of the world, the convulsions of nature, and the rage of enemies. It has split solid empires, moved the mountains of Polytheism to the right and left, and capsized its deep-based organizations into oblivion; has passed the straits of Mahometanism and popery amidst the rage and fury of wild beasts, false prophets, and crowned heads, of men and devils, and is now advancing steadily to the last great conflict with the demon frog spirits, with the certainty of victory and assurance of final consummation.

Some of the present day, as in every past age, have pronounced revealed religion a failure. But these persons are ignorant of the divine programmes. Christianity stands this day before the world and in the world just as these programmes represented it would be at this present time; and while a commander carries out his programme, he must be acknowledged master of his position. The God of the Bible makes covenants, and keeps them; threatens wrath, and inflicts it; gives promises, and performs them; foretells events, and brings them to pass.

In the sacred writings of the New Covenant this institution is called, "The Kingdom of God;" and what I propose to give now is a very sparsely sketched outline of the development of the kingdom of God and of its antagonists; and I

shall endeavor to show the magnitude, majesty, and consecutive development of the same. For a fuller account the reader must read the Kingdom of God historically and prophetically developed (see title), of which this is a retrospective view.

The kingdom of God is that institution which God has ordained to reform this world, and to govern it after it is reformed. To it belong all the covenants, oaths, and promises made to any of the patriarchs—to Abraham, to David, to Jerusalem, the Jews, and the gentiles. Its historical developement may be divided into four ages—the incipient, the preparatory, the intermediate, and the consummated ages. The Prince of this kingdom is the Son of God, and also the Son of Man.

The great adversary to this institution is called the Satan, and the Diabolos, and his hostility is developed in four antagonisms: the Satanic, the Polytheistic, the Monotheistic, and the Diabolian. In the Revelations to John, the Polytheistic antagonism is very appositely represented by the Red Dragon, and the Monotheistic antagonism by the wild beasts.

The first age of the kingdom of God we have called the incipient—not because we know it to be such, but because we know so little about it—and it extends from Adam to Moses. The second, or preparatory age, extends from Abraham till some time after the Holy Spirit Pentecost. The third, or intermediate age, extends from the beginning of the ministry of John the Baptist till the second advent of Jesus Christ. The fourth, or consummated, age extends from Christ's second advent till the end, when He will deliver up the kingdom to the Father, and the new Heaven and earth shall appear.

The first antagonism developed was the Satanic—heaven-daring impiety and beastly impurity and violence—and extended to the deluge. The second, or Polytheistic, commenced some time after the flood and extended till the time of Constantine or Theodosius I., when it was cast down in the Roman empire and ceased to be the greatest and most conspicuous antagonist to the kingdom of God. This antagonist displayed seven crowned heads and ten horns against the kingdom. The third, or Monotheistic, antagonism commenced when Christianity ascended the throne of the Cæsars, and continues till the battle of Armageddon. This antagonism develops itself in a wild beast with seven heads and ten crowned horns; and another with two horns; another, seven heads and ten horns; and a renovated wild beast out of the bottomless pit, and three frog spirits. The fourth antagonism is the Diabolian, at the close of the millennium, or consummated age.

INCIPIENT AGE. A. M. 1-2513. B. C. 4004-1491.

During the incipient age the kingdom of God appears to have been composed of independent patriarchates, without any distinction between the civil, social, and ecclesiastical relation. The patriarch was the king and the priest of the tribe or family. Before the flood we have ten patriarchs, besides Able, whom Cain murdered. Of these, seven were contemporary with Adam, six contemporary with Noah, and six contemporary with both Adam and Noah. Adam, Seth, and Enoch were the only ones that may not have conversed with Noah. Thus, knowledge obtained by revelation, experience, or communication could have been safely transmitted from the creation to Noah and his three sons; and all wickedness must have been the offspring of impiety, and not of ignorance. From the flood till Jacob were twelve patriarchs, including Shem and Jacob. Seven of these were contemporary with Noah; ten with Shem, nine with Abraham, and five with Isaac. Thus, Methuselah and Lamech, contemporary with Adam, were also contemporary with Shem; Shem was contemporary with all the patriarchs after the flood till Isaac was fifty years old. Thus, Adam, Methuselah, and Shem could have transmitted knowledge from the beginning till Isaac was

fifty years old; and Isaac could have transmitted it to Jacob and his twelve sons. Jacob was contemporary with Isaac one hundred and twenty years, and with all his own grandchildren who went with him into Egypt. Among these was Kohath, the son of Levi, and grandfather of Moses. Levi lived one hundred and thirty-seven years; Kohath, one hundred and thirty-three years; Amram, one hundred and thirty-seven years; and Moses, one hundred and twenty years—and Moses has recorded all we know respecting the first, or incipient, age of the kingdom of God.

These patriarchs recognized each other as servants of the Living and Most High God, possessor of Heaven and earth, and formed social relations, but had no concentration of power, common center of action, nor supreme priest or patriarch. Their ideas of the Deity and of man and their mutual relations are the same as we find in the preparatory and intermediate ages, and their rites of worship and religion differ but little from those of the preparatory age. During this age, from the temptation to deluge, the antagonism was the Satanic development. This was first developed in Cain and his descendents, of whom six patriarchs are recorded; but it was transfused into the whole human family by the pious marrying the impious daughters of the Cain apostacy. For some time after the flood Satan did not dare to tempt men to Heaven-daring impiety, while the marks of the flood, evidence of divine vengeance, were everywhere to be seen; but he instituted an inferior order of gods for man's veneration and devotion, who were patrons of different times, places, virtues, and vices. Thus, men were deceived, lost sight of the True God, and practiced iniquity; and thus the Polytheistic, or Red Dragon, antagonism was established, and every season, place, and thing had its own god, gods, or goddesses. When Moses wrote man was worshiping everything he was created to govern, and woman, his equal companion and second self, he had degraded below the brute, while children, dearest objects of affection, were sacrificed to demons. To defeat this grand policy devised by Satan, God established the preparatory age of the kingdom of God.

PREPARATORY AGE. A. M. 2078-4033. B. C. 1926-A. D. 29.

Period First. A. M. 2078-2513; B. C. 1926-1491=435 Years.—The first period of this age was occupied in preparing witnesses for the True God, and in stationing witnesses to His manifestation of divinity and His personal transactions with men. Jehovah chose Abraham and the seed promised to him, and by special training prepared them to witness for Him before and among the nations. Abraham was a Syrian, from beyond the Euphrates, where his fathers served other gods; and he became conspicuous in his sojournings out from Mesopotamia into Egypt, by his transactions with kings and chiefs of tribes. His victory over Chedalaomer and allies, after their conquest of Sodom and others, would cause him to be remembered by the Syrians on both sides of the Euphrates; his transactions with Pharaoh would make a memorial for him in Egypt; and his power, influence, altars, and the cave of Machpelah would not suffer him to be forgotten in the intervening countries.

The participation of Lot in the catastrophe of Sodom and vicinity, and the disreputable origin of the Moabites and Ammonites, placed two jealous and hostile witnesses on the east border of the land of Israel. The separation of Ishmael and the sons of Keturah from Isaac placed numerous witnesses in Arabia, whose origin was identified with the election, covenants, oaths, promises, and history of Abraham. The hostility of Esau to Jacob stationed a most bitter and malignant witness on the south border of Israel. The people of Rebekah, Leah, and Rachel witnessed between the land of Israel and the Euphrates; and the malignant Amalekites, between Israel and Egypt, furnished evidence to the nations of the power, truth, and interposition of the God of Israel. The origin or history

of all these nations was identified with the origin and history of Israel; and they became unexceptionable witnesses to the existence, power, personal and special interposition, and fidelity of the God of Israel to covenants, oaths, and promises, and threatenings.

God's covenants, oaths, and promises to Abraham, Isaac, and Jacob separated Israel from all the nations, and from all the kindred and other posterity of Abraham and Isaac; and this special election was attended at the first with bitterness, which was identified with the origin of the rejected tribes and could not be forgotten; and when these covenants, oaths, and promises were realized, the divinity, and personal and direct communication of the God of Israel could not be denied.

Now, God promised a son to Abraham and fulfilled it in twenty-five years. He told Abraham that his covenanted seed should be strangers four hundred years and be afflicted, then the oppressing nation should suffer calamities, and then his seed should be delivered and take with them great wealth. This was a long time to wait, and it gave ample time to despair of the fulfillment, and an opportunity to deride the hope. He also promised to give Israel the land of Canaan after they came out of bondage; and he promised Abraham all the land from the river of Egypt to the Euphrates. Israel knew this, and all the nations knew it, for Israel carried the seal of these grants in their flesh. Assyria on the northeast, and Egypt on the southwest, had established Polytheism as the national religion before the end of these four hundred years, and a famine compelled Israel to go into Egypt and sojourn there. The scene is prepared, the actors provided, the witnesses stationed, and drama opened.

Period Second. A. M. 2513-2561; B. C. 1491-1443=48 Years.—The second period of this age is a period of miracles and legislation, and is introduced by the first battle with the Red Dragon antagonism, under its first, or Egyptian, headship. Israel, the witnesses for the True God, is reduced to bondage, and the destruction of all the male children decreed. Egypt has a powerful and well arranged Polytheistic priesthood united with the civil government, and Israel is under the patriarchs and in a state of degrading bondage. The God of Israel distinguishes Himself from all the gods of the nations by the name, "Jehovah," and under this name determined to make Himself known to all nations as the Only God of the universe. In this name He sends a message by Moses and Aaron to Pharaoh, king of Egypt, demanding the freedom and independence of His people, and in case of refusal, threatens judgments on Egypt and all her gods. The response of the Red Dragon by the mouth of Pharaoh is prompt and defiant. "Who is the Jehovah, that I should let Israel go from serving me? I know not Jehovah, the God of the Hebrews! neither will I let Israel go." By messages and miracles that none could mistake, both Israel and the Egyptians were taught to know who Jehovah, the God of Israel, was. The power of Egypt was destroyed; her gods were vanquished; Israel was emancipated and enriched according to the promise over four hundred years old; the nations heard of the power of Jehovah, and learned that the God of Abraham made promises, and kept them, too.

But there are more promises to be fulfilled, and the nations must learn more about Jehovah; so Israel must be kept forty years in the wilderness to call attention, intensify suspense, afford unbelief time to rally and dispute the fulfillment of any more promises. The tribes of Hagar and Keturah must see the legitimate heirs of Abraham wandering between the fulfillment of the promise of deliverance and the promise of possession. The children of Esau must see the value of the birthright and blessing. The children of Lot must be reminded of their own origin and the promises to Abraham. The kindred of Laban must witness these great events, and let Balaam, a known prophet of the God of their fathers, go and pronounce a blessing on the children of Rebekah, Leah, and

Rachel. Amalek must try his strength with the God of Israel, and the devoted tribes of Canaan must have time to invoke their gods and prepare for reversing the bequest of the God of Abraham, and prevent their own destruction. Thus Israel, guided by light in the night and a shadow by day, fed with bread from the sky and flesh from the winds, and quenching their thirst with waters from the granite rock, must excite the attention of surrounding tribes and nations for forty years.

These forty years was a time for training and educating Israel. Subsidiary to the covenants and promises with Abraham, they must have covenants and promises for themselves. By the covenant of Abraham, Jehovah has pledged Himself to be their God, and they must be His people; but whether they shall enjoy prosperity or suffer adversity will depend on covenants with themselves. They must be Jehovah's people by virtue of covenant with Abraham; but whether blessed or cursed will depend on themselves. Jehovah made a covenant with them at Sinai, in which He promised the greatest blessings that could be enjoyed on earth if they were obedient to Him; but if disobedient, He threatened the greatest curses that could be inflicted. They accepted this covenant as the pledge of the future destiny of their nation. God gave them laws and ordinances; they made a tabernacle with its furniture, as God directed, and their worship and religion was regulated by Jehovah Himself. Jehovah made Himself known to them in the wilderness in a manner that convinced them of his existence, His character, and personal government of them. After various trials and trainings, Israel passed the Jordan and took possession of the promised land. This whole period was a continued scene of indisputable and stupendous miracles which convinced all who witnessed them, and they were so well attested that the Philistines, three hundred years after, refer to them as indisputable evidence of the power of Jehovah; and the inhabitants of Canaan fainted on account of them. But, if any refused the evidence of miracles, here were fulfilled promises, made to Abraham over four hundred years before. No other god made covenants with their people, gave promises to be fulfilled in the dim future, and kept those engagements till fulfilled. All the children of Abraham and Isaac had become powerful nations, permanently settled, while Israel was afflicted and in hopeless bondage, as foretold to Abraham; but when the promised time arrives, Jehovah delivers, leads, and disciplines Israel, and puts them in possession of the promised land in a manner that showed his power and interposition. The kindred of Israel and the nations saw and acknowledged Jehovah, the God of Israel, to be a great and mighty God, and they feared Him, but did not consider Him to be the Supreme and Only God. They still worshiped their own gods, and considered them able to give Jehovah a hard fight.

Period Third. A. M. 2561-2978; B. C. 1443-1026=417 Years.—The third period was occupied in teaching Israel that Jehovah alone was their God and must be obeyed, and in showing the nations that He was superior to all their gods, and in proving to all that His counsel stood and He executed all His purposes. He will be Israel's God, and all the tribes, from Egypt to Assyria, shall know Him to be superior to all their gods. The covenants with Abraham, Isaac, and Jacob constituted all the children of Israel and their bond servants, the people of Jehovah, though the great mass of them hated His service and were continually rebelling and acting unworthy of their high calling, and by their immoral character degrading His name and religion before the world. Hence, the law was added on account of these transgressors, and the covenant made at Sinai was made to circumscribe, prevent, punish, and purge out wickedness from the nation without violating the covenants made with Abraham. According to this covenant, Jehovah was pledged to bless them exceedingly if obedient, and to curse them exceedingly if disobedient. Satan, who by the serpent took advantage of the covenant with Adam, and established sin and misery in the world, knew how to take advantage of the Sinai covenant and recover and perpetuate the

influence of his Red Dragon development ; induce the unregenerated part of Israel to violate this covenant, then Jehovah was pledged to punish this violation and prevent Israel from abandoning Him. If He did not punish them, the nation would become Polytheists, or degrade Jehovah's name before the immoralities of the false gods. If He did punish Israel by conquest or oppression, the nations would attribute the defeat to the weakness of Jehovah and the superiority of their gods. This strategy of Satan was carried on by the second headship of the Red Dragon: the inter-Egyptico—Assyrian tribes. Six of these horns, powers, or tribes did subjugate Israel for a time, and all of them did combine, once or more, to exterminate Israel, that the name should no more be mentioned—or this was the one object pursued at different times. But Jehovah kept His covenant, punished Israel, and taught Polytheists that the God of Israel was above all gods, kept His word, and accomplished all His purposes.

Whenever any new generation of Israel doubted the history of their fathers and the interposition of Jehovah in their government, all they had to do was to violate their covenant with Him, and then see if He vindicated His authority and enforced the penalty. This they often did, and found a guardian to His covenants, who defended His cause for His own name's sake. The first horn, or power, of this Polytheistic head, was the Syrian, under a leader from Mesopotamia, the native land of Abraham, which sent a messenger in arms to examine the validity of Jehovah's covenants. This horn was broken by Othniel, son of Kenaz, the youngest of the Calib family. The second horn was Moab, of the family of Lot, with Ammon and Amalek for allies, and was broken by Ehud. The third horn was the Canaanites, on the north, and was broken by Deborah and Barak. The fourth was the Midianites, of the children of Abraham and Keturah, with the Ishmaelites and Amalekites for allies. These, too, must examine Israel's title to the promised land, and learn whether the God of their father, Abraham, remembered His covenants, oaths, and promises. This horn was broken by Gideon. The fifth horn was the Ammonites, of the children of Lot, and was broken by Jephthah. The sixth horn was the Philistines. The contest with this horn is more fully narrated, and the supremacy of the gods more specially contested and decisively settled. Samson, the ark, and Samuel, appear champions for the God of Israel. In all cases, the Lord delivered Israel into the hands of their enemies till they confessed their sin and acknowledged their dependence on Him, then He delivered them in such a way that nations could see the hand and power was of Jehovah, and not of Israel.

The Philistines conquered Israel and captured the ark, but Samson himself vanquished the Philistines, and the ark conquered them and compelled them to acknowledge the supremacy of Jehovah in their own land. The gods were dependent on the nations. Israel and the nations learned that Jehovah was in no way dependent on Israel. At length, weary of servitude, Israel besought the Lord for deliverance, and Samuel told them that they must put away all their false gods and serve the Jehovah alone, and then He would deliver them. They obeyed, and congregated to confess their sins. The Philistines attacked. Samuel prayed. The Philistines were vanquished, and Samuel never witnessed the defeat of Israel during his life. Samuel was a traveling preacher and a circuit judge, and taught Israel to understand their relation to Jehovah. Israel and the surrounding nations learned that Jehovah was the Supreme God, from Egypt to Assyria, and must be obeyed. The defeats of Israel were not on account of weakness in Jehovah, but because He would vindicate His laws and keep His covenants. Israel was His people and must obey Him, and the nations must fear Him when they did not fear Israel. How many individuals in these surrounding nations adhered to the worship of the One Only Living and True God, we can not tell ; but, whether few or many, their hope and confidence would be strengthened by his dealings with Israel, while the state religion of all these governments was confirmed Polytheism.

Period Fourth. A. M. 2978–3029; B. C. 1026–975 = 51 Years.—The fourth period of this age was a time of success and unparalleled prosperity. The threatenings of the law had been faithfully inflicted according to covenant contract at Sinai, and the labors of Samuel, an acknowledged prophet of the Jehovah, had produced such reformation in Israel as entitled them to the rich blessings promised in that same covenant. During this period the whole land promised to Abraham, from the river of Egypt to the Euphrates, was in the possession of Israel. This promise was about eight hundred years old. Its fulfillment showed the God of Abraham to be alive yet, faithful to His promises, and able to perform what He had engaged. The unbounded riches promised by Moses, upon condition of obedience, was verified. No enemy could stand before them, and from the time Samuel's prayer vanquished the Philistines till the division of Israel into kingdoms, they never lost a battle but the one in which Saul was slain—one hundred and twenty-two years of victories. Israel had become numerous as the sand of the sea, dwelt safely without fear, and enjoyed unbounded wealth, health, and prosperity. New promises, oaths, and covenants were made to Israel, to David, and to Jerusalem, for the faith and encouragement of the pious in the future.

The victories of David, the traffic, wealth, and wisdom of Solomon had spread the knowledge of Jehovah and His dealings with Israel to an unknown extent. Tyre, the commercial mistress of the world, acknowledged the greatness of Jehovah. King Hiram was ever a lover of David, and he helped Solomon to build the house of the Jehovah God. Jerusalem became the Holy City, and the first temple for the worship of the True God was builded. Polytheism had builded many temples for the worship of false gods, and in this period Israel builded a glorious palace to Jehovah, claimed exclusive divinity for Him, and denounced the gods of the nations as false deities. The songs of David and wisdom of Solomon placed the sole divinity of Jehovah in a conspicuous light before the nations. David burned all the gods he captured of the conquered nations. The light of Jehovah shone from Mount Zion. The nations beheld it, and its influence on individuals must have been great, though the princes and priests of the nations adhered to their national Polytheism.

During this period the government of Israel was changed. The want of piety and love to God and man prevented that coöperation necessary to self-protection, and when some tribe or tribes were invaded the others did not come to the rescue; and these different enslavements were enslavements of only some parts. Now, Samuel's influence was so great he could concentrate their power against any enemy; but he became old, and his sons lost that influence by unjust and oppressive doings. Israel desired a king that could watch over their interests and concentrate their forces. The Jehovah granted the request and let them try the experiment, but at the same time informed them that this expedient would not save them if disobedient, and proved it to them in the death of Saul, their first king. David did everything according to the commands of Jehovah, and consummated the power and possession of Israel and the triumph of the religion of Jehovah. But the prosperity and power secured by compliance with the Divine Will might be attributed to the concentration of power in the hands of a king, and Israel might claim credit for her own policy in government.

Period Fifth. A. M. 3029–3115; B. C. 975–889 = 86 Years.—During this period was shown the impotency of kings to save Israel when disobedient to Jehovah and violating His laws, given under the covenant at Sinai. The nation of Israel was divided into two kingdoms, and the larger kingdom was given to the disobedient. This kingdom did not renounce Jehovah as the Living and True God, but substituted the calves of Egypt as symbols of His presence, instead of the ark and tabernacle furniture; altered the priesthood, and instituted feasts similar to those appointed by Jehovah, but they did not force any individual to abandon the worship of Jehovah. The smaller kingdom adhered to

the worship of Jehovah. This division was from God, and the kingdom of Israel was permitted to rebel, while the kingdom of Judah was humbled and prevented, and all the surrounding nations witnessed the experiment and result. At first Israel had an army double that of Judah, and five-sixths of the tribes. Prophets exhorted, warned, and predicted, and kept the law and covenant of Sinai before them, with the blessings and cursings. The larger decreased in power and territory, and by migrations, civil wars, and invasions, adopted the worship of Baal, and slew the prophets who advocated the cause of Jehovah. The kingdom of Judah increased by immigration and divine blessing, obtained notable victories over superior forces, and harkened to the voice of the prophets. At the close of this period Jehoshaphat could muster over one million of an army, while Ahab could muster but seven thousand.

During this period commenced the system of training individuals and small companies of the pious to witness, to maintain, and advance the cause of Jehovah against Polytheistic governments and priesthoods. Moses had threatened Israel with captivity upon persistence in rebellion; and now the prophets announced the captivity of rebellious Israel as a determined point, and that it should be to the far east. They also gave signs and predictions which were verified in a short time. Thus, the impious were rendered inexcusable, and the pious were confirmed in the faith of Jehovah. Almost everything now happening in Israel was predicted and announced by the prophets; and the nations were learning that Jehovah's favors or frowns were not restricted nor extended by national organizations; and they discerned a difference between the government of Israel and the prophets of Jehovah. At the first of this period the kingdom of Judah was as impious as Israel, and suffered more; but they reformed, and prospered to the end; and the nations brought gifts to Jehoshaphat because the cause of Jehovah flourished with him. Israel was destroyed by civil wars, while Judah was saved from overwhelming invasions by the known interposition of Jehovah. In this period the religion of Jehovah had reached its lowest pitch in the ten tribes, but His divinity was so effectually proven by Elijah that the people confessed him to be the God, and slew the prophets of Baal.

Period Sixth. A. M. 3115-3278; B. C. 889-726=163 Years.—The ministry of Elijah had produced such a reformation in Israel that the worship of Baal declined, and was finally extirpated with slaughter by Jehu; but the calves of Jeroboam retained the national religion, or worship. The prophets stood forth boldly and gave the wicked kings defeats and deliverances by the word of Jehovah, so that the kings feared, honored, and consulted them. The nations also feared and honored these prophets; Elisha was known and respected in Syria; and Jonah caused Assyria to acknowledge Jehovah and entreat his mercy by fasting and prayers. The pious in Israel, being accustomed to maintain their religion under princes and priests rebelling against Jehovah, were prepared to maintain and propagate the true religion in the midst of the Polytheists in the coming captivity. Thus, while Israel as a nation ceased to be the people of Jehovah, witnesses were trained up among them to make a successful onset upon Polytheism in its confirmed dominions; and Jehovah began to plant colonies of missionaries in Assyria and among the Medes.

Jehoshaphat acted very unwisely in forming an affinity with the house of Ahab, and the Jezebel influence spread into Judah and produced apostacy and murder. The kings became impious, abandoned the worship of the Jehovah, broke up the House of God, and provoked the covenanted wrath of the Lord. The prophets and some of the priests stood forth against them with success at some times, but at other times they were murdered. The mass of the people abandoned Jehovah when they could do so with impunity, but the pious learned to serve Him when shut out from the house of God, and to witness for Him against princes, priests, and people; and thus the Jews were educated for missionary work among the Polytheists. Judah began now to meet with revolts,

invasions, assassinations, and defeats, and the kings, instead of saving the people of Jehovah, broke His covenant, incurred His wrath, and brought His vengeance upon them. Then followed good kings, who restored the worship of Jehovah, destroyed idolatry, purged the country, and reformed the people. Great prophets arose, denouncing judgments on Judah, proclaiming captivity and return, and programming the history of the kingdom of God down till its consummation. These pious kings were followed by impious sons, who destroyed all their fathers' reformatations, and made destructions, captivity, and desolations as certain as the Sinai covenant could make them.

At the close of this period Ahaz came to the throne of David, and appears to have made it his study how to violate the law of Moses and see whether Jehovah did exist, or had anything to do with the government of Judah, and what His laws and covenants were worth. He regarded not the prophets, and refused signs and evidence when offered to him. True to His covenant, Jehovah brought Judah very low for their sins under Ahaz, and they were destroyed by the Edomites, Philistines, Israelites, and Syrians. But, instead of repenting, Ahaz served the gods of the Syrians who smote him, that they might help him as they did the Syrians; and instead of returning to Jehovah, he hired the king of Assyria to invade Syria and Israel. Here commence the captivities. Tiglath-Pileser, king of Assyria, invaded Syria, took Damascus, the royal city, and carried the people captive to Kir; he also took the northern cities of Israel, and carried the inhabitants captive into Assyria. There the impious could serve other gods, and the pious could witness for Jehovah and spread the knowledge of Him.

Period Seventh. A. M. 3278-3417; B. C. 726-587 = 139 Years.—In the beginning of this period the remnant of the kingdom of Israel, reduced by civil wars and calamities, were carried away into captivity by the Assyrians, and were placed in the cities of the Medes; and a mixture of races and religions was planted in Samaria. But Jehovah vindicated His divinity, and compelled these Polytheists to acknowledge and fear Him in the land of Israel, while the pious captives carried the knowledge of Him and His religion away beyond Babylon. Thus, while Jehovah vindicates His covenant made at Sinai and punishes Israel, He extends the borders of His kingdom and establishes garrisons in the empire of Polytheism.

All the land of Israel, except the country of the Jews, was captured by the Assyrians, and by the request of Ahaz, Judah was made tributary to them and under their protection. Hezekiah succeeded his father, Ahaz, and produced a great reformation in Judah, destroyed idolatry out of it, and reestablished the worship of Jehovah according to the law. He also sent a messenger and letter throughout the captured and subjugated land of the tribes of Israel, inviting them to return to the God of their fathers, and to come up to Jerusalem and keep the appointed feasts of Jehovah. Some derided the idea of restoring the worship of Jehovah, and ridiculed the messenger; but multitudes out of all the desolated tribes complied, and Jehovah healed their diseases and encouraged their hearts. They kept the feast with great joy, and destroyed the idols, altars, and groves out of Judah, Benjamin, Ephraim, and Manasseh; provision was made for the future support of the worship of Jehovah, and the pious were prepared to witness for the true religion in their own land or in captivity.

The prophets posted the people in regard to future events. Captivity was sure, as denounced in the law of Moses. Repentance and restoration was certain, as promised in the same law. Also, the fate of the neighboring and surrounding nations and tribes was programmed, specially and circumstantially, so that the pious Jews could tell the Polytheists their own doom and future history. These nations were all well acquainted with the history of Israel and Judah, and had full evidence of the supreme divinity of Jehovah, and had feared and acknowledged Him but refused to abandon their false gods. Now, Jehovah was about to

train them for rejecting the truth, and so told them beforehand by His prophets—not the small tribes only, but Egypt, Assyria, and Babylon. Having thus forewarned them, He sent His people, by captivities, to draw their attention, tell them their fate and destiny, and that Jehovah did the work and was the only God.

Forewarned and prepared, Jehovah commissioned Assyria first, then Chaldea, and then the Persians, to break into pieces the nations and their gods. But, while Jehovah was vindicating His laws and covenants with Israel, and showing the importance and vanity of their gods, Satan took occasion to recover the influence of his Red Dragon development. In the name of Jehovah, David had conquered the nations from Egypt to Assyria, and had burnt their gods; but now the Assyrians were conquering and transplanting the nations, including Egypt and Media, capturing and burning their gods, and yet worshiped the gods of Assyria—the third head of the Red Dragon. They had transplanted the ten tribes of Israel, and Judah has been placed under their protection by Ahaz.

The policy of Assyria was to establish one vast consolidated empire by transplanting the inhabitants and mixing them up in small colonies; but Judah, having become tributary and under their protection, could not be dismembered and transplanted without a pretext. That pretext was furnished by Hezekiah, who refused the subjugation his father, Ahaz, had implored. Sennacherib invaded Judah, took the fortified cities, and threatened Jerusalem; and though Hezekiah paid the tribute demanded, Sennacherib determined to capture Jerusalem and transplant the inhabitants. Hezekiah exhorted the people to trust in Jehovah and not surrender the city, though Judah had not an army equal to the least division of the Assyrians. Sennacherib shows Judah's weakness, boasts of his own conquests of gods and nations, insinuates Jehovah's inferiority to these vanquished gods, and impeaches Jehovah's ability to save Jerusalem. But, perhaps, remembering his throne and royal city had humbled themselves before Jehovah at the preaching of Jonah, and knowing the prophecies of the captivity of Jerusalem, he asserted a commission to destroy Jerusalem. Hezekiah presented the case, confessed the facts, implored deliverance and the vindication of the supreme divinity of Jehovah. All eyes were turned on the contest. The vanquished princes and priests of the nations were interested in the victory or overthrow of the Assyrians. The pious captive and pious citizen were interested in the fate of Jerusalem. The angel of Jehovah went by night into the camp. The host of Sennacherib was slain on the spot, and himself was slain while worshipping his god. After conquering Egypt and the nations, the Assyrian empire was wasted by invasions of the Sythians and the revolt of Egypt, Babylonia, and the Medes. Thus, the third head of the dragon was broken.

Hezekiah's distress was increased by sickness and threatened death, but the defeat of Sennacherib and the retrograde move of the sun attending his recovery brought visitors from Babylon and spread the knowledge and fame of Jehovah on every side; and before Jerusalem was destroyed, the God of Israel was known and feared by the nations afar off; and the predictions of the prophets were known, and the cause of the captivity was understood by the intelligent in these nations.

The good Hezekiah was succeeded by his most wicked son, Manasseh, who did worse than Ahaz. But captivity and afflictions brought him to his senses, and he reformed and undid his first wickedness. He was succeeded by his impious son, Amon, who was assassinated in two years. Josiah came to the throne in childhood, and became the best of kings and greatest of reformers. His reformation was most extensive, and he destroyed the gods, altars, and groves out of Judah, Manasseh, Ephraim, Simeon, and unto Naphtali, and took away all the abominations out of all the countries that had pertained to the children of Israel. He defiled the altar of Jeroboam in Bethel, according to the prediction of the prophet against Jeroboam, which prediction was retained among the inhabitants; and so was the sepulcher of the two prophets. But the

captivity was determined, and no reformation could prevent it; and the prophets were still preparing the pious for it during reformations and apostacies till the last captivity was completed. While Jeremiah prepared the pious in Jerusalem for captivity, Ezekiel was instructing those in captivity, and kept them posted in relation to the progress of the siege till it was completed. All the kings of Judah, after Josiah, were wicked and provoked their own destruction. Thus, captivity threatened by Moses was accomplished. Kings concentrated power, but, violating the law, brought on the covenanted judgments. The Temple of Jehovah was plundered, broken down, and burnt, as was threatened to Solomon when dedicated.

Period Eighth. A. M. 3416-3595; B. C. 588-409 = 179 Years.—Though the faithful and instructed went into captivity fully convinced that their Jehovah was the Living and True God, and that He kept His covenants, fulfilled His promises, and executed His threatenings, and that He would restore their city and temple, and they could show this in every part of their history, yet they were grievously afflicted with the taunts, insults, reproaches, exultation, and abuse of the Polytheists. Still, they could tell their enemies, from the revelations of Jehovah, the destruction of the nations and their helpless gods, and point to them when fulfilled. They came in contact with every species of Polytheism, and could defy any people to show a god that made covenants and promises and fulfilled them throughout present and future generations. No communications, covenants, and laws like those of Israel. During the captivities of Israel and Judah all the nations that ever witnessed Jehovah's dealings with Israel were destroyed and their gods led into captivity, and none but the God of Israel could show their future destiny. All the nations must learn the future from the Jewish prophets.

Satan undertook to establish the supremacy of the Red Dragon under his fourth headship. Nebuchadnezzar had accomplished what Sennacherib did not, and destroyed the City and House of Jehovah, captured the Jews, and deposited the sacred furniture of the temple in the house of Baal. Nebuchadnezzar considered himself entitled to confer universal and supreme divinity upon his own gods, but the pious Jews alone withstood the king; all other gods and people cowered before this smasher-up of gods and nations. But Nebuchadnezzar had to acknowledge the supremacy in knowledge, power, and government of Jehovah, when Daniel told and interpreted his dream, and now he decrees vengeance upon any one daring to speak disrespectfully of the God of Shadrak, Mishac, and Abed-nego, and Jews were promoted to posts of highest honor and trust. Again, Belshazzar attempted to deride the divinity of Jehovah, and treated his princes, wives, and concubines with wine out of the sacred vessels of the temple. But he, too, and his guests, had to quail before a shadow and a writing on the wall, and give honor to Daniel and his God. Belshazzar was slain. The fourth head of the dragon was broken, and the fifth ascends to command.

The fifth head had two horns—the Medes and the Persians. Darius, the Mede, was induced to assume supreme and sole divinity to himself for thirty days. Daniel rejected his divinity and worshiped Jehovah alone. Daniel was cast into the lions' den. He came out unhurt, and Darius decreed supreme divinity to Jehovah and punishment to His blasphemers. Ahasuerus Artaxerxes, the Persian, delivered the people of Jehovah to utter destruction. Mordachai and Esther were raised up to withstand the adversary. The Jews triumphed. Many of the Polytheists became Jews. Ezra and Nehemiah received commissions, power, and means to restore the city and worship of Jehovah, who was acknowledged to be the God of Heaven. Thus, the Red Dragon was defeated under his fifth headship. The Sons of Oil kept the lamps of truth and holiness aglow in Chaldea and Persia. The supreme divinity of Jehovah and the divine origin of the Jews' religion was acknowledged by the highest authorities of Polytheism. The Jews abandoned forever their proneness to Polytheism;

and the fidelity of Jehovah to His covenant engagements, and power over Jews and gentiles, were again verified before all nations. The Jews returned. The vessels and furniture of the temple were restored; the House of Jehovah was rebuilt; the Holy City rebuilt and completed; kings and nobles sent their gifts and offerings to Jerusalem and sought the blessing of Jehovah upon themselves and their children.

Thus, the kingdom of God, during the captivity and return, had extended its borders and influences from Egypt and the Mediterranean sea to the Indus, and from the Caspian sea to the Persian ocean. Jerusalem was the center of power and influence, but her missionary colonies were stationed throughout the Persian empire. Her sacred writings were completed, and she was now prepared to disseminate the true knowledge of the True God and cast a reforming influence into religion, philosophy, and legislation. The supreme divinity and revealed religion of Jehovah was now established in colonies in Egypt and eastward to the Indus, and was about to turn and conquer in the west. The constitution, laws, and instructions were included in the Sacred Scriptures, and the Sons of Oil will keep the lamps of Jehovah always burning. Malachi closes the Divine Oracles, and enjoins obedience to the law of Moses till the Jehovah angel of the covenant would suddenly visit this second temple.

During this period the Samaritans established the worship of Jehovah among their mixed races, and a priest of the house of Aaron, who refused to separate from his Samaritan wife, was the first priest. This had both a good and bad influence on the true religion. A permanent enmity was maintained between the two centers of worship; but a temple was built to Jehovah on Mount Gerizim, and the Five Books of Moses were translated into their language. This was better than the worship established by Jeroboam or Ahab, and the vigilant rivalry would detect any alteration of these writings.

Period Ninth. A. M. 3595–3941; B. C. 409 A. D. 63=346 Years.—Revelations now ceased, and no more prophets arose after Malachi. The people of Jehovah had now to be guided by what had been revealed. During this period, the Scriptures were collected, authenticated, and copies multiplied, and they were translated and explained in the different languages where the Jews sojourned. Two of the written translations have come down to our time—the Samaritan Pentateuch, and the Greek Septuagint. In most times and places the Jews had the privilege of living according to their own laws and customs. This made translations and explanations of their Scriptures a necessity, and their synagogues a civil court as well as the house of worship. Jerusalem was their Holy City, to which they sent or brought their gifts and offerings, and from which they received their writings and instructions. The high priest was the chief of the nation, and the senate, or sanhedrim, at Jerusalem, was their supreme court. The Son of God, or the Jehovah—Angel of the Covenant—was their king; and though He had for a time placed His throne on Mount Zion and covenanted it to David forever, in whose seed He purposed to become incarnated, yet He removed it back into Heaven and governed His kingdom without a deputy on earth. No man has seen God at any time; the Only Begotten Son revealed Him; and this Son of God was then prospectively the Son of Man and of the seed of David by His incarnation. His throne had been David's throne, and now David's throne is His throne forever.

After the government of Nehemiah, Jerusalem was under the satraps of Syria, who were appointed by the kings of Persia. Under the Persian monarchy the Jews enjoyed high and conspicuous prominence among the nations, or provinces, and though they sometimes suffered from petty officers, and were sometimes involved in the fate of reconquered rebel provinces, yet they were never persecuted for their religion by the Persian government. On the conquest of

Persia by the Greeks, the Jews came under Alexander, who granted them in Judah, Media, and Babylon the unmolested practice of their worship, and the privilege to be governed by their own laws.

According to the divine programme given to Daniel, the gold head and the silver arms and breast of Nebuchadnezzar's image of empires have had their day, and now the belly and thighs of brass appear. The Babylonian monster with eagle wings, and the Persian bear are superseded by the variegated monster with his four (Athenian, Spartan, Theban, and Macedon) heads united in one body. The Persian ram has been killed by the Macedonian he goat. Notwithstanding the favors shown to the religion of Jehovah, no prince will hold permanent coöperation with the glorious Ambassador from Heaven but Michael, the prince of the Jews. Yet the glorious Ambassador had stood and strengthened Darius, the Mede; and after him, three kings of Persia stood up for the kingdom of God, namely: Cyrus, Darius Hystaspis, and Ahasuerus Artaxerxes; and the fourth king of Persia known in the development of the kingdom of God, inheriting the spoils captured by Ochus, was richer than any of them, and used his wealth and power against the king of Grecia. But Alexander ruled with great domination and did as he chose, and Persia was subdued. Alexander dies, and his vast empire is divided into four kingdoms; and afterward shall be eradicated and given to some others not of the Greek nationalities. Of these four divisions only two come in contact with the development of the kingdom of God—the north and the south; and viewed from this antagonistic standpoint, only these two horns are visible. This Greek power is the sixth head of the Polytheistic antagonism, or Red Dragon in John's programme, and these north and south monarchies are the two horns, and complete the number ten on the Dragon's heads. The south monarchs are called Ptolemys, and the north, Seleucidæ.

The first of the Ptolemys attacked Jerusalem on the Sabbath, when the Jews would not fight, and carried many thousands of them to Egypt; but he promoted them to posts of honor and trust in the new city, Alexandria. Many more of them emigrated there on account of the privileges, and Alexandria became a second Jerusalem. All the Ptolemys, except Philopater, treated the Jews well, and granted them the right to exercise their own worship and to live according to their own laws. They sacrificed to Jehovah at Jerusalem, bestowed favors and gifts to the temple, had the law translated into the Greek language, and permitted the priest, Onies, to build a temple in Egypt to Jehovah. They were nursing fathers and nursing mothers to the Jews, though they were licentious Polytheists.

The Seleucidæ on the north were not behind the Ptolemys in conferring favors on the Jews, except Epiphanes and those after him. They ruled from the Mediterranean to the Indus; built new cities and placed Jews in them because they were good citizens and faithful to their oaths, and gave them many favors, and the right to exercise their own religion and be governed by their own laws. But, as Judah lay between the two monarchies, it often suffered from their wars. At first the Ptolemys were the strongest and held Judea, the Jews favoring them till Philopater persecuted to force them into Polytheism; then they threw their favor to the Seleucidæ, and Antiochus the Great took Judea from the Ptolemys. Jerusalem suffered much from these wars; but Antiochus repaid them by favors and grants to restore their losses and repair the damages. Selucus Philopater defrayed the expenses of the daily sacrifice; but Antiochus Epiphanes carried on a furious persecution to force the Jews to embrace the Greek Polytheism.

Satan tried to merge the Jews into Polytheism by favors, kind treatment, and liberal views. The Polytheists worshiped Jehovah at Jerusalem, and why should not the Jews worship the gods of the nations? Failing in this project, the Red Dragon raised his Egyptian horn, and Ptolemy Philopater put forty or

sixty thousand Jews to death in Egypt; branded some with the ivy leaf, the sign of his god, Bacus; forced some to apostatize, and shut up more in the hippodrome to be trampled and killed by wild beasts. But the beasts turned upon their masters, and this, with other marks of the divine vengeance, terrified Philopater, so he revoked the decree, restored their privileges, and punished the apostates. The Jews in Egypt were reckoned at one million, and were no more persecuted under the Ptolemys.

The most direct and furious attack of Polytheism upon the kingdom of God was made by the Syrian horn of the Greek head. About two hundred thousand Jews were slaughtered, murdered, and martyred by Antiochus Epiphanes. The streets in Jerusalem flowed with blood; the temple was plundered and polluted, and the worship of Jehovah abolished, and Jerusalem was partly destroyed. All nations and religions were required to adopt the Greek Polytheism or be exterminated, and all cowered before the king except the Jews and the life-giving religion of Jehovah. Polytheism was defeated by the firm and patient endurance of the martyrs first, and then was vanquished by the wars and victories of the Maccabean leaders, which were equal to any achievements of the judges or kings of Israel.

Under John Hyrcanus the Jews became an independent sovereignty, in alliance with the Romans, and enjoyed more privileges than under any former monarchs; and the Syrian empire was falling to pieces. The Romans never violated their treaties with the Jews; but civil war between the high priests for the office, and the one calling in the king of Arabia and the other the Romans, gave the Romans a pretext to reduce Judea to a Roman province. Thus, while the religion of Jehovah was victorious among the nations, the priests were disgracing it in Judea.

Period Tenth. A. M. 3941-4033; B. C. 63-A. D. 27=92 Years.—The kingdom of God comes now in collision with the seventh head of the Red Dragon; and during this period the king of the iron scepter was born, and the war between Michael and the Red Dragon was waged in the conspicuous Heaven. When Judea was reduced into a Roman province, Hercanus II. was continued in the high-priesthood; but the civil government was committed to Antipater, an Idumean by nation but a Jew by circumcision, and father of the Herod dynasty. Herod obtained the crown and kingdom from the Romans; rebuilt the temple, and worshiped Jehovah; built a circus and an amphitheater for Augustus, and celebrated games in honor of the Roman emperor. He was a cruel monster and a jealous tyrant, and the devil could not have found a more suitable agent to watch the throne of David and devour his Royal Son as soon as born. He had slaughtered the sanhedrim and exterminated the Asmonean high priests, because venerated by the Jews, and he feared their influence might deprive him of the throne. The Jews were now divided into religious sects. The Essenes were not of any note in the government; and the nation was managed by the Pharisees, Sadducees, and Herodians. The Pharisees were zealous for the law and traditions, the Sadducees were deists, and the Herodians were attached to the dragon's tail, and, like Herod, were Monotheists or Polytheists, as occasion required. From the extermination of the Asmonean family by Herod to the destruction of Jerusalem, the high priests were appointed by the Herods or the proconsuls of Syria. Thus, both the civil and ecclesiastical government of the Jews were bestowed by the Polytheistic Romans; and the Red Dragon, animated and controlled by Satan, had everything ready to devour the Royal Heir as soon as born. The predicted time was come, and the true church of Jehovah, or the holy seed, confiding in His covenants, oaths, and promises, was anxious and pained, and produced the child destined by the sure decree of God to rule all nations with an iron scepter. Herod most adroitly planned his destruction, and

murdered the babes of Bethlehem. But the young Prince had been snatched through the blue sky, or taken under the protection of the throne of God, and no one knew where to find Him.

Although Judea had become a Roman province, the privileges of the Jews were not disturbed throughout the Roman empire, nor among the eastern nations. They still exercised the worship of Jehovah in their synagogues and were governed by their own laws. Multitudes of Jews and proselytes from all nations went up yearly to Jerusalem, with gifts and offerings, and worshiped the Jehovah of Hosts in His Holy Temple; and many pious gentiles were among them. Here, although most wickedly imposed on and plundered by the ministers and rulers of the temple, they reanimated their hearts with the hope of Israel, and refreshed their minds with the instruction of God's House, and returned with whatever tidings they had to carry home. The birth and death of the babe of Bethlehem once filled them with consternation, and produced much discussion from the Indus to the Atlantic. At another of these feasts these pilgrims found Jerusalem all excitement over the voice in the wilderness of Judea, announcing the kingdom of God at hand. The Messiah had been baptized in the Jordan and acknowledged from Heaven. But where was He? None could tell. A meek and humble man comes to the Temple, enters the court of the gentiles, casts out the extortioners, removes the market, restores this court to the pious gentiles and unpurified Jews, and vindicates the honor, holiness, and beneficence of Jehovah and His worship. Ah! The Jehovah whom they sought had come suddenly to His Temple. But He was like a refiner's fire, and like fuller's soap; and the ministers and rulers of the Temple could not endure His visits. But the pilgrims from far and near hung around Him for instruction and healing.

During three years these scenes were repeated; and four Passovers and intervening feasts sent the glad tidings and thrilling news throughout all the known nations; and Jews, proselytes, and pious gentiles from all nations came up at the last Passover to sojourn at Jerusalem. Although His enemies had determined to kill Him, he rides triumphantly into Jerusalem, enters the Temple, and reigns in the House of God and over the Holy City; dispenses His favors to the wretched, and instruction to inquirers, and overawes His foes. Having prepared messengers to carry the glad tidings to all nations, He delivered Himself into the hands of His enemies in the absence of His friends, satisfies the last demands of justice, and brings in everlasting salvation. As the report of His murder spread through the city, crowds visited the scene, gazed on their crucified King, smote their breasts, and returned. Hope expires, and consternation seizes the congregated millions. The first day of the week dawns, and with it comes the incredible news—the Lord is risen.

THE INTERMEDIATE AGE. A. M. 4033 TO, PERHAPS, A. M. 6000; OR,
A. D. 29 TO A. D. 1996.

The intermediate age of the kingdom of God commenced with the ministry of John the Baptist, and Christ Himself finished up the preparatory age; and, having all things ready for the kingdom to go forth with power, He ascended to Heaven and sat down on His throne, having all power and authority given to Him by the Father. The day of Pentecost arrives. Pious Jews and proselytes out of all nations were present. The gifts of the Holy Spirit were profusely bestowed upon the disciples. All Jews and proselytes present at the feast witnessed the event, and three thousand were added to the sect of the Nazarenes. Miraculous displays of divine power and energy continue. The number increase daily, and the pilgrims, returning home, carried the glad tidings to the distant

nations. Sojourners remained in Jerusalem, having all things in common, till fully instructed in things pertaining to the kingdom; then, persecution by Saul dispersed them to their distant homes or into other nations.

The Gospel had taken root in the synagogues of Damascus and other places, and Saul undertook to follow it with persecution, but was himself converted into a most devout disciple and active apostle. The privilege of adoption being now restricted to those born of God, impious Jews were rejected and pious gentiles took their place in the kingdom of God. The first of these uncircumcised heirs was a Roman centurion. His piety was conspicuous to all; but it required a messenger from Heaven, a vision to Peter, a direct order to act without doubting, and the bestowment of the supernatural gifts of the Holy Spirit to induce the apostles to admit an uncircumcised child of God into His kingdom, and the participation of the blessings of Abraham and hope of Israel. The door—of faith in Jesus Christ—was now open to both Jews and gentiles; and churches sprung up in all lands and nations; the apostles followed, and by imposition of their hands the Holy Spirit bestowed His supernatural endowments; the nations witnessed the miracles and reformatations, and multitudes entered the kingdom of God. These churches were the light of the world and the salt of the earth, and the foundation and pillar of truth; and others, seeing the good fruits of the Gospel, glorified God and turned unto Christ.

The First, or White Horse, Period. A. M. 4033-4329; A. D. 29-325.—When the first assemblies developed their true character and the happy fruits of their faith and practice, they were glorified by all spectators. The power of the Gospel, in transforming the worst of characters into holy and happy saints, was acknowledged by heathen writers and the boast of Christian apologists; and its victories left the heathen gods in solitude, their shrines and votive offerings without purchasers, and their temples were desolated. This first period of the intermediate age is most appositly represented in the first seal by the white horse and diademed rider with his bow, conquering wherever he went. The terms of citizenship, the pure teachings of Christ and the apostles, the wholesome discipline, the mutual love and confidence, and the free bestowments of the Holy Spirit, were adapted to produce this happy result.

But the Red Dragon could not see his votaries deserting his temples, altars, and sacrifices without causing his wrath to be felt. Michael is a representative character, who attacked the dragon immediately after the young iron sceptered Prince was taken under the protection of the throne of God. Now, Polytheism is the worship of demons; at that age demons possessed and tormented people. Beelzebub, or Satan, was prince of the demons; to cast out demons was to cast out Satan, and to cast down Polytheism, or demon worship, was to cast down Satan. The disciples exclaimed: "Even the demons are subject to us through Thy name." Christ replied: "I saw Satan fall like lightning from Heaven; and I, if I be lifted up, will draw all men unto me." Christ cast out demons, and by His name the disciples cast them out. After Christ's crucifixion, the war against demons and demon worship was carried on by His disciples and faithful witnesses till Polytheism, or demon worship, was cast out of the ecclesiastical, the popular, the conspicuous, and the political heaven in the great Roman empire, and believers out of all nations, as well as the Jews, had been drawn to the Lord Jesus Christ. Michael assailed the Red Dragon when Christ cast out demons, and now the churches shout and sing the triumphant song.

And while Satan was the animating soul of Polytheism he had also wicked spirits occupying prominent positions in the heavenlies among the Jews, who did his bidding. These persecuted the pious who believed in Jesus, rejected and crucified Christ, and chose Cæsar the highest priest of Polytheism, and thus brought themselves under the covenanted wrath of Jehovah. Having now full control of the Jewish nation, Satan irritated the Red Dragon to slaughter about

one-third of them, destroy Jerusalem and the temple in it, the temple on Mount Gerizim, and the one in Egypt; and the Herodians, the third ruling sect of the Jews, was lost in the Roman empire—the dragon's tail cast them into obscurity in the earth. Once more the world was without a temple dedicated to Jehovah; not an altar smokes with incense to Him, and not a sacrifice propitiates His favor; while hundreds of temples echo with praise to the Red Dragon, thousands of altars smoke with incense to him, and myriads bleed for his favor. The dragon might have boasted an ultimate triumph had not the demons been cast out of those possessed, and their worship fallen into contempt. But he stirs up principalities and powers; he moves the mighty powers of Rome, Persia, and Sythia, with all their subordinate principalities; he excites the kosmechrats of darkness, or Polytheistic priesthoods and philosophers; he exasperates the wicked spirits in the heavenlies, though in a state of dispersion, and waged most terrible persecution against the witnesses of Christ, or desperate war against Michael and his host. But the martyrs were faithful; the Red Dragon was cast out of the Roman empire, and his priests and subordinates were cast out with him. He knew his time was short with other empires. From the time Polytheism expired under the edicts of Theodosius till the Saracens began its extermination, was about two hundred years. The devil was full of wrath against the recognized citizens, and tried to destroy the Roman empire by internal dissensions, and the dragon persecuted the Christians in Britain, among the Goths, the Persians, and others, and when and where Polytheists had the power.

During this period changes began to be made in the government and teachings of the kingdom of God, which in time changed the whole appearance and character of it on the page of history. The fact and character of these changes were unknown and unsuspected till the Lamb of God opened the sealed book and showed the pictures. Christ foretold that Satan would sow tares in the kingdom of God, and that offenses would come. Paul told of a usurper sitting in the Temple of God; but, judging from his description, I would have supposed he had taken possession by force, as Antiochus Epiphanes. That he should have claimed a hereditary right and legitimate heirship to the throne, and imposed his claim upon the world so successfully, were sealed mysteries. During this period the fallen star, Amonius Saccas, opened the bottomless pit of heathen philosophy, which afterwards filled the whole ecclesiastical atmosphere with a smoke that darkened every source of divine light. Also, during this period began the separation of the true churches of Christ from the apostatizing and contaminated; and characteristics of the next period appear in this one. Opening a picture may give a sudden and entire presentation at once, and turning the leaf may close it as suddenly, and the leaves may separate them entirely; but the transpiring events commence imperceptibly, mature gradually, diminish and blend with what supersedes in the same manner. Hence, the exact division line can not be determined in relation to any foreshadowed events.

Second, or Red Horse, Period. A. M. 4334–4634; A. D. 330–630.—The spirit of contention and leadership began to develop itself in the preceding period; but in this one it entirely superceded the pure, peaceable, and individually-exerting spirit of the Gospel. The Arian, Nestorian, Monophysite, and other religious controversies, and striving for præminent offices in the churches, took peace from the earth, or Roman empire. Churches were scenes of slaughter; and wells in the yards overflowed with Christian blood, shed in mutual combat for doctrines and for favorite prelates. The civil government gave badges of leadership and swords for slaughter to prelates, who used them against one another with effect.

During this period the Monotheistic antagonism to the kingdom of God fully developed itself. After the great Roman empire had been agitated like the stormy sea, the first Monotheistic empire on record emerged from the shattered

ruins of Polytheism, occupied the throne of the Cæsars, exercised the same authority over the persons and consciences of citizens and sojourners, and forced submission to decrees of synods and edicts of magistrates. This was Monotheism, acknowledging the Divine Scriptures and institutions, seated on the conspicuous throne of the seventh head of Polytheism, and exercising all of its power and authority. Constantine persevered nearly forty years in the practice of Polytheism; and the title, the ensigns, the prerogatives of sovereign pontiff, instituted by Numa and assumed by Augustus, were accepted without hesitation by seven Christian emperors, who were invested with a more absolute authority over the religion they had deserted than over that which they professed. Gratian was the first emperor who refused the pontifical robe. Theodosius extinguished Polytheism in the Roman empire A. D. 390-402. So rapid and yet so gentle was the fall of Polytheism that in twenty-eight years after the death of this emperor the faint and minute vestiges of it were no longer visible to the eye of the legislator, but pagan statesmen and officers in the army supported this Monotheistic empire in the west till the Latin head expired; multitudes, professing this empire, or state, Christianity, were pagans still, and many of the rites and ceremonies of this state church were received from Polytheism. Thus, Polytheism gave its throne, power, and authority to this Monotheistic empire. The titles worn upon all these imperial heads were impious or blasphemous, viewed from the Bible standpoint, and in their edicts and in the decrees of councils they blasphemed God and His true churches and His faithful witnesses who dwelt in these churches.

When the Polytheistic Red Dragon delegated his prerogatives to the Monotheistic wild beast it was understood that the beast would finish up the work of the dragon. When the dragon had wasted his last energies and devices against the woman herself, then the beast would wage war against that portion of her seed that kept the commandments of God and had the witness-bearing of Jesus Christ. During this period the true churches of Christ were driven into obscurity as heretics and schismatics, and in the wilderness alone could they be nourished. The faithful seed of the woman who kept the commandments of God and retained the witnessing for Jesus Christ were distinguished from the unfaithful, and a perpetual warfare was made upon them. The two, or prominent, witnesses of Christ began to constantly wear sackcloth in mourning for their murdered brethren; but when these witnesses considered reformation hopeless, and prayed God to spare the barren fig tree no longer, then destruction overtook their persecutors. With the double purpose of destroying the Monotheistic empire and sweeping all Christian churches into destruction, the invisible Diaboles fomented discord and contention, and civil and religious wars in it; and the visible dragon sent a deluge of Polytheistic barbarians to destroy indiscriminately, and especially to sweep the churches into oblivion. But the divisions in the Roman empire, or chasms in the Monotheistic world, swallowed up these barbarians, converting them into Monotheists; and before these fragments became consolidated under headships the true churches had been nourished in obscure places by dukes, barons, knights, and nobles, because they were good subjects and made their masters rich.

Constantine subjugated all the churches to four patriarchs—that of Rome, Constantinople, Antioch, and Alexandria. The patriarch of Jerusalem was added after his day. These were the recognized heads of the Catholic, or state-churches. He also created the second head of this great Monotheistic empire, and called it New Rome. This was Constantinople, or city of Constantine, and became the head of the Greek, Eastern, or Byzantine, empire after the permanent division. This empire became united for the last time under Theodosius the Great; after him its division, under its Latin and Greek heads, became permanent. This division was foreshadowed in the prophecies of Daniel, and the divisions come to different ends. The great king, or eastern empire, will be pushed by a

southern and destroyed by a northern power. The beast with the ten and the little horns will remain till the judgment, and his body be given to the flames. This especially designates the western, or Latin, empire. This Monotheistic empire decreed death to the true churches that refused to recognize the decrees, ordinances, and institutions of the empire or state church. Reformation was hopeless; Christ's witnesses sent up their prayers; the angel offered these prayers of the saints with incense upon the golden altar; then filled the censer with fire and cast it into the empire, or earth; discord, threatening aspects, and civil wars followed. And the Monotheistic world, or empire, was revolutionized by successive shocks, announced by seven trumpets and seven thunders.

The first trumpet sounds, and the European third part of this Monotheistic empire is revolutionized by northern barbarians. The second trumpet sounds, and the African sea-coast and island third part is revolutionized by the Vandals. These barbarians adopted the Unitarian faith, and their civil policy and hostility to the empire Trinitarians induced them to protect the true churches persecuted by the state church empire. The western empire was subverted, the Latin headship was wounded to death, and the Roman senate transferred the imperial prerogatives to the Greek head. The arms of Justinian reconquered Africa and Italy to the Trinitarian faith and the Greek empire, received the allegiance of Spain, and acknowledged the Franks a legitimate part of the Roman empire and their king as a Roman consul. And thus, the Franks became the third head of the Monotheistic world, empire, or wild beast.

The third trumpet sounded, and Nestorius, patriarch of Constantinople, who was of a bitter and persecuting spirit, undertook to eradicate heresy, and thus poisoned the fountains and streams of civil and ecclesiastical prosperity. Persecution alienated citizens from the church and empire; they became dead to the interests of both, and exhausted the interests of both.

The fourth trumpet sounded. The Avars and Persians environed Constantinople and threatened the annihilation of the Greek-Roman empire. The sun of empireship, eclipsed one-third by the risen Franks, sunk in the west without reflecting one ray of hope from that quarter. The ecclesiastical moon hung in the east, eclipsed one-third by the banished Nestorians and alienated Monophysites, who aided the Persians. The sea coast towns and the islands—stars of the waters—still in the power of the empire, were also darkened one-third by religious and civil animosities. But, the treasures of the church and sword of Heraclius rolled off the darkness. The Avars and Persians were vanquished. The sun of empire arose once more upon the city of Constantine, and the state church reflected its light over Persia, Syria, Egypt, Eastern Europe, and Asia Minor.

During this period we find one favorable consequence of having the seal of the Living God on the forehead, or in possessing and exhibiting conspicuously the true Christian principles and practices. Not united to the state church, but persecuted by it, the true Christians were tolerated, and even protected, by the enemies of the empire, while the Catholics and venerators of the state church were persecuted. This advantage appeared first in Persia, and afterward in Africa, under the Vandals. The motto of the true churches was: What has the emperor to do with the church? What has the church to do with kings? and, What have bishops to do at court?

The Third, or Black Horse, Period. A. M. 4634–5054; A. D. 630–1050=420 Years.—The changes, disputes, and contentions of the preceding period deepened the aspect of the kingdom of God into black despondency, gloomy foreboding, and inevitable bondage under leaders armed with the sword. The weaker leaders became vassals to stronger ones, till at last nothing is seen in the hands of the guiding intelligence but the Mahometan or papal yoke imposing itself on all who acknowledge the One Only Living and True God and Jesus Christ to have been sent by Him, and the Sacred Scriptures to be a revelation

from Him. The moving force and energy is inexorable despotism and blackness of character. The bold witnesses of Christ, who stood up against this immoral character and advancing despotism, are slaughtered without mercy; perpetual war is waged against the seed of the woman that keep the commandments of God and have the witness-bearing of Jesus Christ. All are reduced to tribute, slavery, or death, and in the wilderness alone can the true churches of Christ be nourished. Mahometanism offers the Koran, tribute, slavery, or death. Popery offers the papal yoke, or confiscation and death. None can have the rights and protection of citizens to buy and sell but those accepting this yoke.

Still, the indefatigable missionaries furnish the bread of life in some way or other, and the shining graces and the reviving joys of the Spirit none can prevent or impair. Under the Greek head the seed of the woman, under the name of Paulicians, suffered cruel persecutions. As the Paulicians stand on the page of history they were reformers, who increased very rapidly and to a great extent. But, more plausibly, the reformation commenced by Constantine having called public attention, many of the apostolic churches driven into obscurity were discovered or became bold, and were confounded and persecuted with them and under their name; and thus, the woman became confounded with her seed. The woman represents the true apostolic churches driven into obscurity; but believers, begotten by the Word and Spirit of God, are her legitimate seed, though they may not have discovered every truth nor observed every institution of the kingdom. They reform according to the light they obtain. The Novatians and Donatists were apostolic churches by descent and schism, but the Paulicians were reformers. An apostolic church may have altered or lost the primitive faith and practice, and reformers may not have restored all of them; therefore, both must be measured by the Scriptures.

During this period the ecclesiastical influence in this Monotheistic empire became a wild beast fully developed, having two horns fully grown, though apparently not very dangerous. But, as this second beast animates an image of the first beast and exercises all his authority, those lamb-like horns may be most destructive. He displays two modest powers, but uses the mouth, muscles, and horns of his image of the first beast. This ecclesiastical influence was manifested in the east by the power the patriarchs exercised over the Greek emperors and the part they took in the government. In the west, the Franks were indebted to the clergy for their rise to empire over other barbarians. Its power was divided into two horns—the Unitarian and Trinitarian, called at first Arian and Catholic. The Trinitarians defeated the Unitarians in the empire, but the Unitarians held the mastery for awhile by the barbarians. Being expelled from both the east and west empires, it became triumphant under the name of Mahometanism, while the Trinitarian horn came to maturity in the pope.

The Latin head was wounded to death by the barbarians and its prerogatives were conferred on the Greek head. The Greek became so enfeebled it could give no succor to the churches and provinces in the west, so the clergy obtained an influence among the barbarians, positions in their governments, and the patriarch of Rome acquired the headship of the clergy. Thrown upon his own resources, the pope consecrated his wealth and influence to restore in himself the Latin headship. Gregory I. was a great statesman and rebelled against the exarch of Ravenna, who was deputy to the Greek emperor. He supplied the wants of the citizens out of his own ample treasures, and taught his people to defend themselves. Thus, Rome was raised from its degradation to the rank of a self-governed city. The power of the popes increased, and after the loss of her legions and provinces, the genius and fortunes of the popes again restored the supremacy of Rome. In the time of Gregory II. the Greek emperor found the Latin head was recovered in the person of the pope. Gregory declares the pope to be the bond of union between the east and the west, and able to concentrate the western tribes against the emperor, whom he threatens imperiously. This was not idle

boasting, for, concentrating forces, the pope defeated the emperor's army. Again, Leo IV., failing to obtain help from the Franks against the Saracens, concentrated forces and defeated the invaders.

Thus, we see the Latin headship was recovered to Rome some time between Gregory I., A. D. 604, and Gregory II., A. D. 728. The fragments of the western empire concentrated into ten powers—the Franks, Alemanni, Amoricians, Burgundians, Vis-Goths, Vandals, Ostrogoths, Heruli, Lombards, and the Saxons. These were afterwards subverted or absorbed by the popedom, Franks, Saracens, and Saxons in England.

Mahometanism was the little horn of Daniel's prophecy which grew out of the Egyptian horn of the Macedonian empire. Ptolemy Urgetes conquered the western coast of Arabia, where Islamism arose, and added it to his dominions. Mahomet might be called a Unitarian Christian. He acknowledged Jehovah to be the only Living and True God; the patriarchs and prophets to be His messengers, and their writings to be His word, or a revelation from Him; acknowledged Jesus Christ to be the greatest of them all; but denied His divinity: and Islamism was made up from the Jewish and Christian Scriptures, legends, and philosophy. He maintained that a later apostle of God could alter or abrogate the laws and institutions of all before Him, and hence Christ had the right to alter or abrogate the laws and institutions of Moses; and as Mahomet came after Christ he had the right to alter or abrogate the Christian laws and institutions. He said Christ would condemn the Jews for not acknowledging him to be an apostle of God, and he would condemn the Christians for worshiping Him as the Son of God. He exalted himself above all the patriarchs and prophets and all the stars in the kingdom of God; and he exalted himself above Christ, the Prince of all these heavenly hosts, when he professed to have received superior honors in Heaven, and when he altered and abrogated His laws and institutions on earth. He took away the true daily worship, or rendered it impossible and unlawful in the Temple, when the Calif Omar consecrated the site of the Temple on Mount Zion for the mosque of Omar, and he subjected all true worshipers of God to tribute and to pay for access to the sacred places in Jerusalem; and he waxed great to the south seas and Egypt, and east to the Ganges, and west to the Adriatic, over the land of desire, as it is represented in history.

Mahomet preached his Unitarian religion for a time without success; so he concluded he must have a perfect image of civil government, animated and controlled by himself, or the calif, who was the spiritual head of Mahometanism—or the Unitarian horn of Monotheistic revealed religion. Having established a civil government and consecrated military lieutenants of the faithful, he conquered all around him, and spread the Unitarian religion in all directions by the sword of the Saracens. Everything was favorable for success; empires had become distracted and weak, and the smoke out of the bottomless pit of heathen philosophy, mixed with Scripture truths, and with Jewish Christian and heathen legends, had filled the whole religious atmosphere and obscured every source of divine light.

At last the fifth trumpet sounded, and through this smoke issued swarms of Saracens with their religion out of the bottomless pit. Mahomet, the messenger of the abyss of philosophy, revelation, and fiction, was their king, and his caliphs blessed and gave them their commission; and he has proved himself to be the destroyer. These Arabian locusts destroyed with lion teeth, bearing lofty and defiant heads and invulnerable breasts, and exhibited an attribute of women. They were notorious polygamists, and propagated it wherever they conquered Christians or pagans; and whole regiments of women fought in battle and sometimes secured the victory. They exterminated Polytheism from the Atlantic to the Indus, and their successors broke its power to the Ganges. Their after policy was painful and degrading; however, those whose genuine Christian character was conspicuous, and paid tribute, escaped their first ravages, but may have suffered

the pernicious effects of their policy. The Saracens became the fourth head of the great Monotheistic antagonism to the kingdom of God. The patriarchs of Antioch, Jerusalem, and Alexandria—the Nestorians and Monophysites—purchased their offices, privileges, and prerogatives from them, and depended on the Saracens to enforce their authority. The lieutenant of the caliph was the Cæsar of the east and of Africa. The woes accompanying this trumpet were savage invasions, civil wars in Europe, and the rise and conquests of the Turks in Asia.

Popery was the little horn of Daniel that arose out of the ten fragments of what was the Roman power before it began to conquer and tramp down the Greek, or Macedonian, empire. Of these ten fragments, three were subverted and eradicated to make room for the papal power. The Heruli terminated the Latin headship and pretended to govern Rome and Italy in the name of the Greek emperor. Being intractable, this horn, or power, was conquered by the Ostrogoths in the name of the Greek head. Being unmanageable, this Gothic horn was vanquished by the armies of Justinian; and Rome and Italy were governed by the exarchs of Ravenna. These exarchs were not a power, but only deputies of the Greek emperors. Rome was now but a third-rate city, full of wretchedness and woe. Pope Gregory I., by favor with the emperor and resistance to the exarchs, obtained the independence of Rome, relieved its miseries, and raised it to a first-class city. But the Lombards encroached, conquered the exarchs of Ravenna, oppressed Italy, and threatened Rome. The Greek emperor could give no relief, but advised the pope to obtain help from the Franks.

After the pope repulsed the forces of the emperor himself in the war about images, he, by his ecclesiastical influence and forged letters from St. Peter, brought the Franks to his deliverance. The Lombards were vanquished, and Pepin and Charles the Great gave the possessions wrested from the exarchs by the Lombards, and great treasures, to the pope. Thus, three of the horns, or powers, out of the fragments of the old Roman power—the Heruli, Ostrogoths, and the Lombards—were uprooted to establish the papal power; and the pope, now the resuscitated Latin head, conferred the title, Patrician and Consul, upon his deliverers. Thus, the pope, with all his ghostly power, influence, and ecclesiastical authority, found his need of a civil government; but a government superior to himself or his ecclesiastical councils, such as Constantine established in Rome, and still continued in Constantinople, did not suit his Latin headship. With the full understanding of the prerogatives and possessions of the pope, Charlemagne was crowned by the pope as Charles Augustus, crowned of God emperor of all the Romans, successor of Constantine, of Cæsar Octavianus—and was acknowledged by all enemies to the Greek church and empire as the western emperor and the official head of christendom. Thus, the Frank, or third head of the great Monotheistic wild beast, was converted into an image of civil sovereignty, animated by the pope.

This Frank empire was originated by the ecclesiastical power and influence, when the titles, Eldest Son of the Church, Anointed of the Lord, King by the Grace of God, was conferred on Clovis; it was nourished by the Trinitarian clergy and strengthened against the Unitarian fragments of the Roman power, and was acknowledged by Justinian, the Greek emperor. The Merovingian dynasty of monarchs were deposed, by the pope and the Carlovingian dynasty crowned emperors of Rome, and the first head of the third wild beast, or holy Roman empire. All Christians were commanded to worship or venerate it, or be excommunicated and handed over to it to be put to death. In the days of Charlemagne it showed signs of a genuine civil sovereignty; but in the days of his sons, and afterward, the pope was manifestly the uniting, animating, and controlling spirit, while it was only an image of the Constantine civil sovereignty. The second, or religious, wild beast now rules most of the Monotheistic world through an image of Monotheistic civil sovereignty; its Unitarian horn animates and controls the

Saracen head, and its Trinitarian horn animates and controls the Frank head; and the Greek head of the Monotheistic civil sovereignty is wedged in between these two image headships in the north side of the Monotheistic world.

The Frank empire became dismembered, and the pope and clergy became the surest protectors of person and property. The pope, the renovated Latin head, invited Otho, of Saxony, king of Germany, to become emperor of Rome, and crowned him at Rome, A. D. 962. By contract between Otho and the pope the German emperors were constituted kings of Italy and emperors of Rome, but must be crowned at Milan, by the archbishop, with the iron crown of Italy, and at Rome by the pope, with the gold crown of the Roman empire. Britain, France, and Spain never belonged to the German empire, its empireship over the holy Roman empire was only an image of supreme sovereignty, and the pope was the real Latin head. The German empire was the fifth head of the great Monotheistic wild beast.

The Fourth, or Pale Horse, Period. A. M. 5054–5652; A. D. 1050–1648 = 598 Years.—Although the sword of Monotheism in the hands of Unitarians and Trinitarians had exterminated Polytheism in Western Asia, Northern Africa, and in most of Europe, yet the name of the Living and True God, the Holy Spirit, and of Jesus Christ, were disgraced with the most gangrene corruptions in morals, the most fiendish cruelties and wholesale slaughters under which the world groaned. The Unitarian Turks, in the name of the One Only Living and True God, were turning whole countries into desolated ruins, and brutalizing the Christians in Asia, Eastern Europe, and North Africa. The papal Trinitarians, sunk into the lowest debaucheries and debasing licentiousness, were destroying in the name of the Holy Trinity both heretics and true Christians by wrecks and tortures, by fire and sword, and depopulating whole districts, cities, and villages. And both were destroying one another in crusades, invasions, and repulsions, with a barbarity unsurpassed by any pagan nations. Everything holy was polluted with crime and dyed with blood.

During this period the woe attending the fifth trumpet prepared the way for the sounding of the sixth. The Saracen empire had become divided, and Mahomet was represented by three caliphs, or vicars, of which the Abbassadees were the most powerful, and, of course, the most orthodox. Their lieutenants had become enfeebled by luxury; insurrection and rebellion had destroyed the authority of the caliphs, and the Greek emperors had reconquered Asia Minor, Armenia, Antioch, and islands. The Turkish soldiers had usurped the authority of the Saracen rulers, but maintained the Mahometan religion. These were joined by immigrations of wild tribes of Turks, or Tartars, who embraced the same religion and extended it to the Ganges in India. The sultan, Togrul Beg, vanquished the Bowadies of Persia, and obtained from the caliph of Bagdad the title, Temporal Lieutenant of the Vicar of the Prophet, and the Turkish empire became the sixth head of the Monotheistic antagonism to the kingdom of God.

Myriads of Turkish horsemen spread over a frontier of six hundred miles, and one hundred and thirty thousand Christians of the Greek empire were slaughtered. These conquests were rolled back by the Greek emperor, but were repeated by Alp-Arsland. Armenia and Georgia were subjugated; Islamism, death, indignity, and slavery were imposed on the survivors; the Asiatic provinces of Rome were irretrievably lost from the Bosphorus and Hellespont to the Euphrates. When Malek Shah became sultan, and the sacred title, Commander of the Faithful, was conferred on him by the caliph, his præeminence was disputed by another branch of the house of Seljuk. The two armies, ready for action, awaited the signal, when the caliph interposed his mediation, and said: "Instead of shedding the blood of your brethren in descent and faith, unite your forces in a holy war against the Greeks, the enemies to God and His apostle." They listened to his voice; the sultan embraced his rebellious

kinsmen; the eldest of them, the valiant Solyman, accepted the royal standard, which gave him the free conquest and hereditary command of the provinces of the Roman empire from Arzerom to Constantinople, and the unknown regions of the west. Thus, we find the last third of the Roman empire is devoted to destruction by the Turkish empire of Malek Shah, which extended from China to the neighborhood of Constantinople, and from the Georgian mountains to the Arabia Felix, the sixth head of the Monotheistic wild beast.

The prophecies of Daniel make but a little book; and at this time it was open to the instructed servants of Christ. In these they could read the rise and position of the present powers, and form a certain conclusion about their future; and the passing events, like a messenger with a voice of many waters, called the attention of all who regard Christ as having all control of land and sea. But when about to read the past and learn the future in the little book, eleven thunders announced some events about to transpire which were not particularized in any Old Testament programme. Seven crusades burst upon the Monotheistic world like thunder, spread destruction in their course, and rolled away without altering or affecting the programmes given in the little book.

The greatness and union of the Turkish empire expired in the person of Malek Shah. His vacant throne was disputed by his brother and four sons, and the result was a confirmed and lasting separation of his empire into four divisions: Kerman, Persia, Syria (including Aleppo and Damascus), and Roum (including Asia Minor and what was designed to be conquered farther west). While these divisions and wars were transpiring, the first thunder shook the whole west, and myriads of papal Trinitarians were avalanched upon the Mahometan Unitarians. The flood rolled around Constantinople and rushed upon Asia Minor. The undisciplined rabble fell an easy prey to the sword of the valiant Solyman, and the piles of their bones showed their fate to their followers. But disciplined warriors under able commanders followed, defeated Solyman, and overflowed his dominions. Solyman fled to his kindred on the Euphrates; but here the veterans of Malek Shah had wasted themselves in the civil wars of his sons. His undisciplined recruits were defeated; Syria was conquered, and Jerusalem captured. Those provinces of Asia Minor captured from Solyman were restored to the Greeks, the islands and seacoasts were recovered by them, and the kingdoms of Armenia and Jerusalem, formed and governed by the Latins, bound to the four divisions of the Turkish empire which had decreed the extirpation of the last third of the Roman empire. After the loss of Jerusalem, Bagdad mourned in the dust; the cadhi of Damascus tore his beard in the caliph's presence, and the whole divan shed tears at his melancholy tale. But the caliphs could only weep; the Seljukian sultans, through discord, degeneracy, and decay, were unequal to the defense of their religion, and their appointment by the caliph to destroy the Greek empire appeared to be in vain.

Just now the sixth trumpet sounds; the attention of Christ's servants is called to the Euphrates; they hear the command to loose the four messengers bound on the Euphrates, who had been prepared to extirpate the last third of the Roman empire. The time in which this was to have been accomplished was three hundred and ninety-six years. Now, the subjugation of Armenia and Georgia by Alph-Arslan, and the degrading enslavement of the Christians, is placed by Gibbon in A. D. 1065-1068, and the capitulation of Trebizond, the last remnant of the Greek-Roman empire, in A. D. 1461.

While sultans were sunk in the luxuries of the harem, their slaves and subalterns, called atabeks, undertook the unbinding of the Turkish powers, now divided into four divisions. Zenghi proved his first arms against the Franks in the defeat of Antioch. Thirty campaigns in the service of the caliph and sultan established his military fame, and he was invested with the command of Mosul, as the only champion that could avenge the cause of the prophet. He stormed the city of Edessa, and recovered from the Franks their conquests beyond the

Euphrates. His son, Nouredin, gradually united the Mahometan powers, added the kingdom of Damascus to that of Aleppo, waged long and successful war against the Christians of Syria, and spread his ample domain from the Tigris to the Nile. The caliphs rewarded him with the titles and prerogatives of royalty, and he brought Egypt from under the Fatimite caliphs to the Abbassidees. Saladin, the Curd, became grand vizier, then had conferred on him by the caliph every title that could sanctify his usurpation in the eyes of the people. He despoiled the Christians of Jerusalem, and the Atabeks of Damascus, Aleppo, and Diarbekir; extended his empire from African Tripoli to the Tigris, and from the Indian ocean to the mountains of Armenia. Thus, the Turkish power was restored by usurpers of power consecrated by the caliph, or vicar of Mahomet, and the cords that bound it in the Euphrates were dissolved; Mahometanism became great, not by its own power or influence, but by the power of Saracens, Turks, Courds, and Moguls.

A second and third peal of thunder brought the Latin Trinitarians upon the Unitarian Turks and produced destruction and carnage, which showed they did not belong to the King of Peace. Richard of England and Saladin made a treaty, but both the pope and the caliph, the animating spirits of the image heads of the wild beast, disapproved of the agreements. The fourth thunder called Christ's servants to behold the Latin Christians turn their crusade from the Turks to invade the Greek Christians, capture and despoil the city of Constantine, abuse and murder the unresisting and inoffensive citizens, establish a Latin kingdom, and necessitate the Greeks to establish their seat of government at Nice, which had been Solyman's capitol. Although the Latin kingdom declined and the Greeks recovered Constantinople, yet the city of Constantine never recovered its strength, riches, and glory. Such were some of the acts of the holy Roman empire which were animated by the pope. Seven crusades spent their force, spread death and destruction from Rome to Jerusalem, and left things without change, and the Turks went on with their design and destroyed the Greek empire within the appointed time.

The thunders having expired, we can now hear the angel speak and read his little books. He assures Christ's servants that the time for the wicked to reign and devastate the earth shall not be extended beyond the sounding of the seventh trumpet, and when it begins to sound the mysteries of God foretold by the prophets shall be fulfilled. The little book shows Mahometanism and popery fully developed, the Turks approaching to destroy the great King, and everything transpiring and drawing to a close according to the divine programme. Parts of the woe accompanying the sixth trumpet have transpired. The savage hordes of Carizmians rolled headlong on Syria, and Franks, Turks, and Saracens were cut to pieces or dragged into captivity. The Moguls, like one devastating flood, swept over China, Carizme, Transoxiana, Persia, Aleppo, Damascus, Anatolia, Kipzak, Russia, Poland, and Hungary. Blood and carnage, ruin and desolation marked their invasions. But the Mamalukes turned the Moguls from Egypt. Their vast empire divided, became Mahometans, and declined; and the Turks resumed the headship of Mahometanism under the Ottoman dynasty. The caliph of Bagdad was murdered by the Moguls, and, after a time, the Ottoman sultan united in himself the sultan and the caliph—vicar of the prophet and lieutenant of the faithful. Though he never united the Mahometan world in one empire, he was acknowledged the head of their religion, and so continues to this day. Under Tamerlane another devastating flood swept over Persia, Turkistan, Kipzak, Russia, Hindoostan, Syria, Anatolia, and defeated the Turkish sultan, Bajazet. Timour and orientals styled the Ottoman sultan the "Cæsar of Roum," or Rome, and the Ottoman empire, the "frontier and bulwark of the Moslem world." Timour, or Tamerlane, was accustomed to require seventy thousand human heads, which he builded into columns and pyramids. The woe attending this trumpet would not end here, but, after the fall of Constantinople, afflicted

Europe in wars with the Turks, and will not end till after the resurrection of the two witnesses slaughtered by the wild beast out of the bottomless pit. Timour was a zealous Moslem, but slaughtered Mahometans and Christians. His vast empire evaporated at his death. The Ottoman empire recovered from his blow, and became the terror of the west.

The movements of the Turks against the Greek empire were like whirlwinds. At the last three hundred ships were employed, and fire, smoke, and brimstone, or ignited gun powder, completed the destruction. Syria and Egypt were conquered from the Mamalukes, and the Ottoman empire was mapped out, as Daniel foretold. The Greek empire being subverted, the Turkish and German heads of the image of civil sovereignty, animated by Mahometanism and popery, ruled from the Atlantic to the Ganges, and genuine Monotheistic civil sovereignty, ruling church and state, is hidden in the inaccessible north. The patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem were governed by the authority of the Ottoman sultan, and the Nestorians and other Christians by the Mahometan rulers over them.

Turning to the west, we find the pope has become stronger than any of the divisions of the Latin empire. The Mahometans bounded him on the south and east. Russia, on the north, rejects his authority, but he plays the despot for a time with emperors, kings, and dukes. Never did the caliphs exercise more authority over the Mahometan lieutenants, or sultans, than the popes exercised over the papal rulers of the holy Roman empire, and he showed himself to be the uniting, animating, and controlling power in this image of civil sovereignty. Having now all the divisions of the old Latin empire united into one, he was prepared to persecute the woman nourished in the wilderness, and to make war with her seed who kept the commandments of God and had the witness-bearing of Jesus Christ, and to slay the witnesses wherever found. The pope now controlled about one-fourth of the Monotheistic world, and filled it with crimes and cruelties. The Paulicians slaughtered, persecuted, and expatriated by the Greek empire, dispersed themselves through the west; but they found this papal horn of the second wild beast had the voice of the dragon and exercised all the power of the first beast. They might as well, or better, have staid under the Unitarian horn. But, all daring to witness against popery or Mahometanism found torture and slaughter awaited them in all parts of the Monotheistic world, and they were always clothed in sackcloth. The seed of the woman, whether those venturing out of the obscurities of the wilderness, or those begotten by the word and Spirit of God, were overtaken by war in every country. Arnoldists, Petrobrusians, Henricians, Hussites, and others, were slaughtered or dispersed. The woman herself was discovered in some of her lurking-places in the wilderness, and the Waldenses and Albigenes were exterminated or dispersed.

These dreadful persecutions discovered to the servants of Christ that the Lamb was standing on Mount Zion with His one hundred and forty-four thousand avowed and faithful soldiers. Understanding the times and situation, these could sing the new song of new victories in the flames of persecution, but none others could sing or even learn it in times so corrupt and cruel. But these, the choice fruits of Christianity, had always followed the Lamb and were versed in the promises and prophecies, and being always acceptable to God, they had peace in Christ and boldness in the raging conflict. They had overcome the Red Dragon by confiding in the blood of Christ and by the word of God, which they used freely, and by the witnessing for Jesus; and then they sung of victory. Now they were about to vanquish the wild beast by the same means and generate a great reformation, and now they sing a new song in the prospect of a new victory.

When the martyrs stood firm in the pagan persecutions their brethren rejoiced and triumphed; but, if they renounced Christ, the Christians were dejected. The witnesses having stood firm and achieved, in suffering and dispersion, the victory over the beast and his image, and the number of his name,

stood on a glassy pavement, having harps of God, and sung their new songs that none others could either sing, learn, nor understand. It was the song of Moses, who taught the existence of only One Living and True God, and the song of the Lamb, who taught and effected the way of reconciliation with Him; and it gave exclusive worship to Him, the only Holy One; boasted the subjection of all nations to Him, and announced His judgments to be in sight, or then manifested. The martyrs triumph by suffering, and then the judgments of God on their persecutors will give them the triumph. Now appear the angels to inflict the seven last plagues, which will finish God's wrath on the dragon, beast, and false prophet.

The first plague inflicted on those who worshiped the beast or his image, was schism. Mutual jealousies of the nations prevented coöperation in defense and aggression, and a firm and independent difference in the principles and practices of religion alienated, divided, and destroyed all unity among both Mahometan and papal Monotheists. The second vial turned the papal sea into blood by civil and religious wars, and wars with the Turks, and every vital element and energy of the papal empire finally perished. The messengers proclaiming the fear and worship of God alone, and not the fear and worship of the beast or his image, came out of their secret places and took stations as conspicuous as mid-heaven, and spoke so loud that princes and prelates could not help but hear them. This great, extensive, and successful reformation was a result of the firm stand taken by the Lamb's one hundred and forty-four thousand bold confessors when the beast's power was unlimited.

During this period the richly attired woman, drunken with the blood of the saints, and her scarlet wild beast covered with blasphemous titles, were fully and clearly identified. The woman is the papal church; her beast is the holy Roman empire; the heads of this empire are dynasties—the Carlovingian, first; Saxon, second; Franconian, third; Swabian, fourth; Luxembourg, fifth; Austrian, sixth; Bonaparte, seventh. Five had fallen. The Austrian was the head when seen by John—the time of the Reformation. The Bonaparte destroyed the German empire and forced itself into the headship, but continued a very short time. Nothing now remains of this beast but ten independent sovereignties—England, France, Spain, Portugal, Italy, Switzerland, Austria, Germany, Denmark, and Sweden. Holland and Belgium are dependent and may be absorbed. But, this beast must have an eighth head, which will be the beast that once existed, and at this time did not exist. It cometh out of the bottomless pit, and goeth into perdition after the battle in Megiddon. The holy Roman empire, like the Mahometan, was only an image of the first development of the Monotheistic empire. The Greek head had guided the genuine Monotheistic civil sovereignty for one thousand years; but, being destroyed by the Turks in A. D, 1461, Monotheistic civil sovereignty did not exist unless in a bottomless pit or hopeless prison, guarded by Mahometanism and popery.

When Constantinople was in extreme danger, the emperor, who was the head of church and state, in hope of aid from the west, delegated his headship to the pope and became a penitent son of the papal church. Thus, the civil headship expired, leaving the crown in the hands of the second, or ecclesiastical, beast. This was the act of the emperor and leading clergy of Constantinople, and was condemned by a secluded monk, and was rejected by the patriarchs under Turkish government. But Russia maintained the Greek church, rejected the Latin, and spurned subjugation to pope or caliph. On the fall of Constantinople, the original Greek church might be said to have been transplanted to Russia. After some time the bishop of Rostow was created a patriarch, by the four patriarchs under the Turks, in the room of the patriarch of Rome who had apostatized by becoming pope. The Greek church never usurped control over civil sovereignty, but acknowledged the civil sovereign to be the head of the church as Constantine had established it at the first. The Russian monarch was

the acknowledged legitimate head of the whole Greek church and its five patriarchs. Thus, away up in the impenetrable north, which fancy had peopled with monsters or clouded with eternal darkness, the genuine first beast found a place to recruit under his seventh, or Russian, head. This retreat was not regarded by the image heads with any apprehension for the future. It might be considered as a sure prison, a bottomless pit, and was guarded on the south by victorious Turks and valorous German heads; and to this day both have combined to keep Russia in the north as a wild beast in a deep pit.

The great Monotheistic wild beast is now, A. D. 1640, fully developed, and the crowns are evidently on the horns; and now is the time to count them. In the Mahometan empire are five independent powers: the Mogul (Afgan, or Indian empire), the Persian, the Ottoman, Arabia, and North Africa; the kingdom of Cordova, in Spain, has ceased to be a power. Of these, the Ottoman sultan and empire are reckoned the head of the Moslem faith. In the papal, or holy Roman empire, the civil sovereignty began to show something more than an image, and the Emperor Sigismund convened a council at Constans to reform the clergy and limit the power of the popes. Though Pope Eugene sent the whole council to the devil, it showed the bones and muscles and head of the image had been transforming into a genuine civil sovereignty; and in condemning Huss and Jerome to the flames it showed its identity in body with the first wild beast. In this council—the best images of the first beast in the west we have met—we find but five horns recognized as having right to representation. At first, France, Spain, Italy, and Germany claimed the sole right to representation; but England alleged that Constantine, the founder of the empire, was a Britton, and by facts and fiction made good her claim. Of these, the German emperor and empire were the nominal head of the holy Roman empire; but these five horns had the power and wore the crowns. These ten horns may be the toes of Nebuchadnezzar's image of nationalities. From this time the civil powers began to act independently and gained the power.

At the Reformation the Protestants adopted state-churches; the Lutherans, like the Greek church, acknowledged the civil sovereign to be the head of the church; Calvin, more like popery, claimed the independence of the church, but the obligation of the magistrate to enforce its decisions. But all the European states, papal and Protestant, are now exercising a civil authority over the churches, and are thus becoming reformed into the genuine first beast. Now, considering the relation of Russia to the Greek church under the Turks, and the tendency of the European horns of the holy Roman empire to the Constantine model, the ten horns of the third beast might give their power to Russia for a short time to destroy Turkey and popery, and thus restore the Constantine wild beast out of his hopeless prison; then it might slay the two witnesses and go into perdition. This would be the eighth head of the holy Roman empire, and all the world would wonder after it: The Restored Constantine Empire!

The Fifth, or Free and White-Robed Period. A. M. 5652–6000; A. D. 1648–1996=348 Years, Perhaps Sooner.—The result of the black and pale horse periods are now manifested and recorded on the page of history; the saints have been wasted by terrible slaughters. But the power of the Man of Sin is evidently broken now; the saints dare now call for vengeance, and have good reason to expect it, too. The peace of Westphalia secured independence of thought and speech to the Protestants, but the same privileges were not accorded to all witnesses for all truths till some time after, and was obtained by degrees in different countries at different times. However, they discover evidence that more of them must witness into death before that day of promised vengeance. This future slaughter of them may be the slaughter of the two witnesses by the beast out of the bottomless pit, when he becomes the eighth head of the holy Roman empire. But, for the present, their condition is comfortable. They rest from

persecution, wear white robes with safety, speak openly, and with the principles of truth and freedom torment the worshipers of the beast and his image, or the recognized citizens of his empire. Now, the missionary angel will fly in mid-Heaven, and with a loud voice preach the fear and worship of Jehovah alone to every nation and tribe on the earth. The worship of false gods and of the beast and his image, condemned privately by the witnesses, shall be openly condemned in every language under the heavens, as the angel announced; but the whole truth of the kingdom may not be preached by every missionary. The investigating and observing angels also fly as conspicuously, and proclaim as loudly, the fall of popery and Mahometanism, and expose their great abominations and wickedness.

During this period the third, fourth, fifth, and sixth vials of God's wrath are poured out. The third turns all the tributaries of the holy Roman empire into blood, by the wars of successions and the French revolution; so the sea can not be healed, and its restoration is rendered impossible. The fourth scorched the princes, nobles, and clergy, with that imperial power they so much desired and venerated. The emperor of Russia, the emperor of France, and the government of England played the tyrant, and the men of church and state were scorched by it. The fifth filled the political and ecclesiastical thrones of the third beast with darkness, and princes and parliaments had to make concessions to the people. The king of France, the pope, and the emperor of Austria fled from their thrones; and no doubt they bit their lips and tongues in anguish, swore some hard oaths, and uttered some impious expressions, for many of them were persons of such characters. Whether Vienna, or Paris, was the political throne of the beast at that time, might be disputed, but both were deserted. This vial may not be exhausted yet; communism, socialism, and nihilism may make princes, nobles, and clergy gnaw their tongues and blaspheme worse than ever. The term, throne, in the singular may denote the thrones of the beast, which are yet in darkness and uncertainty. The sixth dries up the Turkish power, and prepares the way for the kings of the east to meet those of the west on fields of Megiddon in the great battle of God Almighty.

At this time was discovered three unclean, or unlawful, frog spirits perambulating the whole world, and instigating all nations to the great battle of God Almighty. These spirits came out of the teachings of the dragon, beast, and false prophet. The spirit of Polytheism denies the Jehovah God, rejects His religion and revelation, and embraces every system of hostility to virtue and true religion. It can adapt itself to any kind of government—but prefers monarchy. The beast and false prophet, controlling all monarchies west of China and north of African Polytheism, necessitated it to identify itself with republicanism in France, and perhaps throughout Europe. The pope and caliph are still the points of the two horns of the false prophet; and the spirit out of his mouth demands that all governments should be under his control, maintain his authority, and do his bidding, while he exercises an independent and sovereign control over all religions, and no reformations of either. The spirit out of the mouth of the beast claims an absolute sovereignty over church and state, in the hands of a civil monarch who forces his edicts with the sword and demands reason and conscience to yield obedience or suffer confiscation, punishment and death. The center and hope of this spirit is in Russia, and all the Greek churches, Nestorians and Monophysites, have recognized this right in the civil sovereign; and the state churches of Europe will receive it. They now acknowledge the civil sovereign to be the head of the church. These spirits have had many wars for the supremacy, and will have more; but they will all unite against Christ in the battle of Armageddon. Russia now occupies the attitude of the man on the white cloud watching his harvest field, and statesmen, pope, and caliph see him and expect an onset; and every time he sends his sickle some reaping is done; and

the Euphrates recedes from the north and west shores, and now Egypt is in the hands of England. The spirit out of the mouth of the false prophet will be subdued by the beast and the ten horns. The dragon spirit will bring on the last and greatest battle. The Lamb will vanquish all of them.

The Sixth Period, or Wrath of Almighty God Period.—This will be a period of revolutions, invasions, subversions, uprootings, annihilations, radical and permanent changes, terminating in the perpetual power and happiness of the next, or consummated, age. The witnesses arise, great revolutions follow, and the second woe expires. The great city called Sodom, and Egypt, becomes divided; the tenth part, perhaps the Ottoman empire, falls with great slaughter; the rest of, perhaps, the Monotheistic world, become frightened and give glory to God. The sixth seal becomes historically verified, and comprehends the last trumpet and last vial of wrath.

The seventh trumpet sounds. God's wrath destroys those antagonisms that destroyed the earth—or Monotheistic world—in hostilities to His kingdom; the mysteries of God, as foretold by all the prophets, is finished; the kingdoms of this world become the kingdom of the Living God and of the Lord Jesus Christ. The seventh vial is poured out—and the work is finished. Michael stands up for the children of Israel, and a time of the greatest trouble transpires. The grape harvest is gathered, and the grapes trodden in the wine press of the wrath of God. The great battle of God Almighty is fought in Megiddon; the beast and false prophet are judged and cast into the final perdition, and the Red Dragon is bound and cast into the bottomless pit. The divine programmes being verified in regard to everything, atheism, Pantheism, Polytheism, deism, and infidelity in every form, will be utterly confounded, and never more open their mouths or show their heads. We may form opinions about these events, but history has not yet developed their consecutive order nor dimensions and degrees. The sixth seal, seventh trumpet, and seventh vial belong to the same period—they synchronize.

THE FOURTH, OR CONSUMMATED, AGE.

The consummated age begins with the second advent of Christ Jesus. Then is the first resurrection, or the resurrection to life; then the judgment of the living begins, or of those living in the Monotheistic world. All tares shall be rooted out of the kingdom of God; and then will the righteous shine as the sun in the kingdom of their Father. Jerusalem will be regenerated, and the throne of the kingdom will descend from Heaven and be located in the earth upon Mount Zion. The hope of Israel will be fully realized, and the glorious predictions of the old prophets will be fulfilled.

This age continues to the end, when the Son will deliver up the kingdom to the Father. After one thousand or more years of the consummated age have passed, the Diabolus himself will come out of the bottomless pit and lead up the fourth and last antagonism, which will be strictly satanic. But his hosts will be destroyed by fire from Heaven, and himself shall be cast into the lake of fire and brimstone. How long this antagonism will last we are not told. Then will take place the resurrection unto judgment, and the final destiny of those judged. Then will the Heaven, or atmosphere and earth, be regenerated, and inhabited by the righteous alone, and never be polluted with crime or cruelty. (See, in the main work, essays on The Kingdom, Second Advent, Spiritual Body, First Resurrection, Hope of Israel, and chapters 94, §§ 22–30; 175, § 7.)

SOME GREAT TRUTHS.

Having seen a sparsely sketched outline of the development of the kingdom of God, let us now take a comprehensive view of some of the great truths received and practiced by the genuine citizens, who will obtain the first resurrection and reign with Christ one thousand years on this earth in the consummated age of the kingdom, and at last inherit the new, or renovated, earth and Heaven, or renovated earth and atmosphere. Let me especially address my friends who are not in Christ, but are not enemies to Him. What to us will be the consummation of the kingdom if we have no right to citizenship in it, nor participation in the triumphs of the Gospel? Let me now come quietly to you alone and talk confidentially on this subject. You do not profess to be a disciple of Jesus Christ, but there is no other name given among men whereby we can be saved (Acts 4:11-12); and how can we escape if we neglect so great salvation? (Heb. 2:3.) We need not spurn nor persecute it; just neglect it, and all is lost.

The first great truth is this: GOD EXISTS, and He is a Rewarder of those who earnestly seek Him. (Heb. 11:6.) His existence may, and has been, proved by reasoning on His works of nature. His existence and communications with men have been proved by miracles to those witnessing these wonders. But the progressive development of His kingdom according to the programmes given years, centuries, and ages before the events transpired, proves the existence of an invisible, intelligent BEING, who makes covenants and keeps them, gives promises and fulfills them, threatens wrath and inflicts it, foretells events and brings them to pass. This is the first great truth in religion.

The second great truth is this: Man is the subject of divine laws, by nature, or creation, and by positive arrangement. By nature, or creation, man is subject to physical, mental, and moral laws; and his rewards or penalties for obeying or disobeying are the consequences growing out of the actions. Every individual having intelligence is under these inherent laws, by nature, without any revelation or legislation from Heaven. The rewards for obeying them are the happy consequences, and the penalty for disobedience is the evil consequences; and the extent of these good or evil consequences is beyond conception—they come in the order of cause and effect. The science of these physical laws is called physiology; of the mental laws, mental philosophy or psychology; and of morals, moral philosophy, or ethics. It requires much knowledge and discretion and self-government to regulate our lives by these inherent laws. The sacred books including obedience to these laws are Proverbs and Ecclesiastics; some portions of other books do the same. The intelligence, judgments, and reason necessary to determine our duty by these inherent laws are possessed by few, if any, and fewer improve by them.

Positive laws originate with the lawgiver, and the obligation to obey them originates in his will. He commands, and will enforce obedience by arbitrary rewards and penalties, which may not be in any way the natural consequences of the action. Disobedience is insult and disrespect to the lawgiver. Positive laws are adapted to all persons, whether intelligent or ignorant. They obey because it is commanded, and not because they see the utility. Now, Jehovah is all-wise

and benevolent, and His laws are for the best, whether man may so see it or not. His commands may be physical, mental, or moral, but they are obligatory because He has so commanded. But, He may give commands for the simple purpose of teaching man his subjection to positive laws. No other reason can be given, and no other object can be obtained. God commanded it. Why will not something else do? Because that is not what God commanded. Now, God commanded man not to eat the fruit of a certain tree, upon the penalty of death. Man did eat, and the penalty has been inflicted. Death was not an effect of eating the fruit, but a penalty affixed, and God will not remove the penalty unless the dignity of that positive law be sustained. A natural effect of disobedience was a guilty conscience. A natural effect of a guilty conscience was fear and an effort to hide from God, and to roll the blame on others. So, degeneracy increased in the order of cause and effect. Cain killed his brother; the earth became filled with violence and crime, and the flood was sent to drown the earth. The flood was not the effect of crime, but was a penalty sent by command of the Sovereign. Death has passed upon all men down to the present time, and has been aggravated by additional crimes committed against positive laws of revelation and inherent laws of nature.

The third great truth is: Man is under condemnation for many violations of revealed positive commands, as well as violations of his inherent laws of creation. By transgression of one man, or Adam, many were made sinners, and have made themselves guilty of many sins. Now, all men are, and have been, under condemnation by revealed positive laws, recorded in the Scriptures and handed down by tradition, and by the laws of nature; man must remain under this condemnation, or the laws must be abrogated, or their dignity must be sustained. To abrogate the laws would be to reflect defect in them, and reproach and blame on the lawgiver, which is impossible; the laws are good and the lawgiver is perfect. So man must remain under condemnation forever, or the laws must be magnified and made honorable; their dignity must be sustained, and man must learn to respect and obey laws. This derangement commenced by violating positive laws; and if recovered, the dignity of positive laws must be sustained first, and then obedience to the inherent laws of nature must follow in the order of cause and effect.

The fourth great truth is: The dignity of God's positive laws must be sustained by obedience to the precepts and suffering the penalties when they are violated. God is just and will govern His creatures by the constitutions and laws He has given them, and will not abrogate any law.

The fifth great truth is: Man must obey the positive laws of God, whether he sees the reason or not. God commands, and man must obey without any altercation. Now, how can the dignity of the law be sustained? How can it be magnified and be made honorable? By inflicting the penalty. And as man has been guilty of many violations of many positive laws, or commands, given to patriarchs and handed down by tradition, and to Moses and to the prophets and recorded in the Scriptures, many penalties must be inflicted. This would destroy man forever. Can the dignity of the law be sustained by the obedience and suffering of a substitute? That depends upon the will of the lawgiver, and what object is to be effected by it. It has been asked: How can the death of one man save the life of another? The death of the murderer will not restore the life of the murdered; but it may sustain the dignity of the law and deter others from breaking it. If a man sees a friend suffer for him, the penalty of his crime to sustain the dignity of the law, and knows that friend will not do so for him again, he knows the law must be sustained and he can not escape the punishment again; and he has now the fear of the law and the gratitude and love to his friend to prompt him to reformation. But will the law accept the substitution of a friend—a father, mother, brother, or a sister—for the pardon and reformation of an offender? That will depend upon the will of the lawgiver. Now, God's laws,

or commands, must be obeyed. If law is not respected anarchy will destroy society and individuals. If God accepts a substitute, and man refuses to accept the pardon secured, and refuses to confess his crime and reform, he is doubly damned; and the wrath of God abides upon him.

The sixth great truth is: God Himself has provided a substitute. Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned. Therefore, as by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. The judgment was by one man to condemnation; but the free gift is of many offenses unto justification. (Rom., 5:12, 18, 19, 16.) All we, like sheep, have gone astray; we have turned every one to his own way, and the Jehovah has laid upon Him the iniquity of us all. (Isa., 53:6.) The Jehovah is well pleased for His righteousness sake; He will magnify the law and make it honorable. (Isa., 42:21.) Whom God has set forth, a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God. To declare at this time His righteousness that He might be just, and the justifier of him who believes in Jesus. (Rom., 3:25, 26.) This righteousness, or justification, was witnessed by the law and the prophets. This substitution of an innocent one for the guilty was witnessed, from Adam till the sacrifice of Christ, by the death of innocent animals; and without the shedding of blood there was no remission of sins; but the transgressor must suffer the penalty of the violated law. God would not pardon a sin till it was confessed and the substitution accepted by the transgressor, and thus the dignity of the law was sustained.

The seventh great truth is: This substitute was the Only Begotten and Well-Beloved Son of God. Here we see the dignity God has placed upon His positive laws. He will not pardon any transgression without satisfaction to the laws, no matter how much he may compassionate the sinner. He will give the dearest and most beloved object of His heart to suffer for the sinner, but will not suffer His law to be dishonored. And when this beloved object undertook the satisfaction of justice, He did not mitigate the punishment the least. This object of His love is presented to us in the strongest light possible for man to contemplate—THE ONLY BEGOTTEN AND WELL-BELOVED SON. The sinner must see and confess his sin to deserve the punishment which the Son endured; acknowledge the law as holy, just, and good, and his obligation and effort to obey its precepts or all divine commands.

The eighth great truth is: The sinner must now become a disciple of God in holiness, knowledge, and righteousness; his innate dispositions must become pure, or in their right place at the right time; his intellectual powers must be cultivated and improved, so as to know and understand the truth on all subjects; and his volitions must be always in accordance with the will of God. His efforts will be very imperfect, but being baptized into the remission of sins upon repentance, his sin is forgiven (I. John, 2:1-2,) without offering a sacrifice, and he must confess his sin (I. John, 1:9,) and try it again, again, and again, till he becomes prepared for the society of the holy on earth or in Heaven. He must crucify the flesh with the lusts and grow in the fruits of the spirit (Gal., 5:19-25).

In this work of reformation we need a mediator, for the Deity is an incomprehensible being. The heathen had their different grades of gods and demigods, who they contemplated and worshipped. Moses, and after him the high priests and prophets, acted as mediators between God and Israel, but were not objects of worship. Corrupted Christianity has employed saints and clergy for mediators between Christ and themselves. But true Christianity authorizes no mediators between God and His disciples, and no other mediator between God and man, to intercede for man, or for man to contemplate, than Jesus Christ

(I. Tim., 2:5); and in Christ's name we must approach the Deity and His service, and for Jesus' sake, merits and intercession, crave a favor. No priest, nor prophet, nor saint, must stand between Christ and His disciples; they must go with their case directly to Christ, or to God, through Christ Jesus.

The ninth great truth is: The Christian must instruct others, and cast an influence into society. Ye are the light of the world, and the salt of the earth. He must do this in an individual capacity and as a member of society. One man may have a good influence in society, but a whole society, or church, or community, acting out all the principles of Christianity, individually and socially, shows the way to happiness and the adaptation of the kingdom of God to reform and govern the world. Where we have no positive commands or law, the Christian must be prompted to act out of love to God and man and all creatures. Every church should be a mutual aid society, to enable every member to carry out every Christian law and principle in life, as an individual or member of society.

The tenth great truth is: The Christian must make the kingdom of God the first object of importance in his life. Seek first the kingdom of God and His righteousness. The justification of the kingdom of God is by implicit faith in Christ as a Savior, a Teacher, and a Sovereign; and the righteousness of citizens must exceed the righteousness of the scribes and the Pharisees. It must be a genuine reformation. Without holiness no man shall see the Lord; except a man be born from above he can not see the kingdom of God. The church, or kingdom, is the foundation and pillar of truth; and its citizens must seek the truth, and witness for it before the world; must give instructions at home and send it abroad, and exhibit the true Christian character and happy fruits of religion.

The eleventh great truth is: Those who believe in Christ have eternal life; shall not come into judgment, but have passed out of death into life; they shall never die and go to sheol, or hades, but shall depart and be with Christ; they shall obtain the first resurrection and reign with Christ one thousand years on the earth, and they shall inherit the new, or renovated, earth and atmosphere. All who reject Christ are already under condemnation, and shall not see life; but the wrath of God abides on them, because they have not believed in the Only Begotten Son of God. All not in Christ must remain in sheol, or hades, and in their graves, till the resurrection unto judgment, and then be judged and rewarded according to their works. The wicked shall be cast into the burning lake. (Rev. 20:5, 13, 14, 15.)

Now, my friends, you are journeying on to this final destiny. Will you become true disciples of Jesus Christ—receiving instruction, reproof, and admonition, confessing, repenting, and making renewed effort to become intelligent, holy, and righteous, and having part in the first resurrection, reign one thousand years in the consummated age, in the kingdom of God, and at last inherit the new earth and atmosphere with the righteous? Or, will you reject Christ and be lost? Or, will you risk the judgment according to every one's works, and remain one thousand years in sheol, in doubt as to your final destiny, while those in Christ are reigning with Him on earth and rejoicing in the triumphs of the Gospel? Now is the seed time, and what you sow you shall reap. The harvest will come at last. I will not quarrel with you, or condemn you; but I warn you to flee from the coming wrath and obtain eternal life. Do not infer from my silence that I think you safe; but I feel that I can not save you. Truth is hated, even by some professing to love God, and I can not get them to look at evidence. You know the way of life; enter and walk in it. I am sorry for you, but can do no more. Be wise in time—before you become hardened through the deceitfulness of sin.

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ERRATA.

Errata, in which the most important errors are corrected. Lines are numbered from top of the page.

PAGE.	LINE.		
10	15	For: and we know	Read: we know.
11	31	country	commentary.
14	12	policy	polity.
22	2	Broserpine	Proserpine.
29	45	exultation	exaltation.
34	15	Horns	Horus.
39	41	constructed	constituted.
43	27	High. and .	High, * and.
44	20	Babel. If	Babel, if.
44	20	Peleg, and	Peleg. And.
72	9	deserve	do serve.
75	29	Arab-swarms	Erob—swarms.
76	26	Helispoles	Heliopolis.
77	33	inseparable	insuperable.
81	29	near, Moses	near. Moses.
83	22	2313-4033	2513-4033.
122	46	prove	favor.
129	8	Jerubad	Jerubaal.
135	4	defects	defeats.
138	13	Israel	Israel's.
140	23	robbed of	robbed the.
146	42	a sacrifice	offered a sacrifice.
152	33	they	there.
153	21	20:21	20.21.
169	22	send	rend.
180	35	4108-3120	3108-3120.
192	47	Tizeath	Tiglath.
221	12	divided	derided.
255	20	unconditional	conditional.
267, 268, and more,		Petolemais	Petolemies or Petolemys.
271	1	Seducedea	Selucedea.
288	2	and Azotus	at Azotus.
291	47	pusilamity	pusillanimity.
298	25	A. D. 63	35.
300	32	the remust	there must.
323	25	the Rabbi	and the Rabbi.
324	31	world that	world to.
324	42	life, to	life, and.
327	1	Jerusalen Circuit in	Jerusalem Circuit in
332	46	Hans	Huns.

PAGE	LINE		
334	4	For : implicate	Read : imprecate.
334	18	9	1.
335	5	His * * * is	is * * * His.
342	18	those who	those under the death sentence who.
396	42	Eloi ! Eoi	Eli ! Eli.
365	16	loves his	losses his.
384	25	His life	His sufferings, and the shed blood His life.
406	10	bautidzo	rantidzo.
407	1	many places	every case.
408	25	large	long.
418	3	works	words.
431	1	life gift	like gift.
452	30	apostles	apostle.
460	19	eyes of	ages of.
469	34	133	132.
472	42	provinces	princes.
478	23	then	them.
481	22	not learn	learn.
491	17	crime	wine.
491	29	two	ten.
494	Chap.	116	117.
496	19	one hundred	one thousand.
502	18	fifteen	fifteen hundred.
513	18	David	Daniel.
515	31	glorious arrived	glorious age arrived.
522	32	word	world.
524	15	two kingdoms	two ages.
540	39	adopted	adapted.
544	24	confessed	confused.
569	51	to death	at death.
569	52	at heaven	to heaven.
575	36	Abassines	Abysinians.
578	35	marched out	marked out.
579	21	Leyssel	Seyssel.
580	4	Kippo	Hippo.
580	13	Ales	Arles.
587	41	Novatians	Nestorians.
591	41	Iherian	Iberian.
591	24	Ahdas	Abdas.
599	36	Amminian	Ammonian.
599	41	Spirit, meaning	Spirit—meaning of.
600	28	and Domitian Trinitarians	and Trinitarians.
601	38, 47	Aerians	Arians.
602	5	Aerianism	Arianism.
611	14	facetious	factionous.
612	12	supervisors	survivors.
627	8	off	of.
627	17	faithful	fruitful.
629	34	confirmed	conferred.
630	16	prosecution	persecution.
632	17	adjured	abjured.
635	foot line	Continued	Chap. 142 § 1. 140, § 2. 149, § 12.
643	8	king of Heaven	keys of Heaven.

PAGE.	LINE	For:	Read:
659	7	Bey	Beg.
674	45	America	Armorica.
674	52	Bacotia	Boetia.
677	7	Palistine	Palatine.
679	45	bowides	Bowides.
680, 693,		and other places the same as above.	
693	44	princes or the love	princes or the fear of punishment, rather than from the force of argument or love.
705	2	in novations	inovations.
718	15	arts	arms.
722	12	material	martial.
722	39	widows	women.
742	15	successfully	successively.
743	17	Moawizah	Moawiyah.
755	4	have been	have not been.
769	20	or of	or of their looking upon true gen- uine piety as the essence.
799	35	reformers	reforms.
825	15	184	174.
840	3	Quingle	Zuingle.
865	27	Russia	Prussia.
868	30	council of Constance	diet of Frankfort.
891	31	defeat	retreat.
904	27	doctrine	decline.
906	foot line	Bavaria	Burma.
907	21	excessive	successive.
931	15	Mastry of	Mistry of.
940	49	martyrs—	martyrs,.
946	41	1200	1290.
951	52	1800	1900.
968	4	before	below.
972	8	importance	impotence.
980	52	the head	the second head.
993	35	including	inculcating.
995	2	accepts	provides.
995	55	God	Christ.

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PAGE.	REF.	FOR.	READ.	PAGE.	REF.	FOR.	READ.
15	7	, 23	:2, 3	91	6	Acts	21:21-25
16	1	:5-10	8-10	96, § 20	7	Heb. 10:1. Mark 9:10 John 20:9.	
21	5	§ 3	§ 1	96	8	Col.	*
24	1	, 12, 14, 15	, 12, 13, 14	100	1	, 34:31. 32	. 34:31, 32
29	6	Acts	28:3	105	5	:14. 24	:14, 24
29	6	2; 11	2:14	105	6	1:14	. 2:14
30	4	. 11-17	:16, 17	142	3	, 21:1-6	. 16:14
43	*	Deut.	32:7, 8	145	8	, 9:29	. 9:2
47	6	:9, 13;	9-13	158	1	, 14. 20	. 14-20
49, § 6	U	P. Supplement, Dec. 8, 1881		162	6	, 129:	. 139:
53	7	Josh.	Jonah	192, § 11	5	Hosea	1-2
56	7	, 11:13	4:11, 13	195	6	, 17:28	. 17. 28
69	1	Ex. 9:8	Ex. 1:8	252	6	, 1:19	. 1:49
75	9	Ex. 8:20	Ex. 8:2	255	8	, 13:12	132:12
76	2	8:30	8:20	256, § 14		Adone; Matt. 22:41, 46	
86	2	, 21, 23	. 21-23.	259, § 29	8	Jer,	23:4-25

PAGE.	REF.	FOR.	READ,	PAGE.	REF.	FOR.	READ,
259	8	the 8 should be 9, and 9, 1		451	6		and Luke 21:20, 21
263	1	Lamar	Samaritans	464	5	. 2:6	. 1:1
276	8	:54	:5, 4	465	*	; 21:3, 4	; 21:2-4
277	6	, 12:8	. 42:8	478	*	; 139, § 9	. 136, § 9
283	5	320	; 324	481	4	The numbers 1-7, under reference	
295	9	Jos. Ant. 18:9. (1) Ezra 8:22, 31.	Nehe. 2:7, 9.			4, are the number of the heads.	
296	2	Idm.	Jos. Ant. 13:11	571	3	1, § 12	:1; 1, § 12
297	3	. 6:1-4	. 15:6; 1-4	571	6	; 9:30	; 309
297	4	. 2:4-7	. 15:2; 4-7	580	*	Gbn., Vol 1	Chap. 134, § 12.
297	5	. 3:1-3	. 15:3; 1-3				Development
297	9	and 13	and 13:9; 2	586	4	:2, § 16	:2; 3, § 16
299. § 2	7	(place in line 1) Gbn. 1:31; 427		591	6	; 237	; 231
307	7	Rom	Rev.	675	9	; 403	; 403-7
310	3	, 9-9	. 9-11	678	*	; 265	Gbn. 265
314	4		and Lev. 9:9 14:6, 9	681	7	; 264. note B.	; 314, note B
339	1	. 9-23	. 9-33	691	2	, note P	, note H
350	*	. 8:9-14	. 8:9. 14	735	1	: 226-7	: 426-7
388	9	. 4:26	. 4:24	796	5	, 5, 7, 10	, 5-7, 10
414	7	18:8, 11	. 8:8, 11	862	4	433-4	433-444
415	1	6:9, 3, 2:14	. 6:9, 3. 2:14	921	1	Specialities	Societies
				921	2	Annl	Annual

THE SABBATH AND THE LORD'S DAY.

Man, as we find him now, is a twofold being, and of a threefold development. He has a material body and an immaterial spirit, so mutually combined that all thoughts and actions are modified by both; and he develops the physical, mental, and moral man. Now, most of our time is occupied for and about our bodies. We have schools for the education of the mind, but we must have time to cultivate the moral character. Six days of the week are occupied in physical and mental exercise; but without a Sabbath, or rest, we would have no time to reflect upon our relations, learn the best laws to regulate them, and cultivate the best dispositions to enjoy happiness from them. What man needed before the fall, we need not stop to determine now; but his Creator instituted a Sabbath—rest—for him, for some purpose. Man sustains a relation to his God, to himself, to all intelligent beings, and to the brute creatures put under his government, and the laws regulating these relations we call moral laws; and the happiness of man and all his subjects depends upon the regulations of these relations.

Now, man must have time to understand these relations, and the right laws, dispositions, and regulations for these relations. Whether Adam needed a time for this or not, we do. Time was divided into periods of seven days, and the seventh day was constituted the Sabbath. When men began to worship creatures instead of the Creator, this seventh day was a standing witness against him, and showed, in the story of creation, that man was superior in rank to all his false gods, and woman, alone, was his equal companion and second self. When God saw proper to let the human family run into Polytheism, He reserved one nation to witness for His sole divinity, and gave to Israel this Sabbath Day for a peculiar sign to them of their adoption, and a constant reminder that all these false gods were only creatures, inferior to man, and constituted his property and servants. This reminder recurred every seventh day. In six days Jehovah created the heavens and the earth, and all things in them, and rested on the seventh day, and consecrated it to moral and religious culture. The observation of this day was enjoined in the Fourth Commandment, written on a stone tablet, and enforced by death. Every person could keep, or break, the Fourth Commandment, if he knew it; and disobedience was rebellion and insult to the Lawgiver, and was punished with death. But, the high moral culture of the soul was recommended, with gracious promises annexed, to those improving the time; but no penalty was affixed. None but regenerated persons could so improve it, and all others would have incurred the penalty, if any had been affixed. The good or evil following in the order of cause and effect, belongs not to positive law as reward or penalty. This conspicuous witness in the kingdom of God, continued with Israel while all other nations became immersed into Polytheism. When the kingdom of God went forth with power among the nations, and Polytheism became overthrown in the great Roman empire and Monotheism had taken its place, the story of creation gave place to the story of redemption. The resurrection of the Lord from death and the grave eclipsed his rest from creation; and the first day of the week superseded the seventh in the kingdom of God. Still, the Christian Jews continued to observe the Lord's Day, and also the Sabbath,

till Monotheism became a wild beast and undertook to force, by persecution, the Jewish Christians to abandon all Jewish rites. The Jews still observe the Sabbath, and profess to keep the law; and no divine authority has dissolved the covenant of Sinai, or abrogated the law to Moses in Israel, and when returned and converted, they will probably do as the Christian Jews did in the apostolic days. Paul had done nothing against the people or customs of their fathers. (Acts 28:17.) The Jew must be kept distinct from the nations. God is not done with the Jews. They have a work to do yet. When the promised Messiah came He magnified the law and made it honorable by obedience and suffering, and by one sacrifice for sin. He perfected forever those who are sanctified, and no more sacrifice for sin is needed. He came, not to destroy the law and the prophets, but to fulfill them and perfect them, and what is not fulfilled remains to the Jews as their covenant and law. When the Gospel brought in the gentiles to be fellow-heirs and joint partakers with the Jews in their covenanted blessings, the Jews wished to bring them under the law and the sanhedrim; and thus augmenting their power, the Jews could soon conquer the nations and rule over them, as the pope and caliph have done since. But, as citizenship among the Jews was not restricted to the pious, their government often fell into the hands of the impious, who often persecuted the pious. This augmented power might become a curse to the kingdom of God and to the world, as the pope and caliph have since. Some of the Christian Jews fell in with the idea, and wished the gentile Christians to be circumcised and brought under the law as one body, ruled by the high priest and sanhedrim. Paul opposed this dangerous concentration of religious power, and taught the Christians freedom from the law. This dispute caused a council to be called at Jerusalem, composed of apostles, brethren, elders, and the Holy Spirit in them. This council decided that the gentile believers were not under the law of Moses, but decided nothing about the relation of believing Jews to the law. This decision did not end the controversy, but we find Paul opposing and denouncing the subjugation of gentile believers to the law and thus forming a consolidated religious power under the Jewish high priest and the unregenerated sanhedrim. He declares all circumcised persons obligated to do the whole law, and those going from the Gospel to the law for salvation had fallen from grace. So far as salvation is the object, neither circumcision nor uncircumcision is of any account; but, the new creature of Christ, born of God, born of the Spirit, born from above. Such, and such only, are Christ's, and heirs of His kingdom.

While the Jew retains circumcision and his title to his patrimony in the promised land, he must respect the Sinai covenant and obey so much of the law as has not expired by fulfillment, for they have never been abolished by the Law-giver. When the sinners are all cut off from the Jewish nation, and the remnant have come into the New Covenant, the law added to the covenants with Abraham on account of transgressors will not be needed. But, gentile believers have no patrimony in the promised land, only as sojourners. They may have permanent homes in cities, but not in lands. They are in Abraham through Christ, and heirs according to that promise: In thee, etc. In thy seed shall all families of the earth be blessed; but they can not supersede the circumcised seed in the promised land. Now the gentile Christian is in the kingdom of God, and is freed from the law of Moses by the council at Jerusalem; but this does not free him from the inherent laws of his creation—physical, mental, and moral.

Theologians have divided the law of Moses into ceremonial, judicial, and moral laws, but no such division is recognized in Scripture; and when we expound Scripture, or any other work or document, we must take terms, phrases, and subjects as they are used in it. The law of Moses is a positive law, and the obligation to obey is, "God said so." The precepts may be moral, mental, or physical, but they must be obeyed because God said so—God so commanded. But, freedom from this positive law does not free from moral, mental, or physical laws,

and if we violate these inherent laws of our creation, we must abide the pernicious consequences; and if we obey them, we will enjoy the happy consequences. Now, the unbeliever comes into the New Covenant, which promises to write the law of God upon his heart, instead of on stone, and to put it within him, instead of the ark; and a complete pardon is given, and his sins and iniquities are remembered no more. This is not done literally, but, as all the law and the prophets hang on supreme love to God and love to all His creatures, when this love is regenerated in him it will prompt the believer in Christ Jesus to do what is pleasing to God and to promote the good of all His creatures.

Moral law did not originate with Moses, but emanates from love and centers in it. Hence, if supreme love to God and love to ourselves and others dictates to keep a sabbath, sacred to religious and moral culture, it is a moral duty, whether Moses commanded it or not. And if this love dictates one day of the week in preference to another, we are morally bound to keep that day, whether the law of Moses commanded it or not. The subdivision of days into sevens reminds us of creation work; and the first, or Lord's Day, reminds us of redemption from sin and misery and restoration to Divine favor, love, and happiness. The seventh day reminds us of God as Creator of all things, and of our origin and rank in creation. The first day, of our condemnation, degradation and woe, and of justification, reformation, and happiness. What would existence be without redemption? What to us would be Monotheism or Polytheism if we were condemned to perdition and woe? The first day has come down to us as the Lord's Day, with hallowed associations and sacred reverence. Does love to God and man dictate to dissipate that reverence and these associations by trying to invalidate its claims and substituting the seventh-day Sabbath? The law of Moses superseded the laws of the patriarchs in the kingdom of God, and the council at Jerusalem absolved gentile believers from the law of Moses. To keep up the perfect freedom of the Gospel in distinction from the bondage of the law, Paul dissuades gentile believers from the observance of all Jewish rites and days, and the observance of the Sabbath in particular—the new moons and the Sabbaths. It is said, the Sabbaths here mentioned do not refer to the seventh-day Sabbath, but to other seasons. But, the primary use of the term Sabbath is to designate the seventh-day Sabbath, which was one of the greatest peculiarities of the Jewish institutions, and for which they professed the greatest zeal. The apostle's subject and object require us to so understand it, and there is nothing in the context that intimates he used the term in any other sense than in its primary use. If Paul did not intend the seventh day, he is guilty of the most culpable carelessness in the use of language, for this is its almost universal use; and he has not given the least intimation in the context that he uses it in any other sense, while his subject and object require the primary use. But did Paul allow the disciples to have no day of rest—day devoted to religious exercise and moral culture?

In the Revelations to John we find a new term, The Lord's Day; I was in the spirit on the Lord's Day. He gives no explanation of the term, but uses it as if well known in the churches and in common use. It has been said that the Sabbath, or seventh, day was the Lord's. All days are the Lord's; but why should this new term be applied to designate a day, always designated by the term Sabbath, the Sabbath of the Jehovah thy God? John wrote his account of the introduction of the Gospel, after he wrote the Revelations. In it he designates the seventh day by the term Sabbath, eleven times at least; but never calls it the Lord's Day. It was the Sabbath Day when Jesus made the clay; why did He not say the Lord's Day, if known by that name among the disciples, or if a peculiarity of John's? You might as well tell us that the Lord's supper was the passover supper. The term Lord; after His resurrection, mostly and properly designates Jesus Christ as already manifested in the flesh; and the Lord's Day must refer to Him, thus manifested—the day of His resurrection; the day He was accustomed to visit His disciples; or a day devoted to His service, or in

commemoration of Him. On the Sabbath the first disciples met with their Jewish brethren in the Temple, or in a synagogue; Christ did not meet with them there. On the first day of the week they were met together, and Jesus met with them, according to His promise. Where two or three are met together in My name there am I in the midst of them. (Matt. 18:20.) Before His crucifixion Christ met with His disciples in the synagogue and in the Temple on the seventh day, which was always called the Sabbath; but after His resurrection He met with them no more on that day, but always on the first day of the week, when by themselves. (John 20:19, 26.) The phrase, "After eight days"—is "On the eighth day," according to the Scripture mode of reckoning, as the phrase "After three days" (Mark 8:31. Matt. 27:63) is "on the third day," as shown. (Matt. 16:21; 17:23; 20:19. Mark 9:31; 10:34. Luke 9:23; 13:33; 24:6, 7.)

Christ rested in the tomb on the seventh day, but arose to His work of conquest and the advancement of the kingdom of God on the first day of the week (Sabbaton: Sabbatou). The first day is not a day of rest, but of active work in the kingdom of God. There is a rest—Sabbath keeping—for the disciples of Christ; but it is in the future. (Heb. 4:9.) Now they have no city, no rest; but they have a day devoted to their growth in grace and the knowledge of the holy, and to advance the kingdom of God. (Heb. 13:14. II. Peter 3:18. Matt. 6:33.) Not only did Christ meet with His disciples on the first day, but also the Holy Spirit was given on the first day, (Act. 2:1; compare Lev. 23:15,) the morrow after the Sabbath. Now, if Christ and the Holy Spirit came into their assemblies on the first and not on the seventh day, how could they do otherwise than meet on the first to receive them? They might meet with the Jews on the Sabbath; but as Christ and the spirit did not meet with them or visit them on that day, they must meet again on the first to receive those visits and transact their own business. So we find the disciples met on the first day to break bread, and Paul preached to them. (Act. 20:7.) On that day collections were made, (I. Cor. 16:1, 2,) so it is the Lord's Day, (Rev. 1:10,) and by this name it was called in the first ages of the Gospel. (Eusebius, pp. 162, 207, 209.) An effort has been made to make the resurrection of Christ on the first day doubtful; that it was on the seventh; and the sacred writers are made to contradict one another to accomplish this object. Matthew says:—revised version—Now late on the Sabbath, as it drew to the first of the week, came Mary Magdalene and the other Mary to see the Sepulchre. (Matt. 28:1.)

If they did make a Sabbath day's journey to see it, it must have been before the guard was stationed, for the only difficulty anticipated by them was the removing the stone. (Mark 16:3.) Had they known the stone was sealed and a watch stationed, the difficulty would have been: Will the guard break the seal or let us near? When the Sabbath was passed—the sun being set—they went and bought spices to anoint the corpse. (Mark 16:1.) While making their purchase, the guard was stationed and stone sealed. The guard was stationed on the morrow after the preparation: epaurinion; the next daylight. (See uses of the term, Act. 23:32, and other texts.) The next day was the Sabbath, and begun at the setting of the sun of the preparation; but the morrow began at the dawn of the Sabbath morning and ended with the evening of the first day, leaving from sun down to dark to transact business; and during this short period the women bought spices and the guard was set. The night furnished the guard an opportunity to sleep, if they dared, which they professed they did. Toward morning the angel descended, rolled back the stone and sat upon it. The guard were panicked, and then revived and fled before any company of women came. Mark says very early in the morning, the first day of the week, at sun-rising. (Mark 16:2.) John says, the first of the week, early when yet dark. (John 20:1.) Luke's company came very early in the morning of the first. (Luke 24:1.) According to Mark, the sun was just beginning to rise. All agree He met with the disciples on the first day of the week. All evidence in the Scriptures shows the first day

of the week to be the Lord's Day; so do the writings of the early Christians. Eusebius, the oldest ecclesiastical historian, says of the Ebionites: They also observe the Sabbath, and other rites of the Jews just like them; but on the other hand, they celebrated the Lord's Day very much like us in commemoration of His resurrection. (p. 113.) He says, also: The Christians did not observe the Sabbath. (p. 26.) Eusebius ought to know what was the practice of the churches in the third century, for he lived in it—A. D. 270–340. Certainly he knew what day was known in the churches as the Lord's Day, and what the Sabbath, for he had read writers before his day and his contemporaries, and had given accounts of their writings and teachings; and some of them had written on the Lord's Day and on the Sabbath. He certainly knew who observed the Sabbath and who observed the Lord's Day. And he says expressly: We do not keep the Sabbath, (p. 26,) and the Ebionites, they observe the Sabbath and they celebrate the Lord's Day very much like us. (p. 113.) He says: Melito, A. D. 166, wrote on the Lord's Day, (p. 162); a council, A. D. 161–191, decided that the mystery of the Lord's resurrection should be celebrated on no other day than the Lord's Day. (p. 207.) Ireneus, A. D. 205, wrote maintaining the duty of celebrating the mystery of the resurrection of the Lord only on the Lord's Day. (p. 209.) Dionysius, A. D. 254, says: To-day we have passed the Lord's Holy Day in which we have read your epistle, (Soter's, of Rome, A. D. 156,) in reading which we shall always have our minds stored with admonitions, as we shall also from that written to us before by Clement, A. D. 96. (p. 160.) Such is the testimony of Eusebius, as I find it in a translation before me. The Ebionites kept the Sabbath, and observed the Lord's Day; Eusebius and his gentile brethren did not keep the Sabbath; the resurrection of the Lord was celebrated by them on the Lord's Day, A. D. 270–340.

Testimony of the Ancients, as Given by Moderns:—Allusion is also made to the festival of Sunday as a symbol of new life, consecrated to the Lord in opposition to the old Sabbath, in the epistle of Ignatius, A. D. 110, to the Magnesians: "If those brought up under the Old Testament have attained to a new hope and no longer keep Sabbath holy, but have consecrated their life to the day of the Lord, on which our life rose up in Him, how shall we be able to live without Him? (Neander, p. 136, Rose translation.) When the daily assemblies could no longer take place, the supper of the Lord became an essential part of the Sunday worship, as appears from Justine Martyr, A. D. 83–134. (Neander, p. 212.) Perhaps, at the end of the second century men appear to have considered laboring on Sunday a sin. (Neander, p. 186.) Justine Martyr (A. D. 89–134) observes that on the Lord's Day all Christians in the city and country meet together, because that is the day the Lord arose. And then we read the writings of the apostles and prophets. This being done, the president makes an oration to the assembly, to exhort them to imitate and to practice the things they have heard. Then we join in prayer; and after that, we celebrate the sacrament. Then they who are able and willing give what they think proper, and what is collected is laid up in the hands of the president, who distributes it to orphans, widows, and other necessitous persons, as their wants require. (Encps. Rel. Knowl., p. 1040.)

Ignatius, a disciple of the Apostle John and pastor of the church at Antioch, A. D. 70, says: Let everyone who loves Christ keep holy the Lord's Day—the queen of days; the Resurrection day; the day of all days. Clement, of Alexandria, A. D. 192, says: A Christian, according to the command of the Gospel, observes the Lord's Day, thereby glorifying the resurrection of the Lord. (National Lessons, p. 186.) Ignatius says: If, then, they have indeed cast off their old principles and are come to a new hope in Christ, let them no longer observe the Jewish Sabbath, but live according to the resurrection of the Lord. (Milner, p. 93, Vol. I.) The Syriac version, made about the end of the first century or beginning of the second, translates first day of the week (I. Cor. 13:2)

on every Lord's Day—11:20: You do not, then, eat the Lord's body, as becomes the Lord's Day. (Outlook, May, 1863.) Barnabas, chap. 15, says: For which cause we observe the eighth day with gladness, on which, also, Jesus arose from the dead. Pliny says: They met on a certain stated day before it was light. Justine Martyr says (I. Apol., chap. 47): Sunday is the day we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ, our Savior, on the same day arose from the dead. * * * Him who arose from the dead on the first day after the Sabbath, our Lord Jesus Christ. For the first day after the Sabbath remains the first of all the days; is called the eighth day according to the number of all the days of the cycle, and remains the first. (Justine against Trypho, p. 140, chap. 43.) Ignatius and Justine Martyr both argue against keeping the Jewish Sabbath. (See Outlook, April, 1883.) Turtullian says: In the same way, if we devote Sunday to rejoicing from a far different reason than sun-worship, we have some resemblance to those who devote the day of Saturn to ease and luxury. Others suppose the sun is the God of the Christians because it is a well known fact that we pray towards the east, or because we make Sunday a day of festivity. * * * You who reproach us with the sun and Sunday should consider your proximity to us. (Outlook, May, 1883.) Turtullian says to his own people: Oh, better fidelity of the nations to their own sect, which claims no solemnity of the Christians for itself. Not the Lord's Day, not Pentecost even, if they had known them, would they have shared with, for fear lest they should seem to be Christians. To the heathen, each festive day occurs but once a year; you have a festive day every sixth day. (Outlook, May, 1883.) These quotations, however quoted and translated, show the Lord's Day was the first day of the week, and not the Sabbath—seventh day; that it was observed as part of the Christian religion, and the Jewish Sabbath—seventh day—was not kept by gentile Christians. The Jews did continue to observe the seventh day according to the law of Moses. That some gentile Christians should do the same is as plausible as that some of the Gallatians did go back to circumcision and the law in time of the apostles. (Gal. 3:1-3; 6:12, 13.) The decision of the council at Jerusalem did not terminate the controversy, but a disposition to adopt Jewish customs continued, and the Christian doctors had the good fortune to persuade the people that the ministers of the Christian church succeeded to the character, rights, and privileges of the Jewish priesthood. (Mosh. Cent., II. Ppt. 2; 2:4.) As the number, power, and leisure of the sacred orders increased, Jewish rites and ceremonies increased. In the apostolic constitutions, first brought to light—or forged in the fourth century and much changed and corrupted since—we find the observation of the seventh day—Sabbath—enjoined. Every Sabbath Day, excepting one, and every Lord's Day hold your solemn assemblies and rejoice, for he will be guilty of sin who fasts on the Lord's Day, being the day of the resurrection, or during the time of pentecost, or in general, who is sad on a festival day to the Lord; for on them we ought to rejoice; * * * but keep the Sabbath and the Lord's Day festival, because the former is the memorial of the creation and the other of the resurrection. If any one of the clergy be found to fast on the Lord's Day or on the Sabbath Day, excepting one only, let him be deprived. But assemble yourselves every day, but especially on the Sabbath Day, morning and evening, singing and praying. And on the day of our Lord's resurrection, which is the Lord's Day, meet more diligently, sending praises to God. (Out Look, March, 1883.) It is said that among those witnessing against the corruptions of state churches many seventh day Sab-batarians are to be found. This is very probable; for a proper distinction between the Old and New Covenants have seldom been observed by reformers from great corruptions; they draw their arguments against great corruptions from every source; and often involve themselves in contradictions and inconsistencies. Some say the moral law is comprehended in the Ten Commandments,

and argue the obligation to keep the first day Sabbath from the fourth commandment; while it expressly commands the seventh day. If the obligation to keep a Sabbath originates in it and rests upon it, the seventh day must be the true Sabbath. Consistency in logic does not always accompany true piety. Many witnesses for truths may sustain many errors; false logic may be employed to support the truth. Now, the moral obligation to observe the first day Sabbath, or Lord's Day, emanates from supreme love to God, love to ourselves, love to man, and love to all sencent animals. Mental, and physical, and moral laws require it. As you spend the Sabbath so you shape your life.

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